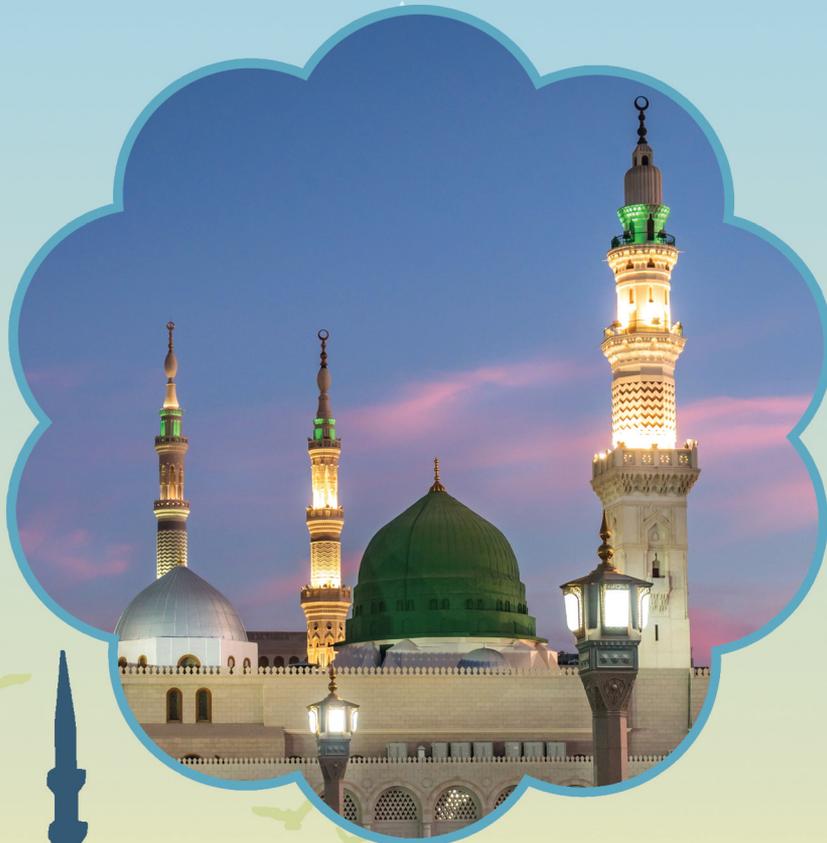


MY BEAUTIFUL RELIGION

ACCORDING TO THE MĀLIKI SCHOOL

1



MY BEAUTIFUL RELIGION

ACCORDING TO THE MĀLIKI SCHOOL

1

Faruk SALMAN
Nazif YILMAZ
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I AM LEARNING MY WORSHIP



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Ufuk Eğitim ve Danışmanlık Hizmetleri Ltd.Şti.
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ISBN:

978-9944-83-175-8

İstanbul 2009

Print and Binding

Erkam Print

Business Address:

İkitelli Organize Sanayi Bölgesi
Turgut Özal Caddesi No: 117/4
K.Çekmece - İstanbul
Tel: +90 212 671 07 00

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Praise be to our Exalted Lord who has honored us with our beautiful religion Islam! Peace and blessings be upon to our master the Prophet, who taught humanity religion by living it in the best fashion, and to His family and Companions!

Our Beloved Children!

The love of God is the essence of our religion. The Almighty God has created our hearts to love. He wants us to love Him, our religion, our Prophet (blessings and peace be upon him), and all the ones he loves. He wants us to follow their path.

Love begins in the heart and reflects upon our behavior. The love of God, the greatest of all loves, is also initially etched in our hearts. Then, this love leads us to become accomplished human beings and obey God's commands and prohibitions. In turn, our good deeds and acts of worship increase love and faith in us.

Dear Children!

The faith march that started with our Prophet (blessings and peace be upon him) has been continuing for generations. Each generation did their best to practice and pass on this religion to the next. Thus, Islamic knowledge has passed from hand to hand, from mouth to mouth, and from heart to heart, reaching us. We know that you love the Almighty God who has created all of us, and His messenger our Dear Prophet Muhammad Mustafa, peace and blessings be upon him, and our beautiful religion. We all also love you very much as well. We want you, our beloved children, to learn our religion in the best manner. You are our future. The responsibility of all of the material and moral values that we have, eventually, will be in your hands. You will take over from us and continue with the blessed faith march that our beloved Prophet started. As grown-ups, our responsibility is to prepare you for this blessed task.

Our task is to transmit the supreme messages of our religion, which encompasses all ages, in the best way. Our work that we have begun with this purpose has given the first of its fruits, many thanks to Allah the Exalted. When preparing this book, which is God's blessing, we benefited from reviewing previously written books about the subject. We wanted to present a different taste of knowledge from our hearts. In this work which we prepared for that purpose, we considered the following issues:

• In order to facilitate reading about our beautiful religion with keen interest, we started each topic with a story.

• In order to stress the verses from Quran, the most important source of our religion, and the sayings of the Prophet Muhammad, they are presented in frames.

• None of the commands and prohibitions of our religion is purposeless. There are very nice points in each one of them. Knowing their wisdom and benefits will lead us to like the commands that we perform and do them more consciously. For this reason, we mentioned the positive contributions of each type of worship to us, and the wisdom and benefits of their being commanded.

• In order for you to better understand the topics, we used the "question and answer" method in many places.

• Since we know that you like pictures, we supported the text with pictures.

• We tried to bring sweet evocations of our Prophet (blessings and peace be upon him), his loyal friends, and prominent figures in Islam into your hearts.

• Wherever appropriate, we explained the information with tables and graphs.

• We included questions for you check your knowledge at the end of each chapter.

• We included prayers from our beloved Prophet as well for you to open up your hands to pray by raising them to the heavens.

We wish that you include in your kind prayers everyone that put effort in preparation of this book, and leave you with the first book of the "My Beautiful Religion" series; "I am Learning my Worship-1".

We pray that your heart fills with faith, your life with Islam, and your soul with sincerity. May the angels be your companions, and good people your friends.

May the Almighty God be your lover and helper. May God speed your way to Paradise.

May God be with you.

Faruk SALMAN

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August 2007 / Istanbul

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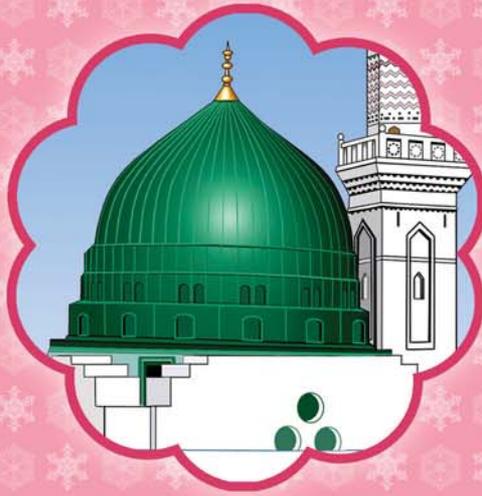
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PURPOSE OF OUR CREATION



WORSHIP



- ❁ *Definition of Worship*
- ❁ *Purpose of Worship*
- ❁ *Benefits of Worship*



THE FEAST IN THE PALACE

There once was a very rich king. This king wanted to introduce his wealth and the greatness of his kingdom to people. For this purpose, he ordered that a huge palace be built. He ordered the rooms to be filled with precious furniture. He ordered preparation of tables with each and every kind of food. Then he sent out a messenger to the people to tell them about him and teach them how to act in the palace. Next, he invited people to his palace.

The messenger toured the palace with the visitors. He offered the foods and gifts that the king had prepared to the visitors. Next, he started talking about the king.

O people! The owner of this palace, the king, wanted to introduce himself by showing you this palace and what is in it. With this feast and offerings, He proved how much he loves you. You

should love him as well and respect him. Don't disrespect him even in the slightest of matters. He proved his benevolence and mercy with his gifts. By thanking him, you should show your respect to him. You see his sign on each of the treasures and goods in this palace. You should also try to acknowledge the owner of all these beauties, and understand the greatness of his power and mercy.

After this introduction, the guests were divided into two groups.

The first group listened to the messenger and accepted what he told. They were pleased with the invitation. Throughout the feast, they behaved politely and courteously by following the rules of the palace. They thanked the King for inviting them to his palace. The manners of these guests pleased the King a lot. For this reason, He



rewarded them by sending them to a bigger and better palace. They lived there happily everafter.

The second group did not pay attention to anything in the palace other than the foods and drinks. They ignored what the messenger had said. Messing up the feast tables, they drank from the forbidden drinks to enebriation. They made a lot of noise and bothered the other guests. Instead of giving thanks for the offerings, they belittled them. For this reason, the soldiers of the King put them in jail. They lived a sad life in jail everafter.



QUESTIONS



- ❁ The king in the story represents God Almighty. What do you think the palace represents?
- ❁ What is being expressed by the food tables, gifts, and decorations in the palace?
- ❁ Who does the messenger represent?
- ❁ Who are the guests that were invited to the feast?
- ❁ What is being implied by the first group of guests?
- ❁ What is being implied by the second group of guests?
- ❁ What is being represented by the second palace that the first group of guests were sent to?
- ❁ What is being represented by the jail that the second group of guests were sent to?
- ❁ Why are the guests in the second group sent to jail? Why didn't the second group listen to the messenger?



WHAT IS WORSHIP (IBADAH)?

Worshipping shows our love and loyalty to Almighty God, the Creator of everything including us. It consists in performing His commands and staying away from all the acts and traits that He prohibited.

Worship is the reflection of the faith in our hearts through our behavior. Performing a ritual prayer (Salah), fasting (Sawm), reciting the Quran, praying to God, and reciting the names of God are all considered worship. Abstaining from lying and stealing are also considered worshipping. Treating one's parents kindly and visiting relatives is also worship. Doing kindness to people, helping them, and resolving something that bothers them is also worship. Greeting our Muslim brothers and sisters and behaving in a friendly manner is worship too. Thus, everything that is done for the sake of God is worship.



Our Beloved Prophet says:

"Prayer (duah) is the essence of worship"

(Tirmizi, Deavat 1)



Allah the Exalted says:

"Say: For sure, my ritual prayer, my worship, my living, and my dying are for Allah alone, the Lord of all the worlds..."

(Surah Al-An'am, Ayah 162)



WHY DO WE WORSHIP?

We receive countless blessings in every second of our lives: The air we breathe, the water we drink, the bread we eat, the colorful and tasteful fruits and vegetables, the animals from whose meat and milk we benefit ...All of these are among the blessings and kindness of Almighty God to us.

We get happy from the smallest kindness of somebody to us. We love and respect that person who favored us. We thank that person for his or her kindness. If that person asks for something, we do it with enthusiasm, don't we?

Therefore, isn't it necessary to thank God and perform the worship that He commanded, who created us out of nothing and provided us with countless blessings? By worshipping, we are thanking God for the blessings that He has created for us, expressing our faith, love, and loyalty to God. By doing this, we gain the love of God. When God loves us, He provides us even more blessings in the hereafter than there are in this world, and grants us eternal happiness in Paradise.

Allah the Exalted says:

"If you are grateful, I will certainly increase my bounties to you..."

(Surah Ibrahim, Ayah 7)

Our Beloved Prophet says:

"Look at those whose life standards are worse than yours; not to those who are better off than you. This is a better way to behave in order not to belittle the blessings God bestowed on you."

(Muslim, Zühd 9)

The Shoe

There was a kid who did not have shoes. The kid was so sad about this. When this kid was taking a walk, he saw another person without a leg. He said: "Many thanks to God that I do not have shoes but I have legs. A shoe can be bought but a leg cannot be found." If we appreciate what we have, we thank God for it.





I THANK GOD

Aisha had been resting at home for couple of days due to her sickness. She had felt a little better but her mother was not letting her get out of bed. She had to rest a little bit more, watch her diet and get well.

Aisha's bed was next to the window. All day long she was watching people passing by. She read, chatted with her parents. She was getting bored. She was not feeling like eating, and she especially hated to take medicine.

One afternoon, Aisha's teacher came to visit her. This was a great surprise for her.

Aisha got really happy. Her teacher kissed her on the forehead. She sat next to her. She asked how she was feeling. Aisha said how she was bored of being in bed, how she hated to take medicine, and how much she wanted to recover soon and be well again.

Aisha's teacher patted her head and advised her to be more patient. Aisha thought for a while. She did not like this advice a lot. She asked her teacher:

- My teacher, why has God created sickness?

The teacher replied with a smile:

- For you to appreciate your health and learn to be patient and thankful!

Aisha didn't understand.

- How come?

- Look Aisha, everything we face serves to teach us something. Sickness teaches us the value of being healthy, hunger, the value of food; thirst, the value of water. If you don't experience those, you cannot understand the value of things that you have.

- Yes, you are right my teacher. I realized the importance of health when I became sick.

- Well done, Aisha! When we don't realize the importance of something, we cannot thank those who provided it to us. I guess, from now on, you thank God for creating you as a healthy kid.

- Yes, that is right.

After thinking for a while, Aisha had a question and couldn't stand not asking:

- Teacher, in this case, should the rich thank God more?

- Think a while, said her teacher upon this question. If a rich person went blind, would he not give all his money to see the world? Or if he becomes deaf, does not he spend all of his money to hear again?

- Of course!

- So, everyone who has eyes to see with, ears to hear with, and legs to walk with is very



rich, and at the forefront of all of these, people who are smart and can think...

- Then I am very rich!

- Yes. You are very rich. Therefore you must thank God a lot.

- Teacher, from now on, I won't complain. I will be a person who thanks God.

Holding her small hand, her teacher kissed Aisha's forehead. She left by saying:

- Get well soon my dear Aisha. I pray for your quick recovery from God.

ÇİĞDEM ÖZMEN

WHAT BENEFITS DOES WORSHIP BRING US?

Worship gets us closer to God

The purpose of our creation is to know God and worship him. By worshipping, we express that we are the subjects of God. We feel closer to God. Without any mediator, we ask for His help and seek shelter under His mercy. We feel happy to try to gain His love.

Worship beautifies our manners

Worship helps us to be clean, well mannered, and socially responsible individuals. It purifies our hearts from ill-natured feelings and thoughts. By purifying both our outward and inward self – our souls – prayer beautifies our manners.

Worship strengthens our faith

Protecting and reinforcing the faith is only possible through worship. If we perform our worship properly, our faith strengthens.

Allah the Exalted says:

"I only created jinn and man to worship Me."

(Surah Adh-Dhariyat, Ayah 56)

Our beloved Prophet says:

A man came to the Prophet and said: "O Messenger of Allah! Can you tell me the act that will bring me to Paradise and keep me away from Hell?" Upon this the Prophet said: "Worship Allah and do not worship anything else. Perform your ritual prayers, pay the Poor Alms (al-Zakat), and look after and take care of your relatives."

(Bukhari, Adab 10)

One day our Prophet (upon him blessings and peace) held Muaz b. Jabal's hand and said:

- "Muaz! God be my witness, I do love you (for the sake of God)!"

Upon this, His Excellency Muaz told our Prophet:

- "O Messenger of God! I do love you, too!"

Our Prophet continued:

- Muaz! I strongly recommend for you to recite this supplication after each prayer.

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

"O My Lord! Help me to remember you and recite your name in your remembrance, to thank you for the bounties you provided, and to worship you in the way that befits you.

(Abu Dawud, Witr 26)

QUESTIONS



Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Worship is to express our love and respect for God who created everything and us and to act as His subjects. RIGHT WRONG
2. The purpose of creation is to grow up and have a job. RIGHT WRONG
3. To help people, to greet them, and to behave in a friendly manner to our Muslim brothers and sisters are not considered worship. RIGHT WRONG
4. Worshipping not only purifies our body but it also beautifies our soul. RIGHT WRONG
5. By worshipping, we thank God for His blessings. RIGHT WRONG

Let's Check Ourselves

1. Which one of the below is not considered a worship?

- a) Performing five daily ritual prayers
- b) Not lying
- c) Removing the things that bother people from the streets.
- d) Backbiting

2.

- I- A good deed
- II- Sin
- III- Worship

Which one/ones of the above is/are used for the things that God love and commands?

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

3. For which of the below is the saying "A small cup of coffee has forty years of influence." correct?

- a- When we drink coffee, we don't forget it for forty years.
- b- We like a lot the person who offers us coffee.
- c- We never forget a person who behaves nice to us or offers us something.
- d- One can be thankful for a coffee for a maximum forty years.

4. Which one of the below is not one of the characteristics that we gain by worshipping?

- a- Due to worship, our body and soul becomes clean and beautiful.
- b- By worshipping, we become clean, well-mannered, and socially beneficial persons.
- c- By worshipping, we gain the love of God.
- d- We become famous due to our worship.

5.

- I- To gain the love and contentment of God
- II- Because it is God's command
- III- To avoid hell and be among those happy people who enters the paradise

Which one of the above is the answer to the question why we worship God?

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

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(our behaviors/ God/ thank/ my worship/ are also worshipping)

1. "Say: For sure, my salah ritual prayer, and, my living, and my dying, are for Allah alone, the Lord of all the worlds."
2. Telling the truth and not stealing
3. Worship is to express our faith in our hearts with
4. Everything that is performed for the sake of is worship.
5. My Lord! Help me to remember you and recite your name, for your blessings, and worship you properly.



OUR RELIGIOUS RESPONSIBILITIES

DUTIES AND RESPONSIBILITIES



OF THE LEGALLY-RESPONSIBLE



(MUKALLAF)

- ❁ *Our Religious Responsibilities*
- ❁ *The Deeds of the Legally-responsible (Af'al al-Mukallafin)*
- ❁ *Five Pillars of Islam*



THE WAY TO PARADISE

One day, His Excellency Muaz, one of our Prophet's friends, told our Prophet:

- O Messenger of God! Tell me something that will make me enter paradise and keep me away from hell fire. Our Prophet said:

- You are asking for something grand. However this is very simple for a person for whom God made it easy. If you worship nothing else but only God, if you pray properly, if you pay the poor-due (al-Zakat), if you fast during the month of Ramadan, if you make pilgrimage to Mecca (al-Hajj) provided you are able, then you will obtain what you asked. He continued:

- Do you want me to tell you about the means of goodness? Fasting is the shield (against hell and sins). Alms extinguish the wrath caused by sins just as water extinguishes fire. Also, the prayer that is performed in the middle of the night extinguishes sins.

Then, the Messenger of God (blessings and peace be upon him) recited the following verses from Quran- **"Their sides stay clear of their beds as they call on their Lord in fear and ardent hope. And they give of what We have provided for them. No soul knows the delight that is hidden away for it in recompense for what it used to do."** [Surah As-Sajda, Ayah 16-17]

Then He said:

- Do you want me to tell you the beginning of good works, the backbone and the most exalted one? His Excellency Muaz said:

- Yes, please let me know O Messenger of God! Our Prophet said:

- The beginning of works is Islam, the backbone is the ritual prayer, and the most exalted one is jihad (struggling in the way of Allah).



Then He said:

- Do you want me to tell you the life-blood of it all? His Excellency Muaz said:
- Yes, let me know O Messenger of God! Hereupon our beloved Prophet pointed to his tongue and said:
- Protect this! His Excellency Muaz said:
- O Messenger of God! Are we responsible for the things that we say as well? Our prophet said:
- May God bless you O Muaz! The thing that drags people to hell on their faces is what their tongues do. (Tirmizi, Iman 8)



OUR RELIGIOUS RESPONSIBILITIES

God has given us many blessings. The most important of these blessings is intelligence. We distinguish right from wrong, and good from evil thanks to our intelligence. For this reason, intelligence and thinking are among the fundamental characteristics of human beings that distinguish us from other living beings.

The blessing of intelligence brings along with it responsibility. That is because God, Who gave us these blessings, did not leave us alone and irresponsible.

He commanded the things that are beneficial and good for us and forbade the things that are harmful and bad for us. He held us accountable for some duties that enable our worldly and next-worldly happiness and He commanded us to perform those duties. Thus, these duties and deeds that we are commanded to perform or avoid are called "Religious Liabilities."

When does one enter puberty?

The time of puberty in children occurs depending on the children's body structure and the climate. In general, puberty takes place around age 12 to 15 for boys and age 9 to 15 for girls. After age fifteen, a boy or girl is considered mature and becomes responsible for obeying our beautiful religion's commands and prohibitions even if the child doesn't show the signs of puberty.

What Does Legally-responsible Mean?

✍ The individuals who have reached the age of puberty and who are of sound mind and therefore responsible to obey our religion's commands and prohibitions are called "legally-responsible" (mukallaf). Insane people and children who have not reached the age of puberty are not legally-responsible.

CATEGORIZATION OF THE ACTS OF THE LEGALLY-RESPONSIBLE

What are the acts of the legally-responsible?

✍ There are certain rulings about the acts of legally-responsible people. These are called "Af'al al-Mukallafin" or "the Acts of Legally-Responsible Persons."

What are the terms that express religious responsibilities?

The rulings about the acts of the legally-responsible are expressed with eight terms:



AF'AL AL-MUKALLAFIN	
1. Obligatory/Al-Fardh Necessary/ Al-Wajib	} 😊😊
2. Recommended / Al-Mandub Desirable / Al-Mustahab Traditions of Prophet/ Al-Sunnah	} 😊
3. Indifferent/ Al-Mubah	😊
4. Disliked/ Al-Makruh	😞
5. Forbidden/ Al-Haram	😞😞
6. Annulling / Al-Mufsid	💣

Al-Fardh / Al-Wajib 😊😊

Obligatory/Al-Fardh: These are the acts/worship that are definitely commanded to perform by our religion. For example performing five daily ritual prayers, fasting, and paying poor-due (al-Zakat) are obligatory. Whoever performs the obligatory acts gain divine rewards (sawab). Whoever does not perform them without any excuses would be committing sin. If someone does not believe in even one of the obligatory acts or does not acknowledge that it is obligatory would abandon the religion of Islam. Fardhs are of two kinds:

a) Obligatory on Individuals (Fardh al-Ayn): These are the obligatory acts that each legally-

responsible Muslim must fulfill personally. For example, praying five times a day and fasting are obligatory on individuals (fardh al-ayn).

b) Obligatory on the Community (Fardh al-Kifayah): These obligatory acts are fulfilled even if only some Muslims do them. In this case, the responsibility is lifted from other Muslims. If no one fulfills such obligatory acts, then all Muslims are responsible. For example, when a Muslim passes away, if a group of Muslims performs the funeral prayer, the responsibility is being lifted from the entire Muslim community in that region.

**Recommended (Mandub)/Desirable (Mustahab)
/Traditions of Prophet (Al-Sunnah) ☺**

These are orders and nice acts that are determined by evidence that is not as definitive as the evidence for the obligatory (fardh) acts. Whoever performs the mandub acts gains divine rewards (sawab) but there is no sin if not performed. The term "recommended (mandub)" covers the terms of Al-Sunnah and Al-Mustahab. In other words, mandub acts are also called Sunnah or Mustahab. For example, washing the right hand before left hand or the right foot before left foot while taking ablution (wudhu), having ablution at all times, beginning with the name of Allah and facing towards

the Kaaba when making Tayammum are all recommended.



Ordinary/Al-Mubah 😊

Al-Mubah: These are the acts that people are free to do or not to do. When we perform an ordinary act, we do not gain any divine reward (sawab). When we do not do it, it does not cause any sin either. For example, sitting, walking, eating or sleeping are mubah acts.



Disliked (Al-Makruh) 😞 😞

These are the acts and behaviors that are not welcome and are considered bad in our religion. While they are not based on sources that are as strong as haram (forbidden), it is better to stay away from these kinds of acts.

For example, washing the body parts more than three times while taking ablution, to make ablution in an unclean place, or to talk while making ablution are all makruh.

Haram/ Forbidden Acts: 😞 😞 😞

Haram: Those acts that are strictly prohibited by definitive evidence by our religion. For example, killing a person without a just cause, stealing, drinking intoxicating drinks, adultery, gambling, eating pork, rebelling against one's parents, and gossiping are all haram. The one who performs haram is considered to have disobeyed God and commits a big sin. The ones who distance themselves from haram acts gain the love of God and divine rewards. The ones who deny the prohibition of what is haram, or who consider it halal/permissible, abandon Islam.

Annulling / Al-Mufsid: 🚫

Al-Mufsid: Anything that cancels or annuls any act of worship (ibadah) that has already begun. For example, talking during prayer (salah); or taking any food-like substance or drinking while fasting. The worship that has been annulled should be redone. The worship that has been annulled is either redone or, as in the case of fasting in Ramadan, it requires Kaffara (expiation). Fasting other than Ramadan does not require kaffara if annulled.

PILLARS OF ISLAM

Since we are Muslims, we have duties that we have to perform. We call the primary ones of these 'the Five Pillars of Islam.' Islam is based on these. These pillars are five:

1. To say the Profession of Faith (Kalimah al-Shahadah): Believing that there is no god other than the one and only Almighty God, Allah, and His Excellency Muhammad (blessings and peace be upon him) is his subject and messenger.

2. To perform the ritual prayer (al-Salah): Praying five times a day.

3. To Fast (al-Sawm): Fasting during the month of Ramadan every day between dawn and sunset.

4. To give the poor-due or alms (al-Zakat): Giving poor-due (al-Zakat) proportionate to one's wealth and income if it exceeds the pre-determined threshold.

5. To make pilgrimage to Mecca (al-Hajj): Performing Hajj at least once in a lifetime.

The first one of these five principles is the fundamental creed of our religion. Others are the fundamental acts of worship that we have to perform according to this belief.



Our beloved Prophet says:

"Islam is established on five fundamental principles: To witness that there is no god except Allah and that Muhammad is His Messenger, to perform a prayer in a perfect way, to fast during the month of Ramadan, to pay the Poor Tax (al-Zakat), and to visit the Kaaba, the House of Allah."

(Bukhari, Iman 1)



The Pillars of Islam

There are five pillars of Islam
Even knowing them is bliss
Whoever complies with them
To him/her Paradise opens

The first of the pillars
The Profession of Faith
Other than the One and Mighty God
For sure there is no god
And his last Prophet is
The Elect Muhammad

The second pillar is ritual prayer
What a beautiful worship
To half an hour a day
Adds up the duty of five times.

The third pillar is Ramadan
The intention is to fast
Without eating, drinking during the day
Time passes with joy...

The fourth pillar is Alms.
If Allah has given wealth,
Then divide its worth into forty
And give one share as present.

Once to perform pilgrimage
If it is in one's destiny.
The fifth pillar is
To visit the Kaaba of Islam.

Gökhan EVLİYAOĞLU



A MAN FROM NAJD

One day our Prophet was with his friends. There appeared a man that looks tired with unkempt hair since he was coming from afar. The man, who was from the Najd region of Arabia, got closer to our Prophet and asked him questions in order to learn about our religion. The following conversation took place between them:

- O Messenger of God, what is Islam?

- **It is to pray five times a day.**

- Is there any other prayer that I have to perform apart from these?

- **No there is not! However, if you want to you can perform supererogatory (al-nafileh) prayers. Also, you have to fast during the month of Ramadan.**

- All right! Is there any other fasting that I have to do?

- **No there is not! However, if you want to you can do supererogatory fasting. Also, you have to pay the poor-due (al-Zakat).**

- Is there any other thing that I have to give?

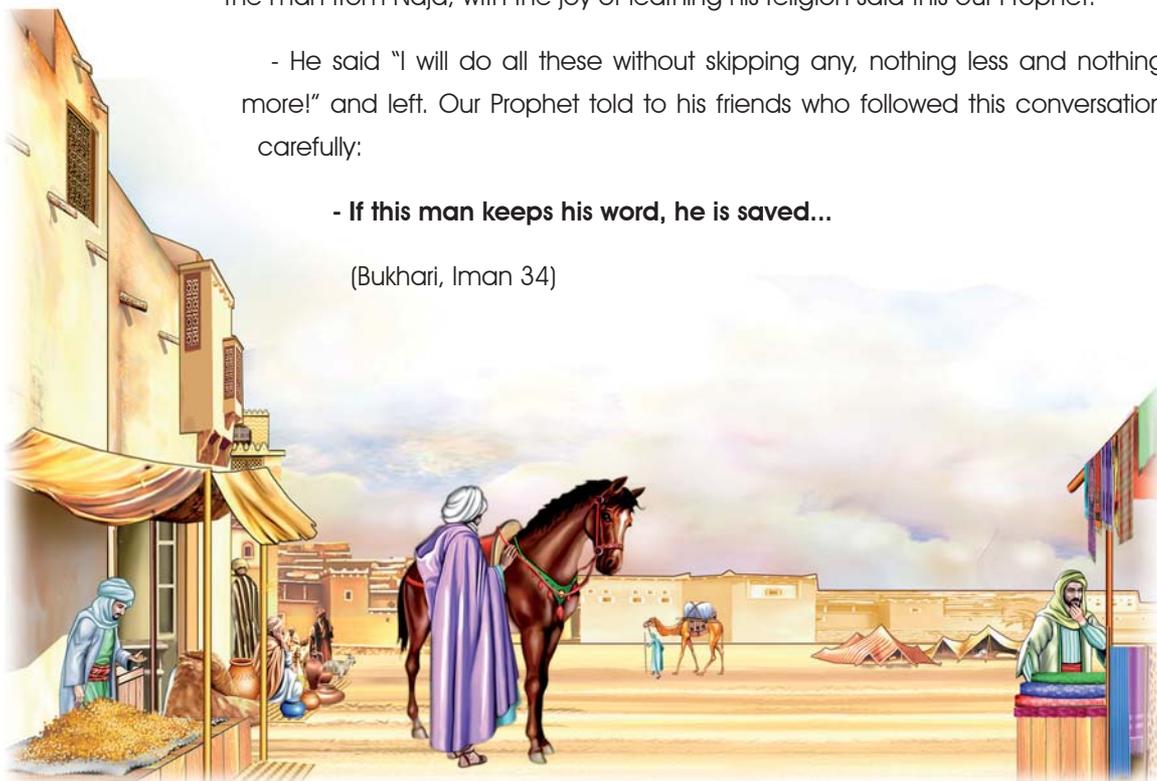
- **No there is not! However, if you want to you can give alms to poor.**

The man from Najd, with the joy of learning his religion said this our Prophet:

- He said "I will do all these without skipping any, nothing less and nothing more!" and left. Our Prophet told to his friends who followed this conversation carefully:

- **If this man keeps his word, he is saved...**

(Bukhari, Iman 34)



QUESTIONS



Let's Check Our Knowledge

For the following sentences, check the appropriate box.

1. Allah commanded the things that are beneficial and nice for us and prohibited the things that are harmful and bad for us. RIGHT WRONG
2. Insane people and children who have not reached the age of puberty are legally-responsible (for religious duties) as well. RIGHT WRONG
3. One who performs the obligatory acts (fardhs) gains big divine rewards (thawab), and the one who does not perform them without any excuse commits a sin. RIGHT WRONG
4. One who does not believe in any one of the fardhs or denies that they are not one of our religion's commands abandons the religion of Islam. RIGHT WRONG
5. Disobeying one's parents is forbidden (haram). RIGHT WRONG

Let's Check Ourselves

1. Which one of the following is obligatory on individuals (fardh al-ayn)?
 - a) To recite the ritual call to prayer
 - b) Fasting
 - c) The ritual call to stand up for the actual start of a prayer (al-Iqamah)
 - d) Reciting the names of Allah.
2. Which one of the following is obligatory on the community (Fardh al-Kifayah)
 - a) Performing five daily ritual prayers
 - b) Performing Hajj
 - c) Paying the poor-due (al-Zakat)
 - d) Performing the funeral prayer
3. Which one of the below is disliked (makruh)?
 - a) Not performing ritual prayers five times a day.
 - b) Stealing
 - c) Facing towards Kaaba when taking ablution.
 - d) Taking ablution in a filthy place.
4. Which one of the following is not forbidden (Haram)?
 - a) Lying
 - b) Stealing
 - c) Doing exercise
 - d) Gambling

Fill in the Blanks

Fill in the blanks with the words in the parenthesis.

(Obligatory (Al-Fardh) / Disliked (Al-Makruh) / Mendub / Legally-responsible (Al-Mukallaf) / Ordinary (Al-Mubah) / Obligatory on the community (Fardh al-Kifayah) / Obligatory on individual (Fardh al-Ayn))

- ❁ Individuals who have reached the age of puberty and who are of sound mind, and who are therefore responsible for our religions commands and prohibitions are called
- ❁ The acts/ worship that are strictly commanded by our religion are called
- ❁ The wajibs that must be performed by every Muslim personally who is legally-responsible are called
- ❁ Wajibs that are fulfilled by the performance of some Muslims are called
- ❁ The orders that are determined by evidence not as exact as that for the obligatory acts and there are divine rewards to those who perform but no penalty for those who do not perform them are called
- ❁ Those deeds that are neither required nor forbidden are called.....
- ❁ The acts that are strictly forbidden by our religion are called.....
- ❁ The acts and behaviors that are considered bad and not welcome by our religion are called.....



THE SYMBOL OF ISLAMIC CIVILIZATION

CLEANLINESS

- ❁ *Islam and Cleanliness*
- ❁ *Kinds of Cleanliness*
- ❁ *The Relationship Between Worship and Cleanliness*
- ❁ *The Importance that Our Prophet Attributed to Cleanliness*



THE WOMAN WHO CLEANED THE HOUSE OF GOD

There was a woman named Ummu Mihjan who lived in our Prophet's blessed city, Madina. This respected mother, whose feelings and thoughts were as pure as herself, one day said to herself:

- Now that the Almighty God has purified my heart from being an unbeliever, let me clean His house; she decided to clean the mosque every day. From now on, she was going to clean, as much as she could, the Masjid Al Nabawi (the Mosque of the Prophet in Madina) where our Prophet taught and where Muslims worshipped.

Ummu Mihjan was poor but her feelings were shining. Whenever she cleaned the mosque, she felt at peace as if her heart was purified as well, and she used to feel joy and happiness.

One day, Ummu Mihjan became sick. She was deprived of the opportunity to pray behind our master the Messenger of God. Her body was in her bed but her spirit was among those pure-hearted people who prayed behind the Messenger of God. She was hoping to get well and continue doing her duty at the mosque but was not able to do so. In her ears, there was the voice of our Prophet that appeased the souls, and in her heart there was the wish of praying while listening to this voice.

When our Prophet did not see her for a couple of days, he asked about her. Her neighbors said:

- She is sick O Messenger of God.

Hearing this, our merciful Prophet walked towards the house of Ummu Mihjan, who lived



at the outskirts of the city. The ones who arrived beforehand told her:

- Good news O Ummu Mihjan, the Messenger of God is coming to visit you.

When Ummu Mihjan heard the good news, she did not know what to do. Her heart that was tired from being ill started to beat rapidly. Her forehead became sweaty. A few moments later, a sweet voice was heard:

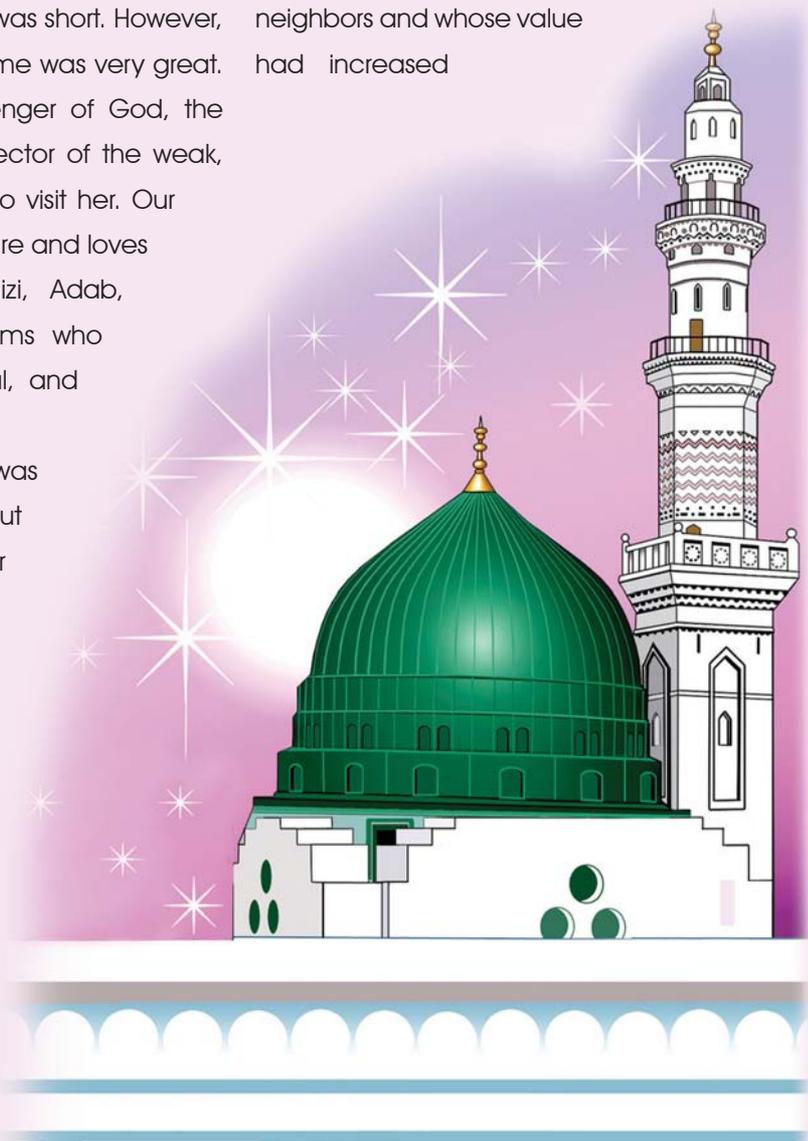
Peace be upon you (As Salaamu Alaikum), said our Prophet...A weak voice full of thanks answered: And peace be upon you O Messenger of God. The visit was short. However, in reality, the value of that time was very great. That is because the Messenger of God, the father of orphans and protector of the weak, the pure man, had come to visit her. Our Prophet, who said "God is pure and loves those who are pure."(Tirmizi, Adab, 41), loved a lot the Muslims who pay attention to body, soul, and environmental cleanliness.

Our beloved Prophet was asking very often news about Ummu Mihjan from her neighbors and inquiring information about her health. One day he said to her neighbors:

- If Ummu Mihjan passes away, do not bury her before letting me know.

One evening, Ummu Mihjan passed her pure soul wrought with the love of serving God and His Messenger

to the angel of death that had been sent by God. Without losing any time, her neighbors gave her the ritual bath and wrapped her in the funeral shroud. When the preparations were done, they departed on their way. They marched towards the house of our master, the Messenger of God (blessings and peace be upon him). However, the Night Prayer (Salat al-'Isha) had been performed and our Prophet had already gone to sleep. This news saddened the visitors. Ummu Mihjan, who had a special place among her neighbors and whose value had increased



even more especially after our Prophet visited her, was going to miss this last and important honor before she was buried. Ummu Mihjan's neighbors said among themselves: It looks like that was not meant to be...

- It would not be right to disturb the Messenger of God...

- It is possible that he might receive divine revelation in his sleep and we might make a mistake if we interrupt...

- Let's not bother him, they said.

Because of such worries, Ummu Mihjan was taken to the Baqi' graveyard without our Prophet's forewarning. The funeral prayer (Salat Al-Janazah) was performed and she was buried. The Honorable Companions of the Prophet left her in her grave praying for the Mercy of God.

In the morning, when the Messenger of God asked about her, they said:

- She was buried O Messenger of God!

Actually, after we completed the preparations, we had come to you. However, you were sleeping. We did not find it right to wake you up.

- Let's walk together! said our master the Prophet as he set out to the Baqi' Graveyard with his friends. Ummu Mihjan's neighbors showed him her grave. The Messenger of God and his friends replayed the ritual prayer of funeral for her. They left after they prayed for Almighty God's mercy.

AHMET LÜTFİ KAZANCI

(Adapted from The Era of Bliss series)

THE RELIGION OF ISLAM AND CLEANLINESS

The religion of Islam is the religion of cleanliness. That is because cleanliness is one of the fundamentals of our worship. The cleanliness of our body, clothes, and manners shows that we are Muslims. Also, in order to live healthy and protect our health, we must be clean. For this reason, our religion attributes great importance to cleanliness.

One of the first commands of the Quran is "Purify your clothes!" (Surah Al-Muddaththir, Ayah 4). It shows the importance Islam attributes to cleanliness. Also, our beloved Prophet expressed that cleanliness is stressed by our faith by saying: "Being clean is half the faith" (Muslim, Taharat 1)

Our religion pays special attention to the cleanliness of the environment as well. Our Prophet wanted us to keep our environment clean. By promising Paradise to those who keep public places clean and avoid the acts that may soil them, our Prophet said that "A man saw a tree branch on the street and said 'I swear to God, I will remove this branch from here so that it would not harm Muslims' and he removed it and he was sent to Paradise for this act." (Bukhari, Adhan 32, Misaim 28) (Bukhârî Section on Ritual Call to Prayer (Adhan) 32, Section on Oppression 28)

In Islam, just eliminating the physical dirt would not satisfy cleanliness. For example, when

we wash an apple that was on the floor, we would only clean it physically. However, a stolen apple would not be clean no matter how hard we washed it. That is because it is haram/ strictly forbidden. It would not be morally clean, and therefore it should not be eaten.

Bad words and acts contaminate our hearts just as physical dirt makes our body, clothes, and environment filthy. In order to live in peace and happiness, we should eliminate spiritual contamination from our hearts. Such elimination

is achieved when we repent from our bad acts, worship properly and behave righteously.

Our Almighty Lord expresses this:

"Allah loves those who turn back from wrongdoing and He loves those who purify themselves." (Surah Al-Baqara, Ayah 222)

Then, we must both keep clean our body, clothes, and environment and also beautify our manners by avoiding sins, bad words, and acts.

Allah the Exalted says:

"Allah loves those who turn back from wrongdoing and He loves those who purify themselves."

(Surah Al-Baqara, Ayah 222)

Cleanliness and the Muslim

Cleanliness and integrity
Are the essence of our religion.
No doubt, the most correct word
Is the Word of our Lord.

Each subject who repents,
Is cleansed from dirt in the heart,
Becoming unaffected by
The evil of Satan that scatters doubt.

Each believer who performs ablution
Is happy and eager
Because each drop that falls to ground.
Carries away his sins.

The Muslim who stays clean
In both the body and the soul
Never deviates from integrity
And is respected at all times.

Kasim AK





KINDS OF CLEANLINESS

Cleanliness is to purify our souls, manners, body, clothes, and environment from bad, dirty, and filthy things. There are two kinds of cleanliness:

1. PHYSICAL CLEANLINESS

Matters that contain germs such as blood, urine, and pus are considered impure in our religion. Eliminating all kinds of dirt and filth from our body, clothes, and environment is called physical cleaning. The main subdivisions of physical cleaning are the following:

a. Keeping one's hands clean: Our hands are the most frequently used members of our body and therefore they get dirty most often. The dirt that gets into our hands results in an environment that facilitates germ growth. Those germs cause us to get sick by entering into our bodies via the food that we eat. Thus, in order to protect ourselves from germs and diseases, we must wash our hand before and after each meal. Also, after using the bathroom, we must thoroughly wash our hands with soap.

b. Keeping the face clean: As our hands, our faces too get begrimed with dust and dirt. Washing our faces decreases our fatigue and remedies headaches associated with it. It energizes us and refreshes our health and looks. For this reason, we must wash our faces frequently.

c. Keeping the mouth and teeth clean: The pieces of food that we eat accumulate mostly on our teeth and between them. When we don't clean our teeth regularly, unfriendly bacteria start to thrive there. This causes bad breath and tooth cavities. Cavities are one of the principal reasons for many of the illnesses on our tonsils, stomach, and heart. In order to prevent these, we need to keep our mouths clean and brush our teeth at least twice a day.

d. Keeping nails clean: Clean nails complete clean hands and feet. We should never forget that our nails have the potential of becoming shelters for germs. When we think of

our mouth, nose, eyes, and other parts of our body where our hands can touch, we should realize the risks associated with unclean nails.



e. Keeping the feet clean: Our feet carry the burden of our whole body. Since we wear shoes, our feet may get sweaty and dirty. Washing our feet and in between our toes makes us healthier and more energized. For this reason, we must wash our feet and in between our toes very often. After we wash our feet, we need to dry them thoroughly in order to protect ourselves from fungi and similar diseases. We must pay attention to wearing clean socks and shoes as well.



f. Keeping the body clean: Due to sweating and other reasons, our body gets dirty and starts to smell. Germs that populate our body endanger our health. The best way to clean our body from dirt and germs is to take a shower or bath with warm water and soap. To protect our health, which is the one of the most important gifts that God has given us, we should take a bath at least once a week. Also, before some ritual worship, we must absolutely clean ourselves from any physical filth such as urine, blood, or pus that are also called najasah (visible uncleanness).



g. Clean bathrooms: All types of cleanliness start with clean bathrooms. For this reason, in terms of our health and worship, the most important cleanliness is bathroom cleanliness.

When entering a bathroom, the following prayer may be recited:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

“O God! I seek refuge in You from dirt and filthy things.”



Our beloved Prophet said:

“Cutting nails is part of primordial disposition (fitrah).”

(Bukhari, Muslim)



Outward cleanliness is very important but not sufficient. For this reason, I must also try to purify myself from the bad feelings, thoughts, and acts that God forbids. I truly believe that God will love me more when I succeed in that.



Our beloved Prophet says:

“Using miswak¹ cleans our mouth and is a way to reach the divine good pleasure.”

(Nesâi, Tahrat 4)



¹ Translator's note: The miswak is a small stick from a special tree that was used widely to clean the teeth prior to the widespread usage of toothbrushes.

When exiting a bathroom, the following prayer may be recited:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

“O God I seek your forgiveness! Praise be to the Lord who removes from me harmful things and who gives me comfort.”

h. Keeping clothes clean: When our clothes, which protect us from heat and cold, get dirty, they can be harmful for both our body and our environment. In order to prevent the harms of dirt and germs, we must regularly change and wash our clothes.

i. Keeping foods and drinks clean: Germs generally enter our body through food and drinks that we intake. For our health, we must wash fruits and vegetables before we eat. We must pay attention to the cleanliness of drinks as well.

j. Keeping the environment clean: A clean environment starts with our immediate surroundings first of all. It is important to keep clean our house, our streets, our neighborhoods, our schools, the whole environment we live in and the air we breathe. A clean environment is important to prevent illnesses, for clean drinking water, and for the lives of other living organisms. By keeping our environment clean, we need to be considerate of others and not harm them. Our religion encourages keeping the environment clean.

Our Prophet said:

“A man while taking a walk saw a thorn bush and removed it from the street. God liked this act of his and forgave him.”

(Muslim, Birr 127, Imare 164)

What should we be careful about in bathroom cleanliness?

1. We pay attention not to let our clothes touch the floor and not to let any filth splatter onto them.
2. Before entering the bathroom, we pray “My God! I seek refuge in You from dirt and filthy things.”
3. We enter the bathroom with our left foot.
4. We answer the call of nature while sitting.
5. We use plenty of water while cleaning and toilet paper for drying.
6. We use our left hand in cleaning.
7. We do not eat, drink, or talk in the bathroom.
8. We exit the bathroom with our right foot.
9. When exiting the bathroom, we pray “O God I seek your forgiveness! Praise be to the Lord who removes things that cause me to suffer and bother me and who gives me comfort.”
10. After we are done using the bathroom, we should wash our hands with plenty of water and soap.



2. SPIRITUAL PURITY

Spiritual purity consists in purifying our hearts, feelings, and thoughts. Spiritual purity is composed of two main parts:



a. The Cleanliness of Hearts: Societies that are composed of truehearted and well-mannered individuals become happy and peaceful. In order to establish a peaceful society, we must purify our hearts from bad feelings, thoughts, and behaviors that God prohibited such as selfishness, lying, hypocrisy, jealousy, and backbiting etc. We should stay away from grudge and hatred. We should not be jealous of others nor belittle them. A verse in the Quran says: **"He who purifies the self has succeeded."**



Our beloved Prophet said:

"In the body, there is a piece of flesh, if it is good, the whole body is good, and if it is bad, the whole body is bad; truly it is the heart."

(Bukhari, Iman 39)



b. Cleaning from conditions that are considered ritually impure. It consists in making ablution (al-Wudhu) or ritual bath (al-Ghusl) when necessary. Its purpose is to eliminate the conditions of being without ablution or with only partial ablution that prevents us from performing our worship. This is called cleaning to prepare for worship (al-Taharah min al-Hadath).

Cleanliness and Health

Wear clean clothes, walk around tidy
So that everyone will respect you.
Nobody likes dirty people.
Is there a bounty like health?

Pride, arrogance, lies, deceit,
These are heart's stains, believe in this.
Whoever stays away from them stays clean.
Is there a bounty like health?

Don't go to places with lots of germs
Never spit on the streets.
Wounds and bruises hurt,
Is there a bounty like health?

Clean body, clean environment
Never let the dirt in,
Health, both for the rich and the poor,
Is there a bounty like health?

Ahmet EFE



WHAT IS THE RELATIONSHIP BETWEEN CLEANLINESS AND WORSHIP?

Islam is a religion that both gets human beings closer to God and regulates their relationships with others. For this reason, our religion commands us to be clean at all times. It requires cleaning such as ablution and full ablution to perform some of the acts of worship.

We stand before our Creator when we worship. We should do so in a clean environment, with a clean body and clean clothes. When we are sweaty or when our clothes are dirty, we would not want to show up in front of others, such as our respected elders or our friends. In order to feel comfortable, we take a bath and put on clean clothes that smell nice. We must pay even more attention to be clean when worshipping during which we feel closer to God.

Some of the worship such as the Friday Prayer (Salat al-Jum'ah) and Festival Prayers (Salat-al-Eidain) are performed in congregation.

In worship that is done in congregation, we are both standing in front of God and also being together with other individuals. This makes being clean when worshipping even more important.

Worship makes us get used to be clean in all respects. Paying attention to cleanliness during and after worship purifies our souls as it cleans our outer selves.

At the same time, all of our worship is just a means to purify our hearts. They keep our hearts away from evil feelings and thoughts. For example, paying the Islamic poor-due (al-Zakat) purifies our hearts from the feelings of greed and jealousy. Fasting purifies us from the feelings of selfishness, harshness, and self-pride. These and other forms of worship purify us spiritually and remove our sins.

Once our Prophet (blessings and peace be upon him) said to his friends:

-“What do you say to this? If there is a river in front of someone’s house and that person takes a bath in that river five times a day, would there be any filth left on him? His friends said:

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

-“Praying five times a day is just like that. Allah forgives our sins with our five ritual daily prayers.”

(Bukhari, Mevakit 6; Muslim, Mesacid 283)



OUR PROPHET PAID ATTENTION TO CLEANLINESS

Our beloved Prophet paid a great deal of attention to cleanliness. He used to wash his hands before and after each meal. When he woke up from sleep, he would not eat anything before washing his hands first.

When he woke up for the night prayer or for the morning prayer, the first thing he would do was to clean his teeth with miswak. Even when he was on his deathbed, he asked for a miswak and cleaned his blessed teeth.

Our Prophet (blessings and peace be upon him) paid attention to the cleanliness of body and clothes as much as he did for the cleanliness of hearts. There were times when he would wear patched clothes, but never ripped and dirty ones. Especially when he was expecting guests, he would pay extra attention to his clothing.

He would require foods in open containers to be covered with a lid. He would order people not to pass their needs under the trees that are next to pathways or whose shadows people utilize, and advised to keep them clean at all times. He would not like at all to see spitting on the streets.

Our beloved Prophet wanted everyone to dress clean and keep themselves tidy. He would warn people with dirty clothes by saying "Why don't you clean your clothes?" Once he saw a man with tangled hair and admonished him by asking him why he did not clean and brush his hair.

Our beloved Prophet paid a great deal of attention to cleanliness. He used to wash his hands before and after each meal. When he woke up from sleep, he would not eat anything before washing his hands first.



O my Lord, make me one of those who quit their bad habits and who are purified.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَمِنَ الْمُتَطَهِّرِينَ

O our Creator! Purify us from our sins just as a white garment is cleaned from filth.

رَبَّنَا نَقِّنَا مِنَ الذُّنُوبِ كَمَا يُنْقَى

الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ

CLEANLINESS

Cleanliness comes from belief, says the Prophet,
Cleanliness is the rose in the garden of health,
Those who clean themselves become like angels,
Cleanliness is a piece of Paradise on earth...

The skin and the heart get dirty in the ground,
It is necessary to wash both inside and out.
Let's shine and reach out to serenity,
Cleanliness is the way to the seven Heavens.

Cleanliness outside is to be like the moon,
Cleanliness inside is to feed on licit food.
Nobody likes filthy clothes.
Cleanliness is the most beautiful language to all...

It is God's order; keep your clothes clean,
Eat clean, drink clean, so that your body is pure,
Let us also call you "the cloud that can't get dirty."
Clean is the hand that never seizes trash!...

Staying dirty is a grave sin,
Whoever is dirty suffers, my God!
God loves those who are clean, Seyrî!¹
Cleanliness is that state that turns faces white!

M. Ali EŞMELİ (Seyrî)

¹ Translator's note: Refers to the poet.

QUESTIONS



Let's Check Our Knowledge

For the sentences below, if the sentence is right, check the box that says RIGHT, and if the sentence is wrong, check the box that says WRONG.

1. Cleanliness is the basis of our worship. RIGHT WRONG
2. Cleanliness is realized only by elimination of physical dirt. RIGHT WRONG
3. In order to purify ourselves from sins, we must promise not to do them again and should keep our promise. RIGHT WRONG
4. We enter the bathroom with our right foot. RIGHT WRONG
5. Not avoiding the acts that God prohibited contaminates our heart and soul. RIGHT WRONG

Let's Check Ourselves

1. In light of the hadith "Being clean is half the faith", which one of the statements below is wrong?

- a) In order to be a believer, it is enough to be clean.
- b) Believing in God necessitates cleanliness.
- c) The surroundings of a Believer and himself are always clean.
- d) The faith of those who do not pay attention to cleanliness is weak.

2. Which one of the following is right in terms of bathroom manners?

- a) The left foot is used when entering a bathroom.
- b) The right hand is used in cleaning in the bathroom.
- c) It is all right to talk in the bathroom.
- d) It is not necessary to wash hands after using the bathroom.

3. In which of the following would there not be a cleaning in the real sense?

- a) Using miswak or brushing our teeth before going to bed.
- b) Taking a ritual bath (al-Ghusl) for the Friday Prayer (Salat al-Jum'ah)
- c) Washing and eating an apple that is taken by force from someone else
- d) Staying away from the things that God has forbidden.

4. Which one of the following is spiritual cleaning?

- a) Cleaning the place where we will pray.
- b) Washing the dishes.
- c) Collecting the trash from under the trees where people sit.
- d) Performing Tayammum to pray.

5. Which one of these acts cannot clean our hearts?

- a) Washing our body and clothes
- b) Performing our worship
- c) Repenting from our sins
- d) Giving Islamic poor-due (al-Zakat) and alms (al-Sadaqah).

Fill in the Blanks

Fill in the blanks with the appropriate words in parentheses

(Purify themselves/ half / clean/ spiritual uncleanness (al-Hadath) / visible uncleanness)

1. "Cleanliness is the faith."
2. No matter how hard we wash a stolen apple, it would not be because it would not be halal/ permissible.
3. "For sure, Allah loves those who turn back from wrongdoing and He loves those who"
4. Before some of the acts of worship, we must clean our body from physical filth such as urine, blood, and pus. These are also called
5. The condition of being without ablution (al-Wudhu) or ritual bath (al-Ghusl) is called



THREE KINDS OF CLEANING SPECIAL TO MUSLIMS

ABLUTION (WUDHU) – RITUAL BATH (GHUSL) – RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)



- ❁ *Ablution*
- ❁ *How to make ablution*
- ❁ *Rules of ablution*
- ❁ *Benefits of ablution*
- ❁ *Ritual Bath (Ghusl)*
- ❁ *How to make Ghusl*
- ❁ *Rules of Ghusl*
- ❁ *Benefits of Ghusl*
- ❁ *Tayammum*
- ❁ *How to make tayammum*
- ❁ *Rules of tayammum*



ABLUTION PURIFIES FROM SINS

It was the times when Islam was secretly spreading in Mecca. There was a man named Amr Bin Abs in one of the tribes who lived in the desert. Amr Bin Abs wondered about this new religion and in order to get some knowledge about it, he started toward Mecca. When he reached Mecca, he looked for the ways to speak with our Prophet and found him.

Amr said to our Prophet:

- Who and of what trade are you? Our Prophet answered:

- I am a messenger.

- Who sent you? He asked:

- God has sent me, said the Prophet.

- What kinds of duties did God give you?

- He sent me with the responsibility of preaching for helping relatives and being kind to them, disowning idols, acknowledging God as one and not ascribing any partner to Him.

- Is there anyone who will help you here?

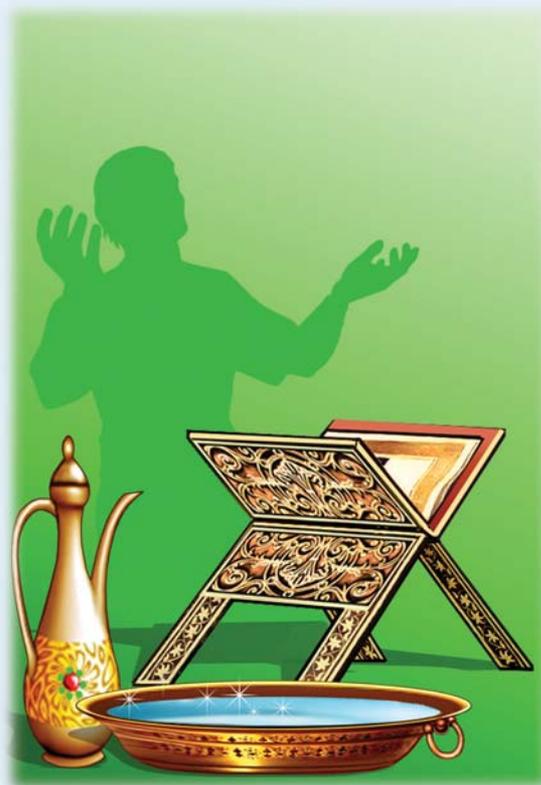
- One man and one slave.

On that day, only Their Excellencies Abu Bakr and Bilal were with our Prophet. Amr Bin Abs said:

- I want to join you and help you by staying with you.

Our Prophet said:

- Today, you cannot do what you have said. Do you see my situation in Mecca? Go back to your family for now. When you hear that I came out, then you can come to me.



Amr Bin Abs became Muslim by testifying that there is no god other than the one and only God, and that the Prophet Muhammad is His messenger (Kalimat al-Shahadah). He stayed with our Prophet for a while and then went back to his home. At that time, praying five times a day had not been commanded yet. For this reason, our Prophet had not mentioned it to him.

Years passed after this incident and the Muslims migrated from Mecca to Madina. Amr, who learned of the migration of our Prophet to Madina visited him and said:

- O Messenger of God! Do you remember me? Our Prophet said:

- Yes! Aren't you the one who met with me in Mecca? Upon that Amr said "Yes" and continued with his words:

- O Messenger of God! Let me know the new things that God has taught you since then.

Our Prophet explained to Amr praying five times a day and the times of the prayers. By saying that he must take ablution before praying, he said the following about ablution:

- Whoever among you prepares water for ablution (al-wudhu), takes water into his mouth and nostrils and cleans his nose, for sure, the sins of his face, mouth, and nose drop. If he washes his face as Allah has commanded, the sins of his face get cleaned as the water drains from his beard. If he washes his arms including the elbows, the sins of his arms get cleaned as the water drains from them. If he wipes his head, the sins of his head drop as the water drains from his

hair. Then if he washes his feet including the toes, the sins of his feet drop as the water drains from his toes. If a person, after taking such ablution, performs a prayer, gives thanks to Allah, glorifies Him, and praises Him as He deserves, and gives his heart to Him, for sure, he would be as pure as the day he was born, without any sin.

(Muslim, Musafirin 294)



ABLUTION (AL-WUDHU)

What is Ablution?

✍ Ablution consists of rinsing or rubbing certain parts of one's body in accordance with religious rules.

What are the acts that cannot be performed without ablution?

Without ablution



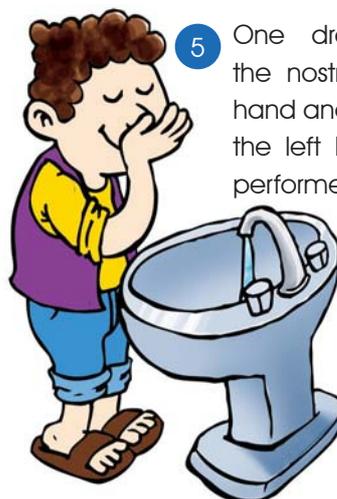
- ✗ Without ablution we cannot perform the ritual prayer.
- ✗ We cannot circumambulate the Holy Kaaba.
- ✗ We cannot touch the Noble Quran.

How do we perform ablution?

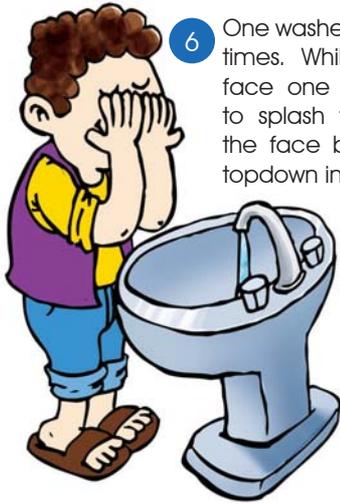
- 1 One makes intention (niyyah) by saying "I intend ablution for God's sake." In making intention, the important thing is to intend from the heart; to decide.
- 2 One starts to take ablution by saying Audhu billahi min al-shaitan ir-rajim (I seek refuge with Allah from Shaytan the accursed), Bismillah ir-Rahman ir-Rahim (In the Name of Allah, the Beneficent, the Merciful)
- 3 One washes both hands up to the wrists.



- 4 One takes water into the mouth three times.



- 5 One draws water into the nostrils with the right hand and blows it out with the left hand and this is performed three times.



6 One washes the face three times. While washing the face one takes care not to splash the water onto the face but lets it trickle topdown instead.



7 First the right and then the left arm is washed including the elbows and each one is done three times.



8 One wipes over the head with the right hand, which is called Masah.



9 One wipes with the forefingers (or the smallest finger) the inside of the ears and with the thumbs, behind the ears. Then one wipes (Masah) with the remaining three fingers the back of the neck.



10 One washes first the right foot and then the left foot including the toes.

With this, one has concluded the ablution.



Our beloved Prophet said:

“Whoever performs a perfect ablution and recites the Shahada “Ash-hadu an la ilaha illa’Allah wa ash-hadu anna Muhammadan `abduhu wa Rasuluhu” (There is no god except Allah, and Muhammad is His subject and messenger), then all the eight doors of heaven thrust open for him — he may enter from whichever door he likes.”

(Ebû Davud, Tahâret 65)



COLD SPRING

Tahir had completed the semester successfully. His parents, thinking that he deserved a good summer break, decided to send him over to the village to stay with his uncle. Tahir was so happy to hear this news. His uncle came a few days later. Tahir continuously asked his uncle about the village. He was most curious about his uncle's son Salih. It had been a long time since they had seen each other.

That evening, they prepared for the trip. Tahir was so excited, he could not sleep well.

Tahir started the journey early in the morning with his uncle. At the end of almost ten hours of travel, they arrived at the village.

Tahir got used to the village in a very short time. He and Salih became good friends in no time. Together they were making mud houses next to the river and riding on bikes in green fields. While their grandpa was collecting wood, they would play games.

One night, Grandpa Ali warned them quietly while they were having a pillow fight on their beds:

- If you don't sleep now, tomorrow, you cannot come to the highland with me. I will go at dawn, whoever cannot wake up stays behind at the village.

After this warning, Tahir and Salih went to sleep right away.

The next morning, at dawn, grandpa Ali and his grandchildren started off on their journey. The slightly steep pathway to the highland seemed easy at first to the children. However, when the sun started to warm up the surroundings, the journey hardened and the rocky pathway to the highland seemed never ending. Grandpa Ali was saying to his grandchildren while trying to hold the leash of Karakachan, their donkey:

- Come on my children, after we cross this hill, we will take a break at the Cold Spring.



Bear a little more! Tahir liked the name of the spring.

- Grandpa, what is this Cold Spring? Salih and the grandpa smiled:

- My son, Cold Spring is the name of the fountain that is behind this hill. Those who go to the highland take a break there and relax a little. They steep their feet into the Cold Spring and shed their fatigue. If they have a watermelon or cantaloupe with them, they cool them in the fountain as well. When the fruit gets ice cold, they eat it.

- Grandpa! I wish we had brought some watermelons and cantaloupes with us too. Grandpa Ali gave the good news by pointing to the donkey trudging behind them:

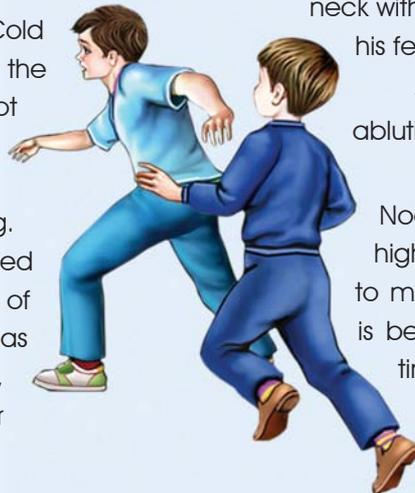
- In one pocket of this bag we have food to eat and in the other we have watermelon and cantaloupe. Does it make sense to come to the highland without watermelon and cantaloupe?

The dream of taking a break and enjoying ice-cold watermelon cheered up the children. However, Karakachan was slowing them down. Tahir bent close to the donkey's ears and said something. His grandpa saw that and asked:

- What's up Tahir, are you talking to Karakachan?

- I told Karakachan that there is an ice-cold watermelon feast at the hill. See how it got faster, grandpa.

After a while, the Cold Spring was seen from the distance. When they got very close, the children left their grandpa and ran towards the Cold Spring. They immersed their scalded feet into the water full of pebble stones. But as soon as they stepped into the water, they jumped back out. Tahir said:



- It is really cold, now I see why they call it Cold Spring. Tahir was so surprised by this cold water that comes out from under a big plane tree. He could not resist asking his grandpa about the ice-cold water in this hot summer month:

- Grandpa, how come this water is so cold in this hot weather? How come this much water is brought to this hill without any machines or motors?

Grandpa's answer was short and clear:

- There is nothing that is hard for God who created this water and the whole universe out of nothing. When He wants something, He just says "happen," and it happens. There is no limit to His power.

Meanwhile, grandpa Ali had dropped the watermelon and cantaloupe into the pool that had formed next to the spring. After a while, it was time to eat the ice-cold watermelon and cantaloupe with cheese and bread.

After the feast, Salih and Tahir went to pick some mountain pears. When they came back, grandpa Ali was sitting on a rock next to the fountain and washing his hands. Then he washed his mouth and nose three times. With the water on his palms, he washed his face three times also. Then he first washed his right arm and then his left arm. With his wet hands, he first wiped his head and then wiped his ears and neck with his fingers. At the end, he washed his feet. Tahir asked his grandpa:

- Grandpa, why are you making ablution? It is not time to pray yet!

- I know, my child! I will pray the Noon Prayer (Salat al-Zuhr) at the highland if God permits, but I wanted to make my ablution in advance. That is because staying with ablution at all times is considered worshipping. Also it is one of those things that makes one gain divine rewards that is easy and fun.

How come?

- While a Muslim has ablution and stays away from wrongdoings, angels note this as worship. Also, protector angels protect that



person from the evil of Satan. What an easy and profitable worship it is, right my dear grandchildren?

Having heard the good news, the children started to make ablution eagerly.

Grandpa Ali yelled while repacking Karakachan's bag:

- Come on children, get ready, there is still a two-hour journey left to the highland.

Adapted from HASAN TAHSİN KARAMAN

BENEFITS OF ABLUTION

Ablution prepares us for worship

We prepare ourselves for most of the acts of worship such as performing the ritual prayer or reading the Holy Quran by making ablution first. Through ablution, we appear in front of God purified and try to gain His love and good pleasure.

Ablution purifies us.

As mentioned already, our hands, arms, mouth, nose, face, and feet are the parts of our body that get dirty the most during our daily lives. By making ablution, we clean these parts of our body numerous times daily. We thus purify ourselves from germs and protect ourselves from diseases that filth and dirt can cause. We experience the energy, joy, and peace that being clean brings. Mouth hygiene is also very important in terms of our health. That is because the mouth is one of the places that germs easily populate. By washing our mouth thoroughly in each ablution, we ensure that our mouth stays

clean throughout the day. We prevent germs from taking shelter in our mouth. We also would not bother others with bad breath.

Ablution soothes our circulatory and nervous systems.

We must pay attention to our circulatory and nervous systems for a healthy life. Ablution ensures that we wash parts of our body with clean water, which makes it easier for our circulatory and nervous systems to work properly. For this reason, we become healthier.

Ablution beautifies our face.

Making ablution also causes the blood vessels in our face to work better, and prevents wrinkles. For his reason, the faces of those who make ablution and pray become bright and shiny. Our beloved Prophet said that on the Day of Judgment, he will recognize us from the sign of ablution on our faces. Ablution provides brightness to our faces and peace to our hearts.

Ablution purifies our heart from wrongdoings

We remember God each time we make ablution. We get further away from Satan, and become friends with angels. Thus, ablution protects us from wrongdoings. It purifies our heart from evil feelings and thoughts.

Being in a state of ablution earns us the divine rewards of worship (Ibadah)

We earn divine rewards as if we were worshipping for each moment that we have ablution. So, if we pass away when we have ablution, we die worshipping, which means that we earn the divine reward of martyrdom. This is a priceless gift of God to us.

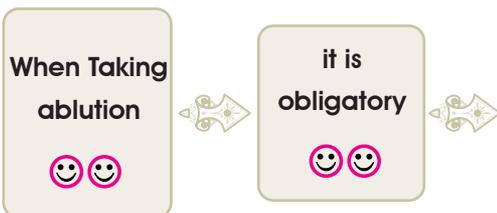
Ablution provides
brightness to our face and
peace to our heart.

Allah says:

"You who believe! When you get up to pray, wash your faces and your hands and your arms to the elbows, and wipe over your heads, and wash your feet to the ankles."

(Surah Al-Ma'ida, Ayah 6)

What are the obligatory acts (fardh) of ablution (Wudhu)?



1. **To make intention (al-niyah):** To decide and intend from the heart to make ablution.
2. **To wash the face:** To wash the face from the top of the forehead (hairline) to the bottom of the chin, and to the sides of the face up to beginning of the ears.
3. **To wash the arms:** To wash the arms including the hands up to and including the elbows.
4. **To wipe the head:** To rub the entire head with the wet palms of the hands. When wiping the head, one rubs the head starting from forehead to the back of the neck.
5. **To wash the feet:** To wash once each foot up to and including the anklebones.
6. **To wash the body parts right after each other:** To rinse the necessary parts of one's body in order right after one another without delay. The measure of this is to wash the next body part before the previously washed body part gets dry in a normal day's temperature.
7. **To Rub:** To gently rub the body parts being washed without repeating too much the whole rinsing process. (By doing this, one makes sure that the water contacts the skin).

What are the Sunnah Acts of Ablution?

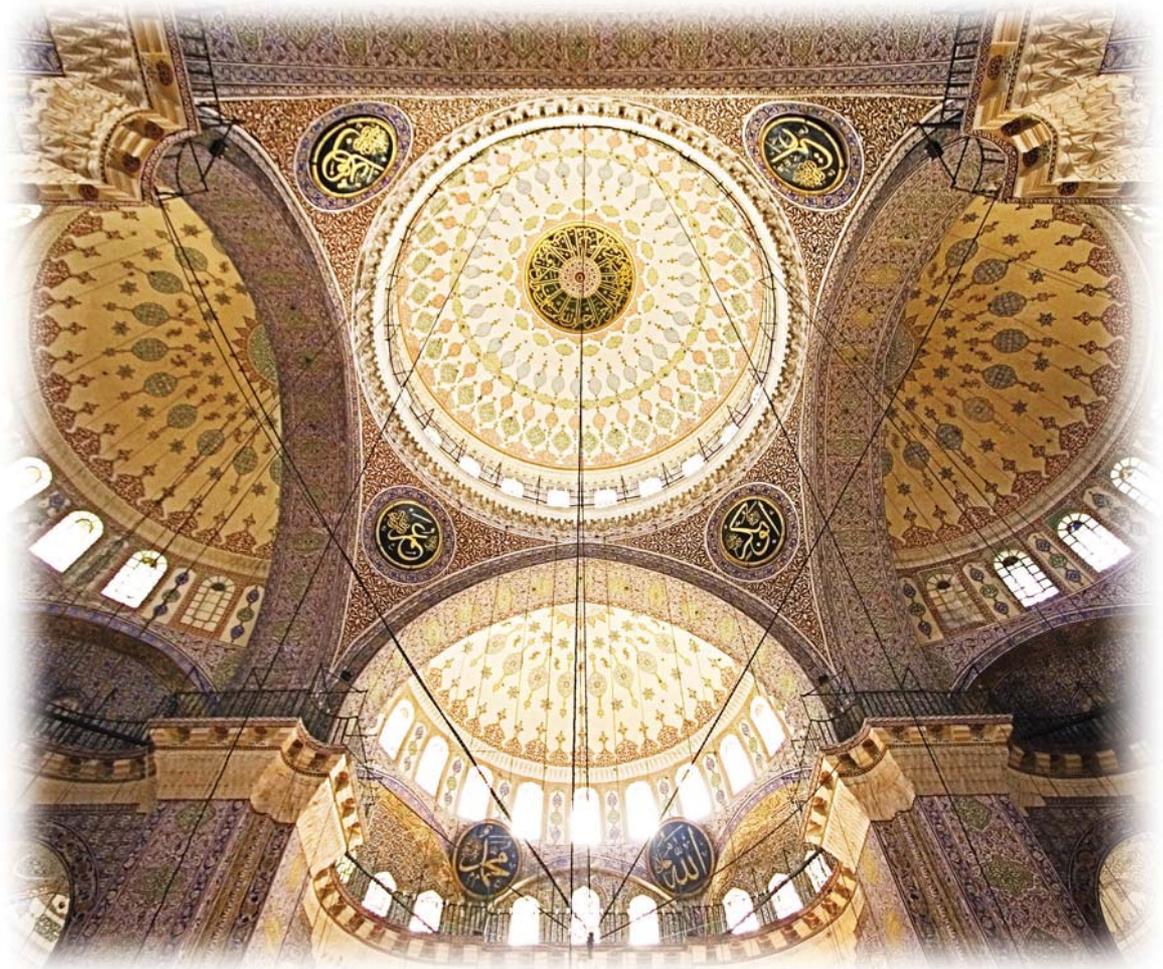
When taking
Ablution,



It is Sunnah



1. To start by washing the hands up to the wrists.
2. To take water into the mouth three times and spit it in each time. This is called "Mazmaza."
3. To take water into nostrils three times. This is called "Istinshak," namely, to clean the nose by taking water into nostrils.
4. To rinse the necessary parts of one's body in order.
5. To rub the ears.
6. When wiping the head, to start rubbing the wet hands from the back of the neck to forehead.





What are the virtuous Acts of ablution?

When taking
ablution



it is virtuous



- 😊 To start with "Bismillah."
- 😊 To make ablution in a clean place.
- 😊 To use just the right amount of water; neither too little nor too much.
- 😊 To begin washing the necessary parts of one's body from the right side.
- 😊 To wash each part of the body (those that are required to be rinsed) a second or third time.
- 😊 To start washing the face from the forehead.
- 😊 To brush our teeth with the sunnah tooth stick (al-miswaq) or a toothbrush.

What are the things that annul our ablution?

If



- one satisfies bathroom needs,
- one passes gas,
- one falls into a heavy sleep,
- one faints or loses his/her mind,
- one becomes drunk,
- a man who has reached the age of puberty touches his penis with his bare hands,
- a person who has reached the age of puberty touches the opposite sex and feels a desire or touches intending to feel sexual desire,

His/her
ablution is
annulled.



The Divine Light of the Followers of the Prophet Muhammad

One day Prophet Muhammad said:

- I wish I could see my brothers! Upon that his Companions said:

- Are we not your brothers O Messenger of God?

Our Prophet said:

- You are my friends and companions. My brothers are the ones who are not born yet.

- How would you know your followers that are not born yet on the Day of Judgment O Messenger of God?

- If a person has a horse that has a white forehead and feet, does that person not recognize his horse in a herd that is full of black horses?

- Yes, he recognizes it, O Messenger of God.

- My brothers will come with shiny hands and feet, and their faces will be bright since they make ablution. I will reach the Pool of Kawthar before them and recognize them from the brightness of parts of their bodies that are rinsed with ablution. (Muslim, Taharet 39)

Our beloved Prophet said:

"The brightness and shine of a Mu'min reach wherever the ablution water touches."

(Muslim, Taharet 40)

RITUAL BATH (GHUSL)

What is the ritual bath (Ghusl)?

It is the bathing of the entire body in such a manner that there remains no dry spot.



Gracious God says:

"O Believers [faith]! If you are in a state of major impurity [that requires ritual bath], then purify yourselves."

(Al Maida, 6)

What are the things that cannot be performed without the ritual bath (Ghusl)?

Without Ghusl



- ✗ One cannot perform a ritual prayer.
- ✗ One cannot circumambulate the Holy Kaaba.
- ✗ One cannot touch the Noble Quran.
- ✗ One cannot recite or read the Noble Quran.
- ✗ One cannot enter a mosque.

What are the obligatory acts (fardhs) of Ghusl?

When making Ritual Bath



it is fardh to



1. Make intention (al-niyah) to make ritual bath (Ghusl).
2. As in ablution, to wash the body parts right after each other continuously.
3. To rub the body.
4. To wash the hair and other body parts with hair, and in between fingers and toes, in such a manner that there remains no dry spot.
5. To wash the entire body, including hard to reach parts, in such a manner that there remains no dry spot.

What are the Sunnah acts of Ghusl?

When making
Ritual Bath
(Ghusl)



it is sunnah



1. To wash the hands up to the wrists.
2. To wipe the ears inside and outside.
3. To take water into the mouth and perform mouthwash.
4. To rinse the nose by taking water into the nostrils.



What are the virtues of Ghusl?

When taking
Ghusl



it is virtuous



1. To clean any visible impurities on the body.
2. To wash the head three times.
3. To pour water first to the right side of the body and the left side and to wash the entire body by rubbing in such a manner that there is no dry spot left.
4. Not to waste water.

In what situations do we have to take the ritual bath (Ghusl)?

- ✓ After intercourse or ejaculation;
- ✓ After menstruation ends;
- ✓ When after-birth bleeding ends.

It is obligatory (Wajib) to Take Ghusl Bath



How to take the ritual bath (Ghusl)?

4 One makes ablution (wudhu) as for a ritual prayer.



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

3 One makes intention (Niyyah) by saying "I intend to make Ghusl for the sake of God."



6 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.

2 If there is any visible impurity on the body, it is cleaned.



1 Hands are washed well three times up to wrists.



7 The entire body is washed with water.



What are the behaviors that are not considered appropriate while taking a ritual bath?

While Making Ghusl



- To waste water
- To face toward Kiblah while naked
- To speak unnecessarily

Are the Makruhs (disliked acts) of Ghusl



BENEFITS OF RITUAL BATH (GHUSL)

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

With Ghusl, we gain the divine good pleasure

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

Ghusl makes our body energetic

Our bodies' contact with the outer world is through our skin. For this reason, outside dirt and dust mostly affect our skins. Also, fat and sweat in our bodies exits through fat and sweat glands on our skin. These toxic matters stick

onto our skins in time and eventually block the pores on our skin. In this case, the skin would not perform well on its task of helping the lungs breathe. When we take 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 taking ghusl discharges electricity in our body and regulates blood circulation. It dispels anger and decreases stress. Ghusl ablution 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.



THE POWER OF WATER

Ferit was playing with his olives at the breakfast table. These days, he felt uncanny distress and was continuously daydreaming. In this year when he was in the eight grade, he was noticing some physical and mental differences. Suddenly he got taller, his voice became thicker, and he even got some beard hair on his face. Sometimes he was doing things listening to the child in him, while at other times he felt ashamed of what he did, feeling too old and responsible for childishness. He did not know how long this would last and capricious feelings in the stage of puberty sometimes disconnected him from the world. He was startled by his father's voice:

- Ferit, you are daydreaming again my son. Finish your breakfast. If you waste more time you will be late for school.

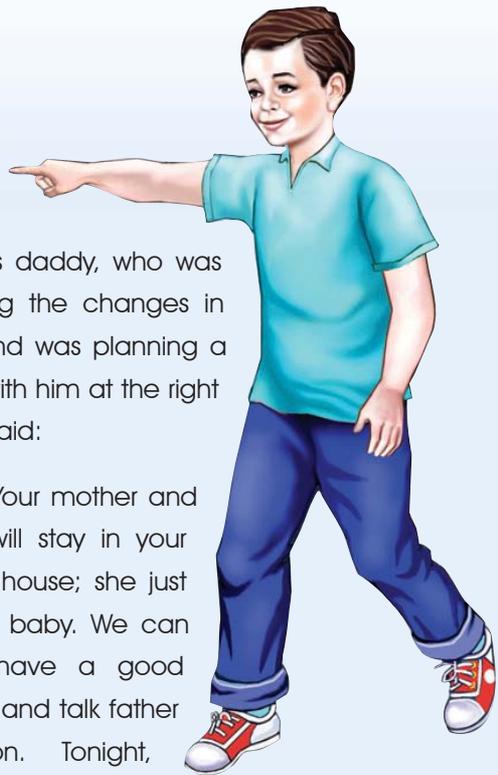
Ferit shook himself awake and answered his father:

- Don't worry dad, I will be on time.

His daddy, who was noticing the changes in him and was planning a chat with him at the right time, said:

- Your mother and sister will stay in your aunt's house; she just had a baby. We can both have a good dinner and talk father to son. Tonight, there are important things that I want to tell you about.

Ferit got his backpack and left for school. He was wondering what his father would talk about as he was trying to walk faster in order not to be late for the geography class and avoid teacher Mr. Irfan's reprimand.



After entering the classroom and greeting his friends, he found a spot in the back and sat down. Waiting for the teacher to arrive, they loudly talked about last night's soccer game, by whom and how the goals were scored, whether the referees were objective or not, penalties that should have been given; in other words, a bunch of idle talk. As soon as Mr. Irfan showed up at the door, the loud chatting stopped.

The classroom became so silent that one could hear a fly buzzing. Mr. Irfan was a disciplined and knowledgeable teacher who sported reading glasses on the tip of his nose, chubby cheeks, and most importantly a look that intimidated any student who made a mistake. He would not break anyone's heart but at the same time he would not allow his class to disturb the lecture. He would find an opportunity to make up for the students that he has punished. He was a tough but fair teacher.

Metin startled with the warning of Mr. Irfan when he was about to hide behind his friend at the front desk and sleep:

- Metin! My son, why are you back there? There are seats in front, what are you doing back there? Mr. Irfan wrecked Metin's plans with these words. Metin had to jump out of the frying pan into the fire. He had to sit right at the front of the class.

Mr. Irfan started his lecture with his loud voice.

- Okay children! Today I will talk about the power of water. This will be the story of water that takes the shape of its cup, that gently flows in rivers with a pleasant noise; soft, clear, refreshing water. The first thing you should know is that a world without it couldn't be imagined.

Our Almighty Creator has let us know that all creatures are created out of water. Seasons that can also be called the air conditioning system of the world appear by the effects of currents in the oceans. Water particles that vaporize by the effect of the sun form the clouds. Clouds carry rain to mountains and forests sometimes gain ground for thousands of kilometers, bringing life to plants and other living things that are fed by them. All of the creation interact with water one way or another.

"Fields of science do not contradict each other. The Almighty Creator Allah, without any deviation or contradiction to His decree, has been keeping alive this world and surrounding space for millions of years.

"Children, when discussing the power of water, we always talked about the sweet face of it. Water also has a vicious and naughty side to it. Let's talk about that a little bit. Come on, think about it. Tell me about this side, said Mr. Irfan. All the hands in the class went up:

- Water overflows and floods, my teacher.
- Tsunami, my teacher.
- Erosions that are due to wild rivers.
- Sea storms and wild waves, my teacher...

As the answers came, Mr. Irfan continued with his fatherly voice:

- All of you gave good answers my friends. At the end of the class, all of us had an idea about the power of water; but we came to the most important point now. When we look at the geographic formations, such as mountains, valleys, plains, we see the dramatic effect of water. The obstinate endeavor of water with



consistent effort over thousands of years brings down the mountains that are composed of the hardest rocks to the sea level through corrosion. In points where rivers reach the ocean, the soil that is carried by water produces vast fertile lowlands. If you take a lesson from the power of water, work all the time, show effort, then problems like mountains will fade before you.

Metin would not imagine that a geography class could have such a nice flow. Yet in the morning, as he was putting his geography book into his backpack, he had thought: "I wish I could find a seat at the back of the class and sleep a little bit." Difficult statistics and questions of which products are being produced, where and how much and confusing maps made Metin dislike geography. However, today's class made him change his view. He realized that when looking carefully to the plains, mountains, and water that drain down between our fingers,

there are hidden lessons that open our minds and motivate us.

Throughout the day, Ferit, one the one hand, was paying attention to the lessons, and on the other hand, he was wondering about what his father would tell him tonight. As always, time in school had passed quickly.

When he came home, a delicious fish smell was coming from the kitchen. Father and son ate their fish with plenty of salad. Since his father knew that Ferit loved tulumba dessert, he bought some fresh desert from a bakery. After cleaning the table together, they got their tea and went to the living room. All of this time, Ferit was thinking about the important topic that his father had mentioned in the morning. His father felt it but was waiting for the right moment. He took a sip of tea and introduced the subject:



- Look Ferit, human beings are born, they grow into childhood and youth years, then into old age, and then they pass away. You are fifteen years old now. You are at the stage where you say farewell to childhood and become a mature adolescent. As you do, we follow the physical and emotional changes in you. No matter how much we thank God, it would not be enough. We have two healthy children, you and your sister.

My child! There is nothing to be scared of. In time, the storms in your body and emotions will pass and you will see that youth years have aspects that are just as much fun and as nice as the childhood years. With puberty, your responsibilities start as well. Ghusl, also called the full ablution, is the fundamental requirement in all worship. Apart from taking regular baths, when necessary, taking ghusl bath is obligatory (fardh). After washing one's mouth and giving

water into nostrils, bathing of the entire body in such a manner that there remains no dry spot is how ghusl is taken. Your mother and I are the ones that are closest to you and you can openly talk to us about any of your problems at this stage.

He ended his talk by saying: Don't forget we are proud of you and your mature behavior.

All ears, Ferit perked up. He said good night to his father and went to his room. What his father had told him directed him to the bathroom door. First he took ablution as for prayer (al-wudhu). His nostrils hurt a little bit when he took water into his nose. Then, he washed his body under the shower. Next, he went to his room. While he was drying his hair in front of the mirror, he was thinking about this morning's geography class. The power of water was discussed in the class. However, one point was not covered. Water not only shapes our external world but it also shapes our inner world. Ferit, in his first ghusl experienced it. Ghusl not only cleans the body, but it is also one of the most important responsibilities that purifies our soul. In his bed he thought: "Now, I understood the power of water better," and he went into a deep and peaceful sleep, free of the heavy feelings that had plagued him.

HASAN TAHSIN KARAMAN

RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)

What is Tayammum?

Tayammum is making ablution with clean soil or with a substance whose origin is soil.

Almighty Allah says:

...(For Ghusl or ablution) if you cannot find any water, then do tayammum with pure earth, and wipe your faces and your hands."

(Surah Al-Ma'ida, Ayah 6)

When is Tayammum performed?

If one cannot find water that is clean enough to take ablution or ghusl, or if it is impossible to use water for some reason such as illness,

one makes tayammum instead of ablution or ghusl.

How is Tayammum performed?

- 1 One pays attention to the cleanliness of the soil and place where tayammum will be made.
- 2 One faces Kaaba and says "Audhu" and "Bismillah"
- 3 One makes the intention (niyyah) to replace either ablution or ghusl when one pats his palms on clean soil or its kind.
- 4 One pats his palms on clean soil and wipes the face (after shaking off of the extra soil) and his hands wiping in between the fingers.



What are the obligatory acts (wajib) of Tayammum?

When making tayammum



1. To make intention (niyyah) when one pats the clean soil for the first time.
2. To pat the clean soil once
3. To wipe (masah) the entire face and hands, including in between the fingers, with clean soil.
4. To have clean soil.
5. To touch clean soil or its kind, and to make tayammum by wiping the hands and the face right after touching the soil, and performing worship right after that.

Are Obligatory (Fardh)



What are the Sunnah Acts of Tayammum?

When making Tayammum



1. Follow the order,
2. Then pull back the hands,
3. Patting the clean soil and wiping the hands up to elbows.

it is sunnah to



What are the Virtuous acts of Tayammum?

When making Tayammum



1. To say Bismillah when starting tayammum,
2. To wipe first the right hand and then the left hand,
3. To wipe the inner part of the left hand starting from the wrist up to elbow with the palm of the right hand and to wipe the outer part of the left hand starting from elbow down to fingers. Then we wipe the right hand in the same manner.

it is virtuous



Conditions that Annul Tayammum

When making Tayammum



1. The conditions that annul ablution, annul tayammum as well.
2. In case of finding water that is enough and available for making ablution or making ghusl, then the tayammum gets annulled.
3. When the excuses that make making tayammum permissible no longer exist, then the tayammum gets annulled.



THE CAVE OF ÇORAKTEPE

Early in the morning Emre left for school with his father. They were going camping with the school's scouts club in this first weekend of June. When Emre arrived at school, the bus for the camp was there and preparations were done. The bus left for the camp soon after. The president of the club, Mr. Ismail, who was also the Turkish Literature teacher, got the bus microphone and informed the students about the tour:

- My friends, first of all I would like to let you know that the goal of this tour is both for you to have fun and to educate you. We will see places that we have not seen and will spend cheerful hours away from the noisy city. Our bus will leave us at the Çamlıyayla Forest Camp. At the first day, we will build our tents and play games. At the second day of our camp, we will take a two-hour walk to go to Çoraktepe and examine the caves that have paintings from ancient times. I specifically want you to follow the rules, not to go far from the group, and to pay attention to keep the environment clean. We should not forget that the environment is entrusted to us. Handing it over to the next generations without corrupting it is one of our most important duties.

After one and a half hour's travel, they arrived at the camp place. First, they chose a spot to pitch their tents. With their teacher's help, the task of pitching tents was completed in no time. Kitchen appliances and portable tables were placed in the big tent. The scout leader, Ismail the teacher, gathered the

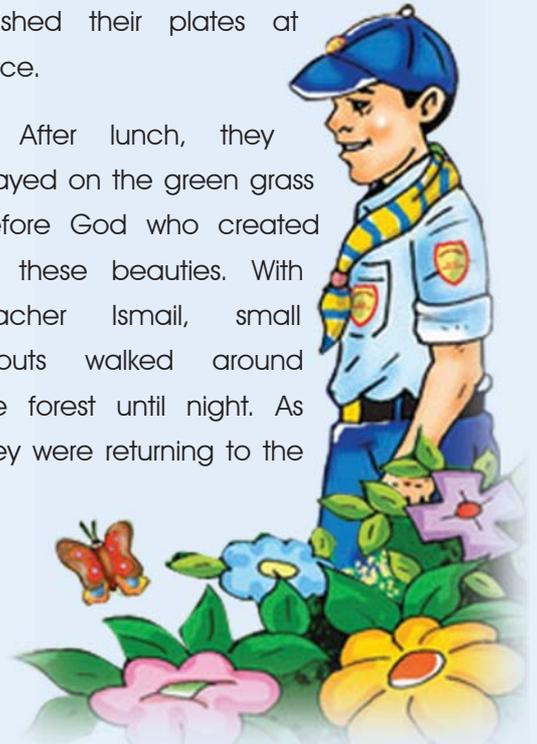
camp residents by blowing a whistle and said:

- My friends, right now it is eleven o'clock. At one o'clock, you will gather for lunch. For now, you are free on the condition that you not go too far.

Children formed groups and with the joy of roaming the valleys, they started to play nice games. Playing games under the merciful spring sun, amid the chirping of birds and smell of pine trees was a gift the children could not obtain in the city.

They joyfully washed their hands and faces at the fountain and took their seats at the table in the big tent. The clean air had made them as hungry as wolves. Excited about not eating at home, they finished their plates at once.

After lunch, they prayed on the green grass before God who created all these beauties. With teacher Ismail, small scouts walked around the forest until night. As they were returning to the





camp, they did not forget to collect some wood for the camp fire. Before the sun set, they ate the dinner that the scout on duty had prepared. After the Sunset Prayer, sitting in a circle around the campfire that crackled, the children started to show their talents to each other. Some of them started to sing folk songs. Others made their friends laugh with their imitations. They did not notice how fast time had passed.

Children who went to their beds listening to the crickets went to sleep in no time after a tiring day.

At dawn, with the call of Mr. Ismail, they jumped out of their beds. While at home their mothers could not wake them up despite all begging, the forest air made them have a

good night's sleep and wake up easily. Taking ablution with the ice-cold water of the fountain and performing the morning prayer made their eyes wide open. The morning exercise with the leadership of teachers Omer and Ismail had started. They wished that all the holiday mornings wasted in the city as they stayed in bed until noon would be like this one, full of fun and experience. The camp residents who were done with the morning exercise had their seats at the breakfast table in the big tent. Children had their breakfast quickly as they were excited to see the caves of Çoraktepe. Teacher Ismail said:

- Children! Our trip will be about a two-hour walk. Don't forget to take your lunch

bags with you, drinking water, and a hat to protect yourselves from the sunlight.

Emre and his friends started to climb in a single file to Çoraktepe on a narrow path. The first half hour of the way was fun but the rest got boring. The sun was no longer just petting the children's back like it did early in the morning, and the noon heat was making them very thirsty.

When they were at the hill, they hardly had a seat in the shadow of the trees. The children who were not used to long trips under the sun were so tired. Scout leader teacher Ismail said with an indulgent smile:

- What happened children? Are you tired? Get ready, our visit to the caves is starting.

The cave, which they entered hand in hand between two rocks, shocked the children. The burning hot air outside suddenly changed. They felt like entering into a giant refrigerator. Teacher Omer was informing the children about the cave while lighting the cave with his flashlight:

- Friends, right now we are facing a page in history that was written thousands of years ago and was protected to this day. So many details that may seem unimportant at first glance may hide very important explanations in terms of history. The paintings we see here give us information about the lifestyle of people in that era, their food habits, their social life, and almost everything about them.

After completing their exploration of the cave under the leadership of teacher Omer, the children got their lunch boxes out and ate on the grass. When they got full, they reverted to their earlier cheer. They congregated immediately with the call of teacher Omer, who said:

- Friends, as we have planned, on the second day of our camp, we saw the Çoraktepe Cave. Right now, it is three o'clock, and we will pray the Noon Prayer (Salat al-Zuhr) here and leave for the camp.

Melih who had finished all of his water raised his hand:

- Teacher, I do not have any water left. I do not think my friends have any water left either. There is no nearby fountain, no river, nor a village where we can find water. How are we going to make ablution for the prayer? Mr. Omer said:

- A very good question! Good job Melih! I was about to make an announcement about it. Friends, our beautiful religion Islam never makes believers responsible for something that they cannot bear. In other words, Islam is a religion that makes things easier, not harder. Ali who raised his hand said:

- Therefore we will not pray, right my teacher? Mr. Omer:

- Incorrect, Ali! For a responsible Muslim there is no excuse not to stand in front of God. When there is no water, and no hope to find any within the prayer time, one can perform the prayer by making tayammum.



Ali asked again:

- Teacher, with tayammum, can we perform all the acts of worship that can be done with ablution? Mr. Omer said:

- Of course Ali! When we make tayammum, we can perform all the worship as if we made ablution.

Children, with the joy of having learned something new, started to make tayammum with their teachers.

After completing the prayer that they performed in congregation, they got ready and left to return to the camp. After returning to the camp, they formed long lines in front of the fountain and drank lots of water.

The camp that ended on Sunday was so helpful for Emre and his friends. They both saw new places and also gained new knowledge. Also they had some fun time unlike at school where they usually get bored. Emre had a last look from the bus window to Çoraktepe which looked like an eagle nest. As he planned the next year's camp in his mind, he went to sleep on his friend Burhan's shoulder.

HASAN TAHSİN KARAMAN

QUESTIONS



Let's Check Our Knowledge (1)

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. It is sunnah to wash three times each part of the body that is required to be rinsed. RIGHT WRONG
2. One can circumambulate the Holy Kaaba without ablution. RIGHT WRONG
3. To be wasteful in the use of water is makruh even when making ablution. RIGHT WRONG
4. To fall into a deep sleep for a short or long period of time does not annul ablution. RIGHT WRONG
5. It is mandub to take water into mouth and nostrils when making ablution. RIGHT WRONG

Let's Check Ourselves (1)

1. Which one of the acts listed below is among the obligatory (fardh) acts of ablution (wudhu)?
 - a) To take water into the mouth.
 - b) To take water into the nostrils.
 - c) To rub (masah) one's ears.
 - d) To rub (masah) one's entire head.
2. Which one of the acts listed below is not among the obligatory (fardh) acts of ablution (wudhu)?
 - a) To wash the arms up to and including the elbows.
 - b) To wash the feet.
 - c) To wash the face
 - d) To wash the mouth
3. Which one of the acts listed below is among the sunnah acts of ablution (wudhu)?
 - a) To wash the face
 - b) To wash the feet up to and including the ankles.
 - c) To wash the nose.
 - d) To rub (masah) the entire head.
4. Which one of the acts listed below does not annul ablution (wudhu)?
 - a) To pass gas.
 - b) To bleed.
 - c) To fall asleep.
 - d) To faint.

5. Which one of the acts listed below annuls ablu-tion (wudhu)?

- a) To yawn.
- b) To cry.
- c) To talk.
- d) To answer the call of nature.

Fill in the blanks (1)

Fill in the blanks with the words in parentheses.

(miswak/ three times/ sunnah/obligatory (fardh))

- 1. To wash each part of the body required to be rinsed in ablu-tion is sunnah.
- 2. To rinse the necessary parts of one’s body in the order that they are due is
- 3. To make use ofor a tooth brush to clean one’s teeth is a sunnah act of ablu-tion.
- 4. To wash the feet up to and including the ankles once is

Let’s Check Our Knowledge (2)

- 1. To take water into the mouth and nostrils when making ghusl is obligatory (wajib). RIGHT WRONG
- 2. Without ghusl, one cannot touch the Holy Quran. RIGHT WRONG
- 3. Without ghusl we can enter into a mosque but cannot perform a prayer. RIGHT WRONG
- 4. To make intention (niyyah) is not obligatory when making tayammum. RIGHT WRONG
- 5. If the restraint that prevents one from using water is removed, one’s tayammum is not annulled. RIGHT WRONG

Let's Check Ourselves (2)

1. Which one of the following is not among the obligatory (wajib) acts of ghusl?
 - a) To wash the feet
 - b) To take water into the nostrils
 - c) To rub the body
 - d) To rub the body parts right after each other.
2. Which one of the following requires making ghusl?
 - a) Major impurity or conducting marital relationship
 - b) Flowing out of one's body of blood or pus.
 - c) To use the bathroom.
 - d) To vomit a mouthful.
3. Which one of the following is among the makruh acts of ghusl?
 - a) To be wasteful in the use of water
 - b) To speak unnecessarily.
 - c) To face toward Kiblah while naked
 - d) All of the above
4. Which one of the following can be performed without ghusl ablution?
 - a) To perform a prayer
 - b) To read the Holy Quran
 - c) To eat
 - d) To walk around the Holy Kaaba
5. Which one of the following does not annul tayammum?
 - a) To cry
 - b) To use the bathroom
 - c) To find water that can be used to make ablution
 - d) To pass gas

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(Obligatory (fardh)/ Tayammum/ Makruh/ to make intention (al-niyah)/ Sunnah)

1. When making ghusl, it is fardh
2. For ladies who complete their menstruation, it is to make ghusl.
3. To wash one's hands and cleaning mouth and nose when making ghusl is
4. When making ghusl, to face toward Kiblah while naked is
5. When one cannot find a clean enough water to make ablution or ghusl, one makes



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

RITUAL PRAYER (AL-SALAH)

- ❁ *The Definition of prayer*
- ❁ *The Benefits of prayer*
- ❁ *Types of prayers*
- ❁ *Rules of prayer*
- ❁ *How to perform prayer*
- ❁ *Praying in congregation*
- ❁ *The performance of sick persons, travelers, and missed prayers*
- ❁ *The importance that our Prophet attributed to prayer*
- ❁ *Mosques and Prayer rooms*



THE FIRST PRAYER

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

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

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



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

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

By kissing me from where she always does, from the

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

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

- Oh... Pervin is awake too...

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

- Pervin wakes up every morning.

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

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

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

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



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

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

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

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

- Mom, how I am going to pray to God?

- Mom said that I can pray like:

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

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

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

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

- All right!

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

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

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

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

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

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

ÖMER SEYFETTİN
(Short Version)

WHAT IS RITUAL PRAYER (AL-SALAH)?

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

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

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

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

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

Our beloved Prophet said:

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

(Tirmizî, Deavât 85)

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

WHY DO WE PERFORM THE RITUAL PRAYERS?

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

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

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

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

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



Allah says:

“Establish salat to remember Me!”

(Surah Ta Ha, Ayah 14)



Allah says:

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

(Surah Al-Hajj, Ayah 77)



THE BENEFITS OF PRAYER

Prayers that we perform have many benefits to our body, soul, and social life. Following are some of the benefits that praying brings us:

Prayer ensures that we remember God in the best way

Our almighty Lord has let us know that "Only in the remembrance of God do hearts find peace." That is because remembering our Lord that we love the most and mentioning His name stills our troubled souls, expands our chests, and relaxes our hearts. The best way to remember God is to perform a ritual prayer. Each prayer that we perform reminds us our Lord. Thus, praying is a valuable gift that God had offered us. Our beloved Prophet knew the value of this gift and seized every opportunity to pray. He expressed the happiness and peace that he experienced in praying, saying: "My happiness is in the prayers."

Praying reminds us of the Day of Judgment and the hereafter

There are many things in the world that make us forgetful of the hereafter. People who forget the hereafter, who do not think that they will render an account of their actions would do anything for their own benefits. For this reason, there should be a warner for people that reminds them of the hereafter. Prayers that are performed consciously and carefully remind us of God, the hereafter, and the Day of Judgment five times a day. As we remember the hereafter and the Day of Judgment, we stay away from evil. We would not harm anyone or their property, and would not be unfair to anyone.



Allah says:

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

(Surah Al-Baqara, Ayah 153)



Allah says:

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

(Surah Ar-Ra'd, Ayah 28)



Allah says:

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

(Surah Hud, Ayah 114)



Allah says:

"Salat precludes indecency and wrongdoing."

(Surah Ankebut, Ayah 45)



Prayer purifies us from sins

Prayer time is the time of meeting with our Creator. As we pray, we know that we are in front of our Almighty Creator. If we contemplated committing a sin, we would change our mind by thinking of praying and being in front of God. By this, we would purify our hearts from evil feelings and thoughts and other parts of our body such as our hands and tongues from wrongdoings.

Praying improves our characters

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

Prayer makes our day more fruitful and blessed

When we regularly perform our prayers, we schedule our day according to the prayer times. We even wake up before sunrise and start our day earlier. When most (non-praying) people are still asleep, we would be done with some of our tasks. By this, we take advantage of our Prophet's prayer: "My Lord! Let the early hours of my Community be fruitful." With the noon and afternoon prayers that are performed at the busiest hours of the day, we remember God and relax our souls. We take a break with prayer, mentally relax and regain energy for our work. With the Sunset and Night Prayers, we reflect on the day and go to bed with the peace of performing our responsibilities.

Prayer gives us the habit of being clean

When we make ablution in order to perform a prayer, we clean parts of our body that get dirty the most in our daily life. We pay attention to our body, our clothes, and the place we perform the prayer to make sure they are clean. By making ablution a few times daily, we clean our hands, face, and feet. We gain the habit of remaining clean.



Once our Prophet asked his Companions:

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

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

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

(Bukhari, Mevakit; 6)

WHO IS OBLIGED TO PRAY?

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

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

Our religion wants children to get used to praying in early ages. Our beloved Prophet recommended teaching children how to pray when they reach the age of seven. He also emphasized the importance of praying regularly starting from the age of ten.



Our beloved Prophet said:

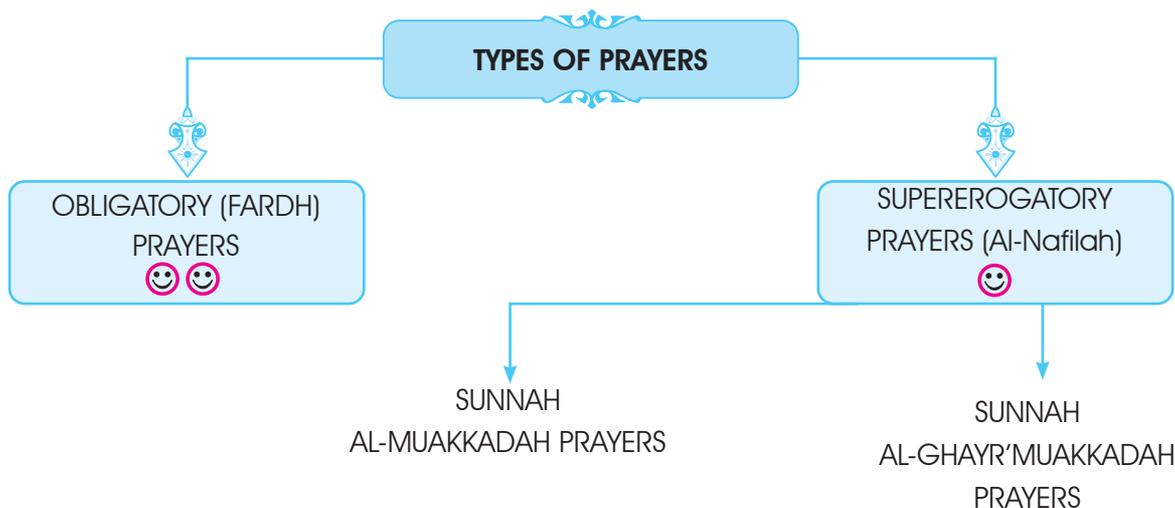
"On the Day of Judgment, the first act to be accounted for is one's prayers. If one's prayers were performed well, he will prosper and reap benefits. If his prayers were not done well, he will lose and suffer disappointment."

(Tirmizi, Mevakit 188)



TYPES OF PRAYERS

In general, prayers are divided into two categories: Obligatory (Fardh) and Supererogatory Prayers (Al-Nafilah)



A. FARDH PRAYERS

Fardh prayers are three kinds.

1. FIVE DAILY RITUAL PRAYERS

a) Morning Prayer (Dawn Prayer, Salat al-Fajr): The Morning Prayer is two units (rakahs). Before the two obligatory (fardh) rakahs, there are two supererogatory (al-nafilah) rakahs. The most important and emphasized nafilah prayer is the two-rakah prayer performed before the two fardh rakahs of the Morning Prayer.

b) Afternoon Prayer (Salat al-Zuhr): It is a four-unit (rakah) prayer. Before and after the four-rakah fardh prayer, one performs two or four rakah nafilah prayer.

c) Afternoon Prayer (Salat al-Asr): It is four rakahs. Before the four-rakah fardh prayer, one performs four-rakah nafilah prayer.

d) Evening Prayer (Salat al-Maghrib): It is three rakahs. After the three-rakah fardh prayer, one performs six-rakah nafilah prayer.

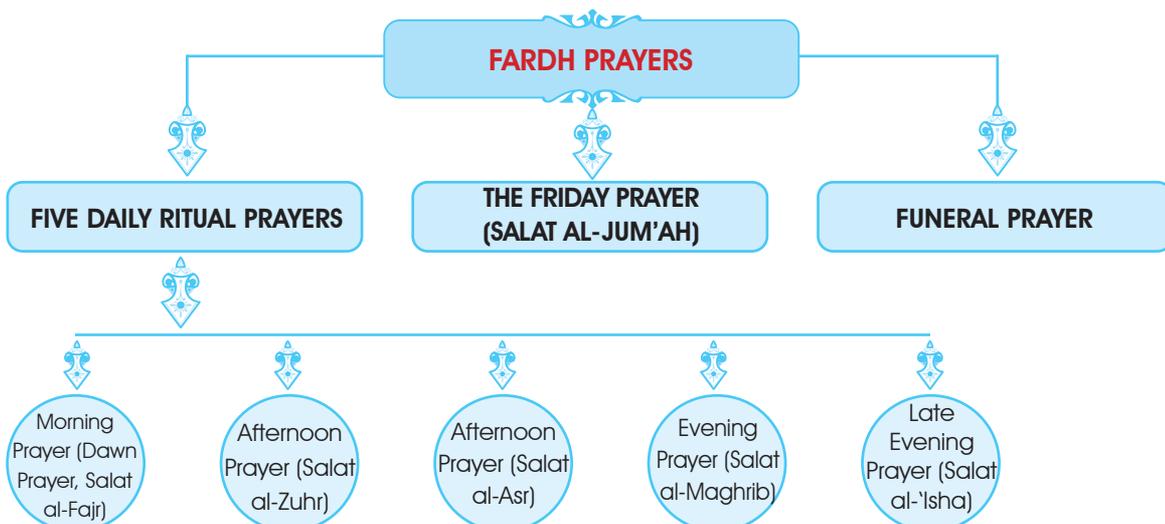
e) Late Evening Prayer (Salat al-'Isha): It is four rakahs. After the four-rakah fardh prayer, one performs nafilah prayer as much as he likes.

2. THE FRIDAY PRAYER (SALAT AL-JUM'AH):

This prayer is performed on Friday instead of the Noon Prayer. It is obligatory on individuals (fardh al-ayn).

3. FUNERAL PRAYER:

It is composed of prayer and invocation for a deceased Muslim. There is no prostration (al-Sajdah) or bowing down (al-Ruku). The funeral prayer is a collective obligation, it is obligatory on the community (fardh al-kifayah).



B. B. SUPEREROGATORY PRAYES (AL-NAFILAH)

These are the prayers that our prophet had performed other than the obligatory (fardh) prayers. They are of several types varying in emphasis.

1. Prayers that are Sunnah al-Muakkadah (a tradition of our Prophet which he emphasized and practiced continuously):

a) Odd Numbered Prayer (Salat al-Witr):

It is one-rakah prayer. Before the one-rakah sunnah al-muakkadah, one performs two-rakah nafilah prayer. It must be performed after the late evening prayer (Salah 'Isha).

b) Festival Prayers (Salat-al-Eidain): It is Sunna mu'akkada (emphasized sunna) to perform the festival prayers for those on whom to perform the Friday Prayer is obligatory (those who are free and has reached the age of puberty). Even though the exact time of the Festivity Prayers (Salat-al-Eidain) differ in the world, it is usually performed around 30 minutes after the sunrise until time of decadence. Festival prayers consist of two rakahs and they are performed in congregation. If one misses this prayer, he does not have to perform again as qada.

c) Prayer of Solar Eclipse: This is a two unit prayer that can be performed in congregation or individually. Here is how it is prayed: One makes intention and says the beginning takbir and recites the chapter of Fatiha (The Opening) and also recites a further chapter or some verses. The, one bows and after straightening back up one makes prostration twice. Thus, one unit is completed. The second unit is also similarly completed and the prayer is ended by giving the salaam (greetings).

d) The prayer for rain: It is prayed just as the festivity prayer. However, instead of the takbirs, utterance of repentance is recited (estagfirullah). It is sunnah to perform this prayer

in congregation. It is also encouraged that someone who misses the congregation prays it individually. We recite the chapter Al Ala (87) in the first unit and Ash Shams (91) in the second unit.

2. Prayers that are a non-emphasized tradition (Sunnah al-Ghayr mu'akkadah):

Nafilah prayers are of two kinds depending whether they are connected to the obligatory (fardh) prayers:

a) Nafilah prayers that are connected to the obligatory (fardh) prayers: Those prayers are the ones that are not connected to any obligatory prayers, but rather, are independent. Some of the prayers that our Prophet has performed include:

b) Nafilah prayers that are not connected to the obligatory (fardh) prayers: Ce sont des prières qui sont indépendantes des prières wajib. Voici quelques exemples de ce type de prières effectuées par le Prophète (S.A.V):

I. Tarawih Prayer (Salat-al-Tarawih):

It is an eight-rakah prayer that is performed in two unit cycles during the month of Ramadan between the Late Evening Prayer (Salat al-'Isha) and the Odd-Numbered Prayer (Witr).

II. Salat al-Tahajjud (Vigil Prayer): It is a two to twelve rakahs prayer performed after the Late Evening Prayer (Salat al-'Isha) and before the time of the Morning Prayer (Salat al-Fajr), that is, before dawn.

III. Salat al-Duha: It is a two to eight rakahs prayer that is performed between one hour after sunrise and one hour before the sun is at its highest point.

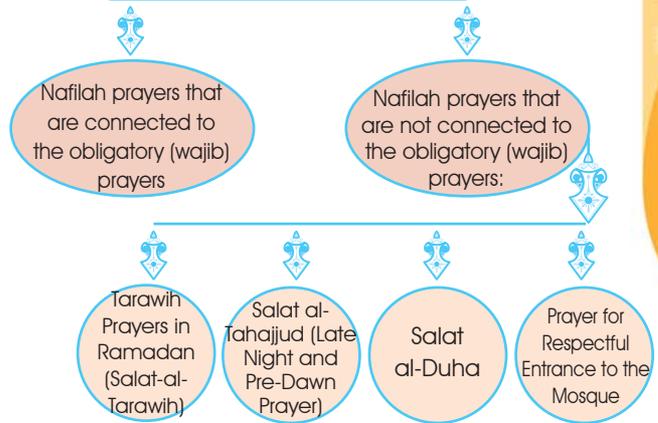
IV. Prayer for Respectful Entrance to the Mosque: It is a two-rakah prayer that is performed by those who enter a Mosque before sitting to greet the prayer room or the mosque.

SUPEREROGATORY (NAFILAH) PRAYERS

Sunnah al-Muakkadah Prayers (Continuous, emphasized tradition)



Non-continuous, non-emphasized tradition (Sunnah al-Ghayr'muakkadah) Prayers



“HELP ME by PERFORMING PRAYER A lot!”

One of the Honorable Companions, Rebîa Ibn-i Ka'b used to serve our Prophet. Our Prophet was very pleased from his service. This Companion who had the honor of serving our Prophet recounted the following incident:

One night, I had prepared our Prophet's water for ablution. Upon this, he told me:

- Rebîa...! Make a request, I will grant you whatever you ask for. I said:

- "O Messenger of God! I shall think about it and let you know." Then I thought "Material goods are temporary, and I already have what is enough for me. The best thing to wish for from the Messenger of God is to ask for something that is good in the hereafter. That is because he has a high place in God's presence."

When I went to our Prophet, he asked:

-What did you decide to wish Rebîa?

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

- Don't you wish to ask for anything else?

- That is all I wish for.

Our Prophet (blessings and peace be upon him) said:

- Then perform lot of prayers (al-Salah) and prostration (al-Sajdah) and help me with yourself!

(Muslim, Salat 226)

CONDITIONS AND PILLARS (RUKNS) OF PRAYER (AL-SALAH)

After covering the conditions of prayer under three subtitles, we will explain the wajibs of prayer:

I. Conditions of Prayer (Al-Salah)

A. Condition for prayer to be obligatory

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. For children who have not reached the age of puberty, praying is not obligatory (wajib). However, His Excellency Prophet Muhammad (upon him blessings and peace) advised children to start praying at the age of seven in order to get used to praying before it is obligatory to pray.

B. Conditions necessary for a prayer to be sound

1. **To be Muslim:** The prayer of a non-Muslim is not a valid prayer.
2. **Al-Taharah from Al-Hadath:** Cleansing oneself from invisible ritual impurity. In other words, making ablution or ghusl bath. When it is not possible to make them, making tayammum.
3. **Al-Taharah from Al-Najasah (Cleansing from visible dirt):** Cleansing one's body, clothes, and the place where the prayer will be performed from visible uncleanness.
4. **Satr al-Awrah (Covering of the necessary parts of one's body):** It is to cover between the navel and knees and for a male, and for a female the entire body except hands, face, and feet. However, in necessary conditions some parts of the body can stay uncovered.
5. **Istiqbal al-Kiblah:** Facing in the direction of Kaaba when praying. During the prayer, if one turns to the right, left, or behind, his or her prayer becomes annulled and has to be started over.



Ibn-i Mes'ūd (r.a.) said:

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

(Bukhari, Mevakit 5)



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

(Mawlana Jalaladdin Rumi)



C. Conditions for a prayer to be sound and obligatory (fardh)

1. The knowledge of the command of Islam that praying is obligatory (fardh) has to reach the individuals.
2. To be sane.
3. The time (Al-Waqt) for the prayer should have come. There is a certain time for each fardh prayer. Those prayers should be performed within those time frames. Any prayer performed before its due time is regarded as invalid. On the other hand, leaving the performance of a prayer after its time passes is a big sin.
4. Being able to find water or clean soil that is necessary for Al-Taharah from Al-Hadath (Cleansing oneself from invisible ritual impurity.)
5. Not to sleep and not to be unwary of prayer.
6. For women, not to be in the state of after menstruation bleeding or after-birth bleeding.

II. The Pillars of Prayer (al-Salah)

1. **Intention (al-Niyah):** 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. **Opening Takbir (Takbir al-Iftitah):** To say "Allahu Akbar" when starting to perform a prayer.
3. **Saying the Opening Takbir (Takbir al-Iftitah) when standing (Al-Qiyam):** In obligatory (fardh) prayers it is obligatory (fardh) to recite the Opening Takbir when standing (al-Qiyam). All others takbirs are Sunna.
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 when standing (al-Qiyam).
6. **Bowing (Al-Ruku):** After the completion of the recitation of the Noble Quran, to bow down in such a manner that the hands are placed upon the knees.

7. **The Standing (Al-Qiyam) after Bowing (al-Ruku):** To stand for a while after bowing (al-Ruku).
8. **Prostration (Al-Sajdah):** To place on the ground the forehead, the nose, hands, feet, and knees after having risen from the bowing (al-Ruku).
9. Sitting (al-jalsah) between the two prostrations (al-Sajdah).
10. **As-Salam:** "Upon finishing the prayer, one completes the prayer by reciting the greeting "Assalamu alaikum" once. One may add "wa rahmatullah wa barakatuh."
11. Being in a sitting position when giving 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. The criterion is that one should be able to recite the Glorification of Allah (Subhan'Allah) three times. For example, in bowing (al-Ruku) completing the bowing properly without turning to right or left, or without moving forward or backwards.
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.



Our beloved Prophet said:

"The moment one is closest to God is the moment of prostration (al-Sajdah)."

(Muslim, Salat 215)



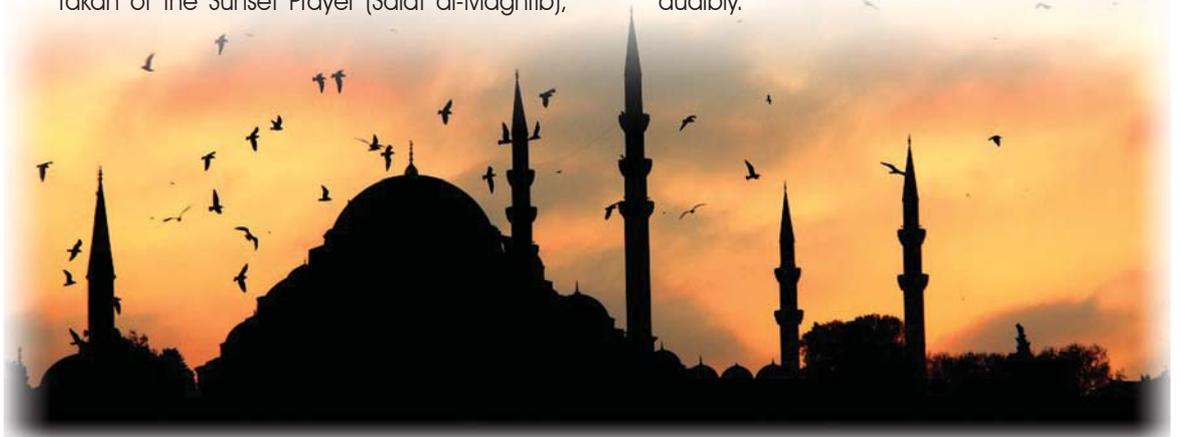
THE SUNNAH ACTS OF RITUAL PRAYER ☺



- ☺ Reciting, after Surah al-Fatiha, any other chapter (surah) or verses (ayahs) from the Quran.
- ☺ Reciting the additional chapters or verses in a standing position.
- ☺ Reciting audibly the chapter or verses from the Quran in the two obligatory rakahs of the Morning/Dawn Prayer (Salat al-Fajr), the Sunset Prayer (Salat al-Maghrib), the Late Evening Prayer (Salat al-Isha), and the Friday Prayer (Salat al-Jum'ah).
- ☺ Reciting the chapter or verses from Quran silently in the Noon Prayer (Salat al-Zuhr), the Afternoon Prayer (Salat al-Asr), and the third rakah of the Sunset Prayer (Salat al-Maghrib),

and the last two rakahs of the Late Evening Prayer (Salat al-Isha).

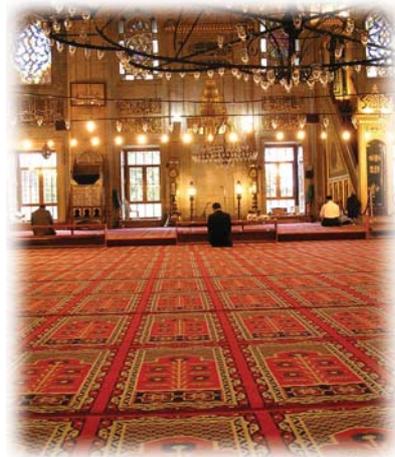
- ☺ Reciting the Glorification of Allah (al-Tasbih) in standing (al-Qiyam), in bowing (al-Ruku), and prostration (al-Sajdah).
- ☺ Reciting "Sami-Allahu liman-hamidah" while rising from the position of bowing (al-ruku). It is sunnah for the leader (imam) and individual who prays alone to say this, however, it is undesirable (makruh) for those who follow the imam in congregation.
- ☺ Reciting "Attahiyyatu," the supplication of witnessing (al-Tashahhud).
- ☺ Being in a sitting position while reciting "Attahiyyatu."
- ☺ Reciting the supplications of "Allahuma Salli" and "Allahuma Barik" in the final sitting after reciting .
- ☺ Placing the feet, knees, and palms of the hands to the ground in prostration (al-sajdah).
- ☺ Reciting the greeting (as-Salam) loudly to the right side.
- ☺ Waiting more than obligatory (wajib) tuma'nīne (period of stillness).
- ☺ Saying "Assalamu alaikum wa Rahmatullah" when giving greeting to the left side.
- ☺ Being silent when the leader (imam) is reciting audibly :
- ☺ The congregation that follows the leader (imam) becomes silent when the imam recites audibly.





THE VIRTUOUS ACTS OF PRAYER

-  Touching the ear-lobes with the thumbs at the start of the recitation of the opening magnification of Allah (takbir al-iftitah)
-  Reciting the supplication of al-Qunut in the Dawn Prayer.
-  When reciting the greetings (al-salam), first turning to the right and then to the left.
-  Reciting "Amin" at the end of the Opening Chapter (Surah al-Fatiha) for those who follow the imam.
-  Saying "Subhana Rabb'iy-al-adhim" (Glorified is my Lord, the Most Great) three times in bowing (al-ruku).
-  Saying "Rabb'ana-lakal-hamd" (Lord, to You alone belong all kinds of perfect praise) as one rises from bowing (al-ruku).
-  When prostrating, placing the hands on the ground first, before the knees, and the reverse order is observed when getting up (knees first, hands last).
-  Reciting three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted) in prostration.
-  Every sitting position is in the tawarruk style of sitting, with one's left posterior on the ground and the left foot laid on its left side, emerging from under the right leg, right foot raised vertically with the toes in the direction of the Holy Kaaba.
-  Reciting from the Quran relatively longer chapters after Fatiha in dawn and noon prayers, relatively shorter ones in the afternoon and late evening prayers, and even shorter ones in the evening prayer.
-  Moving one's index finger slightly while reciting Attahiyyattu.
-  Reciting Salawat al-Sharif for the Prophet (upon him blessings and peace) at the final sitting (Qa'da al-Akhirah) after reciting "Attahiyyatu."



THE UNDESIRABLE ACTS IN THE PERFORMANCE OF RITUAL PRAYER (MAKRUHAT AL-SALAT) ☹️

One should not forget that one is in front of God when performing a ritual prayer and should perform the prayer as our Prophet taught us. We should pay attention to sunnah acts of a prayer since they complete the wajib acts of prayer. Abandoning the sunnah acts of a prayer is not welcomed by Islam and is considered disliked (makruh). The main ones of these makruhs that are due to abandoning the sunnah acts of a prayer are:

☹️ Saying "Audhu Bismillah" before Surah al-Fatiha and the additional chapter.

- ☹️ Reciting the supplication "Attahiyatu" audibly .
- ☹️ Cracking the fingers or other joints intentionally.
- ☹️ Playing with the clothes or unnecessarily touching the body.
- ☹️ Standing on one foot in standing position (al-Qiyam) or turning the head or chest right or left.
- ☹️ Knowingly smiling, even slightly.



ACTS THAT NULLIFY RITUAL PRAYER 💣

- 💣 When one does not join the intention (al-niyah) that someone else did or when one does not agree with the other's intention...
- 💣 Omitting one of the obligatory acts (fardh) of a prayer knowingly.
- 💣 Intentionally performing the pillars of prayer that are not physical/verbal more than required (those apart from the Opening takbir, reciting Surah Al-Fatiha, and giving greeting as-Salam).
- 💣 To eat during the prayer, even a bite.
- 💣 To drink something knowingly, even it is one sip.
- 💣 To talk to someone during prayer.
- 💣 Making noise intentionally even what one said is not composed of letters.
- 💣 Blowing out air intentionally. Blowing out air from one's nose does not nullify the prayer if it is not exaggerated. However, if it is done a lot and turned into a kind of a game, it nullifies the prayer.
- 💣 Vomiting intentionally.
- 💣 Saying greetings (as-Salam) intentionally when one suspects whether the prayer is completed or not.
- 💣 Nullifying ablution during the prayer.
- 💣 Uncovering the private body parts that should strictly be covered during the prayer. These body parts are anus, penis, and testicles in man, and abdominal area, lower back area, area between knees and abdomen, buttocks, thighs, and inguinal region in women.
- 💣 Laughing audibly.
- 💣 Acting in such a way that would look to an outsider like as if one is not praying,

GOOD MANNERS IN A RITUAL PRAYER (AADAAB AL-SALAT)

- 😊 Adab is the singular form of Aadaab, which means nice and good behaviors. Fulfilling the Adab al-Salat, that is, the good manners in a ritual prayer, helps us to perform a prayer in peace. Some of the Aadaab of the ritual prayer are:
- 😊 While in standing position, looking at the place of prostration, and in the bowing position, looking at the feet, looking at the knees when sitting, and looking at the shoulders while reciting the greeting.
- 😊 Reciting the Glorification of Allah (al-Tasbih) in bowing (al-Ruku) and prostration (al-Sajdah) more than three times.

One should not forget that he is in front of God when praying. It has been asked to an Islamic scholar: "How can one achieve awe and derive pleasure from the performance of a prayer?" He answered:

- ◆ By paying attention to what he eats is earned by honest work,
- ◆ By being alert while taking ablution,
- ◆ By realizing that he is about to be in front of God,
- ◆ By thinking that he is now in front of God when taking the Takbir al-Iftitah and keeping that in mind throughout the prayer,
- ◆ By never forgetting that God is with us even when we are not praying, and realizing that He sees us all.





I did NOT WANT TO INTERRUPT YOUR play

It was time for either the Noon Prayer or the Afternoon Prayer. Our Prophet (blessings and peace be upon him) came to the mosque with his grandson Hassan and Hussein on his back. He came to the Mehrab, the place of the Imam, dropped Hassan and Hussein to the ground and started to pray after raising the Takbir. His Honorable Companions also perfumed their prayer after him. Our Prophet extended his stay in the prostration position longer than usual. One of his grandsons was playing on his shoulders. After completion of the prayer, the Honorable Companions said:

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

“It was neither. However, my grandson was on my back while I was praying. I stayed still until he came off my back. I did not want to interrupt his play by hurrying.”

(Nesâi, Tatbîk 82)



Who is HERE TO PRAY?

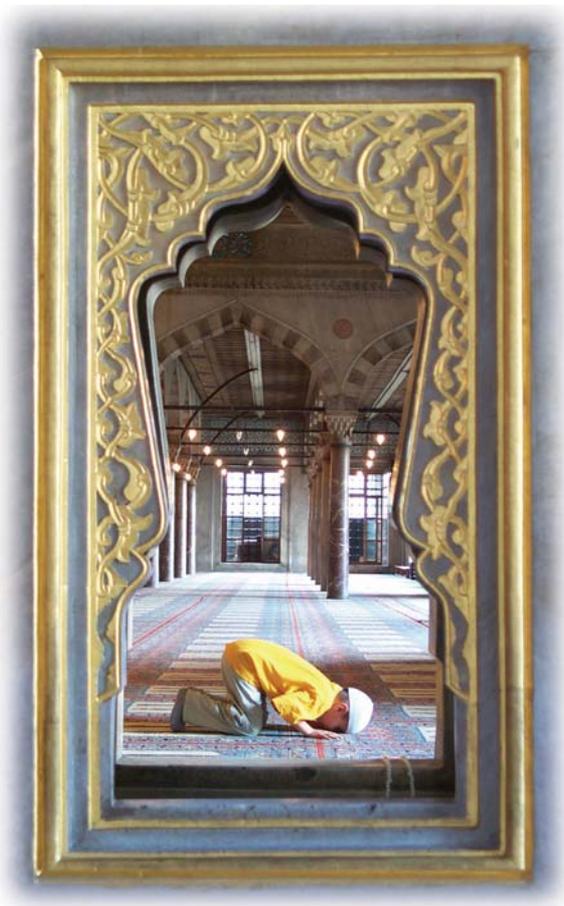
The Caliph Harun Rashid said to His Excellency Behlul Dana¹ on a Ramadan day:

- Go to the mosque for the Sunset Prayer (Salat al-Maghrib) and invite everyone who performs the prayer to dinner (for fast breaking). Then came the evening. The adhan was called. There was a congregation in the mosque that extended to more than one row. After the prayer, His Excellency Behlul Dana came back with only a few people. The Khaliph Harun Rashid was surprised:

- Is this all? I wanted you to invite everyone who prayed to a dinner at this palace. Out of all of them, you brought only a few people barely enough for one table! Bahlul Dana said:

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

¹ Translator's note: Behlul Dana is a spiritually distinguished person who lived at the time of Caliph Harun Rashid.



LET US PERFORM OUR PRAYERS IN AWE

When we perform something we love, we concentrate fully on our business. Sometimes we concentrate so well that we would not hear if someone called us and would not notice the things that are happening around us. To feel awe is to realize that we are in front of Allah when praying, and not paying attention to anything else, and concentrating on our prayer. We would not want to leave someone we love a lot, or that person to leave us. Even if hours passed, we would not notice the time. When we are spending time with our friends or chatting with them, it would be wrong to do something else, would it not? Similarly, doing something else when we are in front of Allah in a prayer would be wrong as well. Our prayers should not turn into a session in which we review

our issues at work, in school, with family or friends, and plan our day. As we turn our bodies towards Kaaba, we must turn our hearts to Allah as well. By thinking of the meanings of the chapters that we recite and the fact that we stand before Allah Most High, we must keep our respect. We should not be busy with something else when we are with our Lord, when He sees us, when our tongues are reciting supplications to Him and reciting His chapters. What would we do if Allah said, "My servant, I was with you, but who were you with?" We must perceive each prayer as a time when two intimate friends get together, or rather a time that a servant meets with his Lord. We get closer to awe when we strive to perceive our ritual prayers as a time when we show our love to our Lord and are with Him, rather than a time when we cast off a burden by performing our prayers quickly.



Allah says:

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

Surah Al-Muminun, Ayat 1-2)



Allah says:

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

Surah Al-Baqara, Ayat 45-46)



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

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

AL-TAHIYYAH

التَّحِيَّاتُ لِلَّهِ ، الزَّكَايَاتُ لِلَّهِ ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

THE SUPPLICATIONS OF QUNUT

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْنَا ،
وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ ، نَشْكُرُكَ وَلَا نَكْفُرُكَ ، وَنَخْلَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُكَ ،
اللَّهُمَّ إِيَّاكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ،
نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجِدِّ ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ .

THE CALL TO PRAYER (AL-ADHAN)

What do the words “Adhan” and “Mu’adhdhin” mean?

Al-Adhan is a call to inform Muslims that the prayer time has arrived. The person who calls al-Adhan is called mu’adhdhin.

When and how is Al-Adhan called?

Al-Adhan is called after the arrival of the prayer time with a loud voice and on a minaret. Muslims are called to pray five times a day with adhan.

How should one act while adhan is being called?

When we hear al-Adhan, we become silent and listen to it. We repeat what the Mu’adhdhin says. Upon the completion of the al-Adhan, one recites “the prayer formula of al-Adhan” that our Prophet taught us.

Our beloved Prophet said:

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

(Bukhari, al-Adhan 9)

Our beloved Prophet said:

“When you hear al-Adhan, repeat after the mu’adhdhin.”

(Bukhari, al-Adhan 7)

The words of al-Adhan and their meanings

الله أَكْبَرُ ﴿٢﴾	Allahu Akbar (2 times)	God is greatest.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ ﴿٢﴾	Ash'hadu an-la-ilaha ill'Allah (2 times)	I bear witness that there is no deity except Allah
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ ﴿٢﴾	Ash'hadu an'na Muhammad'an-Rasul'Allah - (2 times)	I bear witness that Muhammad is the Messenger of Allah
حَيَّ عَلَى الصَّلَاةِ ﴿٢﴾	Hayya'al-as'Salah (2 times)	Hasten to this worship!
حَيَّ عَلَى الْفَلَاحِ ﴿٢﴾	Hayya'al-al-Falah (2 times)	Hasten to your salvation!
الله أَكْبَرُ ﴿٢﴾	Allahu Akbar (2)	God is greatest.
لَا إِلَهَ إِلَّا اللهُ ﴿١﴾	La ilaha ill'Allah (once)	There is no deity except Allah!



The same verses are repeated in all calls to prayers. However, in the al-Adhan of the Morning Prayer, the sentence of "Assalatu Khayrun'min-an-nawm" (Prayer is better than sleep!) is added and repeated twice after the recitation of "Hayya'al-al-Falah." Thus, each verse in the Adhan is repeated two times except "La ilaha ill'Allah". La ilaha ill'Allah is said once.

What does al-Adhan tell us?

Al-Adhan announces to us that the time for prayer has come. Since performing a Salah is a form of worship specific to Muslims, hearing al-Adhan indicates that there are Muslims in that community. Al-Adhan which is called five times a day reminds us of the basic faith in the Oneness of God (Tawheed). It impresses upon our hearts and soul the existence and oneness of Allah and that His Excellency Muhammad (blessings and peace be upon him) is his messenger. It reminds us of the purpose of creation and that the only way for our prosperity is through worshipping God.

His Excellency the Holy Prophet said, upon him blessings and peace: "Whoever recites the following prayer formula upon hearing the al-Adhan, my intercession for him becomes required on the Day of judgment."

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ
وَالصَّلَاةِ الْقَائِمَةِ آتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ
وَالْفُضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ
أَنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

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

(Bukhari, al-Adhan 8)

THE CALL TO STAND UP FOR THE ACTUAL START OF PRAYER (AL-IQAMAH)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، حَيَّ عَلَى الصَّلَاةِ ،
حَيَّ عَلَى الْفَلَاحِ ، قَدْ قَامَتِ الصَّلَاةُ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ.

What is Al-Iqamah?

Al-Iqamah is the call for the actual start of a prayer, and it is recited before the obligatory acts of prayers.

By whom and when can al-Iqamah be called?

When performing a prayer in congregation, the mu'adhhdhin recites al-Iqamah loudly. Men who perform a prayer by themselves recite al-Iqamah only as loud as they can hear themselves. It is desirable for women and children to recite al-Iqamah when praying. The verses of al-Iqamah is the same as the verses of al-Adhan. Only in the call to the actual start of a prayer (al-Iqamah), the addition of "Qad-qaaamati's-Salah," which means "The prayer has started," is said after the recitation of "Hayy'al-al-Falah." Also, while al-Adhan is called slowly and by having time lapses between the sentences, al-Iqamah is called faster and without waiting in between the sentences.

THE WORDS OF AL-IQAMAH

- Allahu Akbar (2 times)
- Ash'hadu an-la-ilaha ill'Allah (once)
- Ash'hadu an'na Muhammad'an-Rasul'Allah (once)
- Hayya'al-as'Salah (once)
- Hayya'al-al-Falah (once)
- Qad-qaaamati's-Salah (once)
- Allahu Akbar (2 times)
- La ilaha ill'Allah (once)

HOW DO WE PERFORM THE RITUAL PRAYER?

We make ablution (al-wudhu) before the prayer. We cover the necessary parts of the body. We then turn towards Kaaba on a clean place or a prayer rug. Then we make the intention (al-niyah) for the due prayer (for example; "I intend to perform the sunnah of the Morning Prayer (Salat al-Fajr) for the sake of Allah.")

First Rakah

- 1 One raises both hands to the level of the ears so that the thumbs level with the ear lobes and then says the al-Takbir that is "**Allahu Akbar.**"



"(Luqman (upon him blessings and peace) advised his son as follows): My son, establish salat and command what is right and forbid what is wrong and be steadfast in the face of all that happens to you. That is certainly the most resolute course to follow."

(Surah Luqman, Ayah 17)



2 One stands at ease with the hands hanging by the sides of the body and first recites the Opening Chapter (Surah al-Fatiha), and then one recites a chapter (surah) or verse (ayah) that he knows. At this time, one keeps his feet apart. In supererogatory (al-nafilah) prayers, one may place the hands over the chest and with the right hand over the left one.



3 (Men)

One bows down (al-Ruku) while saying Allahu Akbar. One holds the knees with the hands, making the back straight. In bowing, one says "Subhana Rabb'iy-al-adhim" (Glorified is my Lord, the Most Great) three times.



3 (Women)

One bows down (al-Ruku) while saying Allahu Akbar. One puts the hands on the knees and bows down but not as much as a man does. In bowing, one says "Subhana Rabb'iy-al-adhim" (Glorified is my Lord, the Most Great) three times.



4 (Men)

Then one raises the head while reciting "Sami-Allahu-liman-hamidah" (Allah hears one who praises Him). One stands up while the hands are at ease. One stands up a little and recites "Rabb'ana-lakal-hamd" (Lord, to You alone belong all kinds of perfect praise) at this time.

5 (Men)

One goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." One pays attention to place the forehead and the nose to the ground. One holds his elbows away from his sides and without touching the ground. One holds the feet at a right angle and directs them in such a way that the toes are towards the Holy Kaaba. One recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).



4 (Women)

Then one raises the head while reciting "Sami-Allahu-liman-hamidah." One stands up while the hands are at ease. One stands up a little and recites "Rabb'ana-lakal-hamd" (Lord, to You alone belong all kinds of perfect praise) at this time.

5 (Women)

One goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." One keeps her elbows close to the sides and touches her elbows to the ground. One holds the feet at a right angle and in such a way that the toes are towards the Holy Kaaba. One recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).



6 (Men)

Then one utters "Allahu Akbar" and gets up from the first prostration. One sits for a short period of time on the knees. One spreads out the left foot and sits on it, while raising the right foot with its toes facing in the direction of the Holy Kaaba. One places the hands on the knees, the fingers are not spread out.

6 (Women)

Then one utters "Allahu Akbar" and gets up from the first prostration. One sits for a short period of time on the knees. One sits placing the feet on the right side. One places the hands on the knees, the fingers are not spread out.

7 (Men)

Once again, one goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, one recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).

7 (Women)

Once again, one goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, one recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).

8 (Men)

One stands up for the second rakah while saying "Allahu Akbar."

8 (Women)

One stands up for the second rakah while saying "Allahu Akbar."

Second Rakah

9 One stands with the hands hanging loose and recites the Opening Chapter (Surah al-Fatiha), then an additional chapter (surah) or verse (ayah) that he knows.

10 (Men)

One bows down (al-Ruku) while saying "Allahu Akbar." In bowing, one says "Subhana Rabb'iy-al-adhim" (Glorified is my Lord, the Most Great) three times.

10 (Women)

One bows down (al-Ruku) while saying "Allahu Akbar." In bowing, one says "Subhana Rabb'iy-al-adhim" (Glorified is my Lord, the Most Great) three times.

11 (Men)

Then one raises the head while reciting "Sami-Allahu-liman-hamidah" (Allah hears one who praises Him). One stands with the hands hanging loose. One stands up a little and recites "Rabb'ana-lakal-hamd" (Lord, to You alone belong all kinds of perfect praise) at this time.

11 (Women)

Then one raises the head while reciting "Sami-Allahu-liman-hamidah" (Allah hears one who praises Him). One stands up with the hands hanging loose. One stands up a little and recites "Rabb'ana-lakal-hamd" (Lord, to You alone belong all kinds of perfect praise) at this time.

12 (Men)

One goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." One recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).

13 (Men)

Then one utters "Allahu Akbar" and gets up from the first prostration. One sits for a short period of time on the knees.

14 (Men)

Once again, one goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, one recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).

15 (Men and Women)

One sits saying "Allahu Akbar." One props up the right foot, toes directed towards the Holy Kaaba, while the left foot is taken out to the right side, and one sits on the left buttock. The left hand is placed openly on the left knee. The right hand is placed on the right knee with a clenched fist except for the index finger and thumb. While reciting Attahiyatu, the index finger is moved slowly left and right. We recite the supplications of Attahiyattu, Allahumma Salli, and Allahumma Barek while in sitting position.

12 (Women)

One goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." One recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).

13 (Women)

Then one utters "Allahu Akbar" and gets up from the first prostration. One sits for a short period of time on the knees.

14 (Women)

Once again, one goes down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, one recites in prostration three times "Subhana Rabb'iyal-a'la" (Glorified is my Lord, the Most Exalted).



16 (Men)

After the completion of the Supplications, one turns the head first to the right side saying "Assalamu alaikum wa Rahmatullah," and then one turns to the left side with the recitation of the same greeting (As-Salam). By this, one completes a two-rakahs prayer.



16 (Women)

After the completion of the supplications, one turns the head first to the right side saying "Assalamu alaikum wa Rahmatullah," and then one turns to the left side with the recitation of the same greeting (As-Salam). By this, one completes a two-rakahs prayer.



When asked how he performed prayer, Hatem-i Esam, famed for his piety, said:

"When the prayer time is near, I make ablution and go to where I will pray and sit there. I collect myself and stand up to perform the prayer. I imagine the Holy Kaaba in front of me, the Bridge of Hell (As Sirat) under my feet, paradise on the right, hell on the left, the angel of death above me waiting to take my soul at any moment, and stand in front of God, thinking that this prayer could be my last prayer, with a feeling somewhere between fear and hope. I make al-Iqamah carefully and recite the Holy Quran while pondering its meaning. Then, I bow with humbleness and prostrate with awe. I pray my salat with sincerity, and then fear whether it is accepted, and Ask Allah for forgiveness."



PERFORMANCE OF THE FIVE DAILY RITUAL PRAYERS (SALAH)

Note: Supererogatory (nafilah) prayers, whether connected to or independent from obligatory (fardh) prayers, are always performed in units (rakahs) of two.

THE MORNING (DAWN) PRAYER (SALAT AL-FAJR)	The First Rakah	The Second Rakah		
THE NAFILAH RAKAHS OF THE MORNING PRAYER (2)	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		
THE FARDH RAKAHS OF THE MORNING PRAYER (2)	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Supplication of Qunut (Dua al-Qunut) * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		

THE NOON PRAYER (SALAT AL-ZUHR)	The First Rakah	The Second Rakah	The Third Rakah	The Fourth Rakah
THE FIRST NAFILAH RAKAHS OF THE NOON PRAYER (2)	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		



<p>THE FARDH RAKAHS OF THE NOON PRAYER (4)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The First Sitting position (al-Jalsah) -Al-Tahiyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The Last Sitting position (al-Jalsah) - Al-Tahiyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam
<p>THE LAST NAFILAH RAKAHS OF THE NOON PRAYER (2)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		

<p>LATE AFTERNOON PRAYER (SALAT AL-ASR)</p>	<p>The First Rakah</p>	<p>The Second Rakah</p>	<p>The Third Rakah</p>	<p>The Fourth Rakah</p>
<p>THE NAFILAH RAKAHS OF THE AFTERNOON PRAYER (2)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		
<p>THE FARDH RAKAHS OF THE AFTERNOON PRAYER (4)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The First Sitting position (al-Jalsah) -Al-Tahiyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The Last Sitting position (al-Jalsah) - Al-Tahiyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam

THE SUNSET PRAYER (SALAT AL-MAGHRIB)	The First Rakah	The Second Rakah	The Third Rakah	
THE FARDH RAKAHS OF THE SUNSET PRAYER (3)	<ul style="list-style-type: none"> * Takbir al-Iftitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The First Sitting position (al-Jalsah) -Al-Tahiyyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The Last Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 	
THE NAFILAH PRAYERS OF THE SUNSET PRAYER (2)	<ul style="list-style-type: none"> * Takbir al-Iftitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		

THE NIGHT PRAYER (SALAT AL-'ISHA)	The First Rakah	The Second Rakah	The Third Rakah	The Fourth Rakah
THE FARDH RAKAHS OF THE NIGHT PRAYER (4)	<ul style="list-style-type: none"> * Takbir al-Iftitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The First Sitting position (al-Jalsah) -Al-Tahiyyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The Last Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam

<p>THE NAFILAH RAKAHS OF THE NIGHT PRAYER (2)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		
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<p>THE ODD-NUMBERED PRAYER (SALAT AL-WITR)</p>	<p>The First Rakah</p>	<p>The Second Rakah</p>		
<p>THE NAFILAH RAKAHS OF THE ODD-NUMBERED PRAYER (2)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * Surah Al Ala * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * The Chapter of the Disbelievers (Surah al-Kafirun) * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 		
<p>THE ODD- NUMBERED PRAYER (1)</p>	<ul style="list-style-type: none"> * Takbir al-Iffitah * Surah al-Fatiha * The Chapter of Sincerity (Surah al-Ikhlash) The Chapter of the Dawn (Surah al-Falaq) The Chapter of Mankind (Surah al-Nas) * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Sitting position (al-Jalsah) - Al-Tahiyyah - As-Salawat Al-Sharif ("Allahuma Salli" and "Allahuma Barik") * As-Salam 			

THE SUPPLICATIONS (AL-DUAS) AND UTTERANCES TO BE RECITED AFTER THE RITUAL PRAYER

After each As-Salam:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

One says "Allahumma, anta's-salam wa minkas'salam, Tabarakta-ya-dhal'Jalali wa'l-Ikram." At the end, additionally, one says:

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

"Subhanallahi, wal-hamdu-lillahi wa la-ilaha-ill'Allahu-wa'l-lahu-akbar, Wa la hawla wa la-ilaha-ill'Allahu wa-Allahu Akbar wa la quw'wata illa billah-ol-aliy'yil-adhim."

One says Audhu-Bismillah and recites the verse of Ayat al-Kursi.

After reciting **Subhan'Allah** 33 times

اللَّهُمَّ; **Alhamdulillah** 33 times **اللَّهُمَّ**;
Allahu Akbar 33 times **اللَّهُمَّ أَكْبَرُ** one says

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

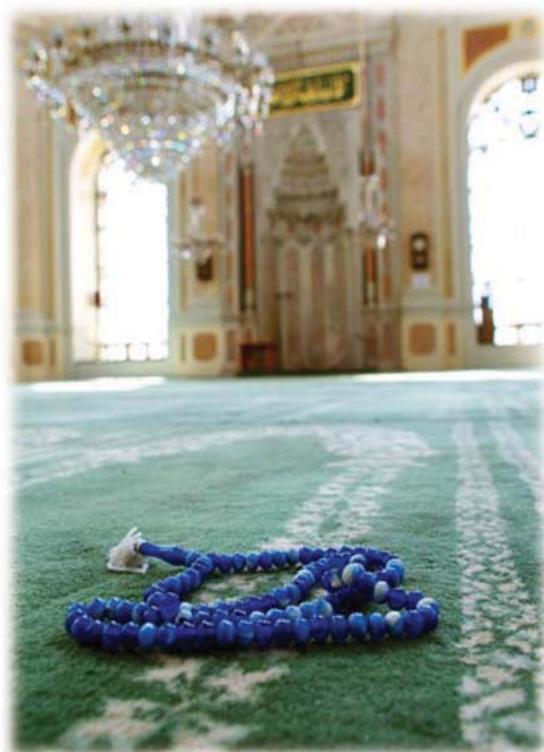
"La-ilaha-ill'Allahu wahdahu-la-sharikalah, Lahul-mulku wa la hul-hamdu was huwa ala-kulli-shay'in-Qadir, Subhana rabbiye'l-aliyyi'l-a'le'l-vehhâb." and raises the hands and supplicates to Allah.

After the supplication, one wipes the hands over his face and completes the prayer.

At this point, our Prophet used to say the following supplication and recommend us to recite it:

"My God! I only praise you. You are the one who watches over the Heaven and Earths and the things therein. Praise be to You. You are true and real. Whatever You said You will do is true. Your word is true and real. Returning to You is true and real. Paradise is true and real. Hell is true and real. That the Day of Judgment will arrive is true and real. The prophets are true and real. Muhammad (blessings and peace be upon him) is true and real.

"O Allah! I devote myself only to You by accepting Your enjoinders and prohibitions. I only rely upon You. I only believe in You. I turned my face and my heart only to You.



"O Allah! Kindly accept my prayer. You are certainly All-Seeing, All-Hearing.

"O Allah! Kindly forgive my sins, all that I did due to my ignorance, all my wrongdoings by exceeding my limits, all my crimes!

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

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

"O Allah! Protect me from erring in the subject of my religion, which is the beginning of all my works! Help me in running my businesses in this world that I am living in! Help me in earning my hereafter, where I shall return! Allow me to perform more good deeds in the course of my life!

"O Allah! Protect me from everything that contravenes unity, from my inward belying my outward and from all bad habits!

"O Allah! Show me the right path, purify my morals and my soul, beautify my manners. Keep me away from all prohibitions (haraams).

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

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

"O our Lord, Who created us and teaches us! Give us the greatest good in both the world and in the hereafter. Save us from the torment of hellfire.

"O our Lord, Who created us and teaches us! In the Day of Judgment forgive me, my parents, and all the believers.

"Ameen!"



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

اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

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

(Abu Dawud, Witr 26)





PERFORM YOUR PRAYER AGAIN

One day our Prophet was sitting in the mosque, surrounded by his Honorable Companions sitting around him. Someone came in and performed a prayer. The man was not aware that our Prophet was watching him. After completing his prayer, the man approached the Prophet and greeted him. After greeting him back, the Prophet said: "Go back and perform your prayer again! It is as if you had not prayed at all."

The man went back and performed the prayer as he did before. Then he came back to the Prophet and the Prophet said again: "Go back and perform your prayer again! It is as if you had not prayed at all." The same thing happened for the third time. Finally the man said: "I swear to Allah Who has sent

you to show the truth, I do not know how else to pray. Teach me the right way." The Prophet said:

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

(Bukhari, Adhan 95)

THE IMPORTANCE OF PRAYING IN CONGREGATION

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

✍ A leader who leads at least one other person in prayer is called the imam, and the people who follow the leader are called the jama’ah.

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

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

What is the superiority of praying in congregation?

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

What are the benefits of praying in congregation?

Performing a prayer with other Muslims makes us better concentrate when praying. Thus, our minds focus on praying only. Also, praying in congregation leads to feelings of love and solidarity among Muslims. Muslims who pray together get informed of each other’s situations. They help each other solve their issues. We learn our religion’s rules and prohibitions from sermons, lectures, and conversations. We increase our knowledge of the Prophet’s life and manners.



Our beloved Prophet said:

“A prayer performed in congregation is twenty-seven times superior to praying alone.”

(Bukhari, Adhan 30)



Our beloved Prophet said:

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

(Bukhari, Adhan 31)



Our beloved Prophet said:

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

(Muslim, Mesajid 282)



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

The order of the rows is in such a way that males stay in the front, children in between, and females at the back rows. If the congregation is composed of one person only, he stands a little behind and to right side of the leader (imam). When praying in congregation, the rows should be in order and without space in between people. It is not right to stay at the back when there is space in the front rows.

Our Prophet (blessings and peace be upon him) said: "Make your rows straight. Bring your shoulders to the same line. Fill in the spaces. Be nice to your friends who pull your hands to make the rows orderly. Do not leave spaces that Satan can come through. Allah grants contentment to the hearts of those who keep no space between the rows. Allah does not reward with His bounties those who leave space in rows." (Abu Davud, Salat 93), and he talked about the role of having aligned rows in completion of the prayer. He personally used to walk around the rows and touch the chests and shoulders of his Companions and say: "Do not stand back and forward. Then your hearts would be different from each other too."

(Abu Davud, Salat 93)

What is the ruling on praying in congregation?

Praying the Friday Prayer in congregation is one of the conditions in order for the prayer to be valid. It is sunnah (a tradition of our Prophet) to perform the prayers that are obligatory on individuals or community in congregation as well as the prayers of festivities, the prayer

MANNERS IN THE MOSQUE

One must pay attention to the issues below in mosques:

- ❁ One should enter a mosque with ablution and with the right foot first.
- ❁ One must exit the mosque with the left foot.
- ❁ One should not step on the rugs or carpets in the mosque with dirty feet or socks.
- ❁ One must not bother the congregation in the mosque by eating smelly foods such as onion or garlic, or with the smell of cigarette smoke on their breath and their clothes.
- ❁ Without an excuse, one must avoid disrespectful acts such as sitting with extended legs, speaking loudly, making noise and engaging in idle and unnecessary talk.
- ❁ If the Noble Quran is being recited or a lecture is given in the mosque, one must listen carefully and respectfully.
- ❁ When one is late, that person should sit wherever a spot is available instead of bothering people by going to the front.



of solar eclipse, and the prayer for rain. Abandoning the performance of a prayer in congregation is not in accordance with the sunnah of our Prophet.

How is a prayer performed in congregation?

When praying in congregation, the imam makes intention to pray and to lead the prayers of the followers. The followers also intend both to pray and to follow the imam. Let's see how an Afternoon Prayer (Salat al-Zuhr) is performed in congregation as an example:

- 1) First, one makes the intention by saying "I have intended to perform Salat al-Zuhr and follow the imam."
- 2) When the imam says "Allahu Akbar," we start to perform the prayer by taking al-Takbir in such a way that we only hear ourselves. (We repeat the other takbirs that imam says silently as well).
- 3) After al-takbir, we leave our hands to our side. Since in the Afternoon Prayer (Salat al-Zuhr) the imam recites silently, we also recite the Surah al-Fatiha and an additional surah silently. (In prayers where the imam recites audibly, we stay silent, and in the prayers where the imam recites silently, we silently recite Surah al-Fatiha and an additional surah).
- 4) In the bowing position (al-Ruku), we say "Subhana Rabb'iy-al-adhim" three times, and when the imam rises while saying "Sami-Allahu-liman-hamidah," we say "Rabb'ana-lakal-hamd."
- 5) In prostrations (al-Sajdah), we say "Subhana Rabb'iyal-a'la" three times.
- 6) In the sitting position, with the imam, we as well recite the supplications of "Al-

Tahiyyah, Allahuma Salli, Allahuma Barik," and again with the imam, we perform As-Salam. While praying in congregation, we follow the imam and do not perform an act before he does.

How do we complete a prayer when we are late in joining a congregation?

When we are late in joining a congregation, we complete the rakahs that we miss after the imam gives As-Salam. The rakahs that we catch before the imam has risen from the bowing position (al-Ruku) are considered performed. We do not have to perform them again. If we catch the congregation in the second rakah, we wait at the last sitting for the imam to recite Al-Tahiyyah and give As-Salam. After As-Salam of the imam, we stand up and complete the rakahs that we missed like this:



The First Rakah

- * Surah al-Fatiha
- * Additional Surah
- * Bowing (al-Ruku)
- * Rise up
- * Prostration (al-Sajdah)
- * Final Sitting (Qa'da al-Akhirah)
- Tahiyyah
- "Allahuma Salli" and "Allahuma Barik"
- * As-Salam

When we join the congregation in the third rakah, after waiting for imam to give As-Salam, we complete the first two rakahs that we have missed like this:



The First Rakah	The Second Rakah
<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Final Sitting (Qa'da al-Akhirah) - Tahiyyah - "Allahuma Salli" and "Allahuma Barik" * As-Salam

If we join the congregation in the fourth rakah, after waiting for imam to give As-Salam, we complete the first three rakahs that we have missed as follows:



The First Rakah	The Second Rakah	The Third Rakah
<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration ; (al-Sajdah) * The First Sitting - Tahiyyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Final Sitting (Qa'da al-Akhirah) - Tahiyyah - "Allahuma Salli" and "Allahuma Barik" * As-Salam

When we join the congregation in the third rakah of the Evening Prayer (Salah al-Maghrib), we stand up after the others, give As-Salam, and complete the first two rakahs that we have missed as follows:



The First Rakah	The Second Rakah
<ul style="list-style-type: none"> * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * The first sitting position (al-Jalsah al-Ula) - Al-Tahiyyah 	<ul style="list-style-type: none"> * Surah al-Fatiha * Bowing (al-Ruku) * Rise up * Prostration (al-Sajdah) * Final Sitting (Qa'da al-Akhirah) - Al-Tahiyyah - "Allahuma Salli" and "Allahuma Barik" * As-Salam

 If we reach the congregation after the bowing (al-Ruku) of the last rakah of the prayer, we wait until the imam gives As-Salam and stand up to perform all the rakahs of the prayer by ourselves.

SOME PRAYERS THAT ARE PERFORMED IN CONGREGATION

A. THE FRIDAY PRAYER (SALAT AL-JUM'AH)

Fridays are the weekly holidays (festivals) of Muslims. They meet at the mosques on Fridays, ask each other about their situations and moods, and listen to each others' issues. They help each other.

How many rakahs are there in the Friday Prayer and when are they performed?

Islam ordered Muslims to leave whatever they are busy with at the time of prayer and come to perform the Friday Prayer. In order to perform the Friday Prayer, there must be a leader (imam) and a congregation composed of twelve men. The Friday Prayer is composed of two rakahs and is performed at the time and instead of the Afternoon Prayer (Salat al-Zuhr). Those who miss the Friday Prayer due to an excuse perform the Afternoon Prayer (Salat al-Zuhr).

Who is obliged to perform the Friday Prayer?

The Friday Prayer is obligatory (Wajib) only to males who reached the age of puberty and who are free.

Who is not obliged to perform the Friday Prayer?

Women, children, people who are ill, those who have to take care of the ill, travelers, slaves, those who are blind or disabled, and those without feet are not obliged to perform the Friday Prayer. If those people perform the Friday Prayer regardless, their prayer is accepted and they do not have to perform the Noon Prayer (Salat al-Zuhr).

What are the stipulations for the validity of Friday Prayer (Al-Sihha)?

1. The Friday Prayer should be performed at the time of the Afternoon Prayer.
2. Two proper sermons (Khutbah) should be delivered before the congregation.
3. The place where the Friday Prayer is performed should be a mosque that is open to the public.
4. There must be a leader (imam).
5. A congregation of at least twelve men, not including the imam, should be present.

What are the conditions for the necessity of the Friday Prayer?

1. To be Muslim,
2. To reach the age of puberty,
3. To be sane,
4. To be a male,
5. To be a free man,
6. To be resident,
7. To be healthy.



Allah says:

"You who have iman [faith]! When you are called to salat in the Day of Jumu'a, hasten to the remembrance of Allah and abandon trade. That is better for you if you only knew."

(Surah Al-Jumu'a, Ayah 9)



Allah says:

"Then when the salat is finished spread through the earth and seek Allah's bounty and remember Allah much so that hopefully you will be successful."

(Surah Al-Jumu'a, Ayah 10)



Our Beloved Prophet said:

"Provided one avoids the greater sins, five daily prayers make up for the sins that are committed in between prayer times, and the Friday Prayer does the same for the lesser (minor) sins committed since the previous Friday."

(Muslim, Taharat 14)



How do we perform the Friday Prayer?

- ✿ One performs the four-rakah nafilah prayer before performing the obligatory (wajib) rakahs.
- ✿ Before the Friday Prayer, the leader (imam) goes to a minbar (an elevated platform) and sits down.
- ✿ The Mu'adhdhin calls the interior al-adhan.
- ✿ After the call to prayer (al-Adhan), the person who will give the sermon (usually the Imam himself) stands up and gives the sermon (khutbah). We listen to this sermon quietly, as it is obligatory to be silent and listen.
- ✿ After the sermon, with the iqamah that the mu'adhdhin raises, we follow the imam and perform the two obligatory rakahs of the Friday Prayer.
- ✿ After that, we perform the four-rakah nafilah prayer by ourselves.

B. FESTIVAL PRAYERS (SALAT-AL-EIDAIN)

We have two religious holidays in a year. One of them is the Eid al-Fitr (the festival day at the completion of the month of Ramadan) and the other is Eid al-Adha (the festival day at the completion of Al Hajj –the pilgrimage to Mecca). In each of these festivals, we perform



a two-rakah Festivity Prayers (Salat-al-Eidain) to show our thanks to Allah.

What is the ruling on the Festival Prayers?

It is Sunnah al-Muakkadah to perform the festival prayers for all those for whom it is obligatory (fardh) to perform the Friday Prayer.

When are the Festivity Prayers performed?

The Festivity Prayers (Salat-al-Eidain) are performed on the day of the festival, 40-45 minutes after sunrise. This time is valid in Turkey. In some other countries, the waiting time after the sunrise can be shorter.

How do we perform a Festival Prayer?

The Festival Prayers are performed in congregation. The call to prayer (al-Adhan) or al-Iqamah are not recited. We make intention and follow the leader (imam). Next, we perform our prayer as follows:

The first rakah: We start our prayer with the opening takbir (Takbir al-Iftitah). Next, without raising our hands, we recite al-Takbir six times. We listen to the imam who recites Surah al-Fatiha and the additional chapters, and complete the first rakah with the bowing (al-ruku) and prostration (al-Sajdah) positions.

The second rakah: After rising from prostration, again without raising our hands, we recite al-Takbir five times. After reciting the Takbirs, we listen to the imam who recites Surah al-Fatiha and an additional chapter, and complete our prayer by performing the bowing (al-ruku), the prostration (al-sajdah), and the final sitting position.

When is a festival sermon given?

The festival sermon is given after the festival prayer. Giving this sermon is one of the sunnahs of our beloved Prophet. In this sermon, the person who gives the sermon usually talks about the subjects that emphasize the meaning and the importance of the day. After the completion of the sermon and the supplications, Muslims greet each others. People who offended each other hug and forgive one another.

What are the words of Takbir al-Tashriq and what do they mean?

The words of the Takbir al-Tashriq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

“Allahu Akbar, Allahu Akbar, La-ilaha-ill’Allahu, w’Allahu Akbar, Allahu Akbar wa lillahil-hamd”

The meaning of Takbir al-Tashriq:

“Allah is Greatest, Allah is Greatest. There is no deity other than Allah. Allah is Greatest, Allah is Greatest and all praise is to Allah.”

What is Takbir al-Tashriq and when is it recited?

The takbirs that are recited after the completion of every obligatory (wajib) prayer during the days of the Festival of Sacrifice (Eid al-Adha) are called Takbir al-Tashriq. It begins from the Afternoon Prayer (Salat al-Zuhr) on the first day of the Festival of Sacrifice (Eid al-Adha) until the Morning Prayer (Salat al-Fajr) of the fourth day thereafter. It is recommended (mandub) to recite these takbirs. Whether we perform the prayer by ourselves or with the congregation, we must recite these takbirs.

C. THE FUNERAL PRAYER

The funeral prayer is a supplication for our deceased brother or sister in Islam. Even though it is usually performed in congregation, this prayer can be performed alone as well.

What is the ruling on the Funeral Prayer?

Performing the funeral prayer is a collective obligation (wajib al-kifayah). If some Muslims perform the prayer, those who perform the prayer earn divine rewards, and the obligation is removed from the rest. However, if no Muslim performs the funeral prayer of a deceased Muslim, since an obligatory (wajib) prayer has been abandoned, the entire Muslim community in that region becomes responsible and is considered to have committed a sin.

How do we perform the Funeral Prayer?

The Funeral Prayer is a prayer without bowing (al-ruku) and prostration (al-sajdah). The conditions for this prayer are: To make intention (al-niyyah), to recite al-takbir four times, to make the supplication (al-Dua) for the deceased, to give Salam, and to stand up.

We stand in line in front of the platform where the deceased is placed and make the intention by saying “I have intended to perform the prayer for the sake of Allah, to make the supplication (al-Dua) for the deceased, and to follow the leader (imam).” Then one takes the opening takbir while lifting up our hands. After the opening takbir, one recites “alhamdülillahillezi amateh ve ahya” We take the second takbir without raising the hands and recite the supplications of “Allahuma Salli” and “Allahuma Barik.” Again without raising the hands, and we recite the supplication of funeral if we know it, otherwise we recite supplications for the deceased. We take the fourth al-Takbir without raising our hands and complete the prayer by giving As-Salam. After the funeral prayer, we condole with the family, relatives, and friends of the deceased. We stay with them and support them on their saddest day. We share their grief and sadness.

SUPPLICATION OF FUNERAL

أَعْظَمَ اللَّهُ أَجْرَكَ،
وَأَحْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ.

Our beloved Prophet said:

“Whoever stays at a funeral until they perform the prayer earns one load, and whoever stays until the burial gains two loads of divine rewards. They asked: “how much is two loads?” The messenger of God (upon him blessings and peace) said: “It is like two big mountains!”

(Bukhari, Jenai 59)

D. TARAWIH PRAYER (Salat-al-Tarawih)

Tarawih Prayer is a prayer consisting of twenty rakahs and is performed during the month of Ramadan. Performing this prayer is Sunnah al-Muakkadah for both men and women. It is still sunnah to perform the tarawih prayer for those who do not fast due to an excuse.

Can we perform the tarawih prayer by ourselves?

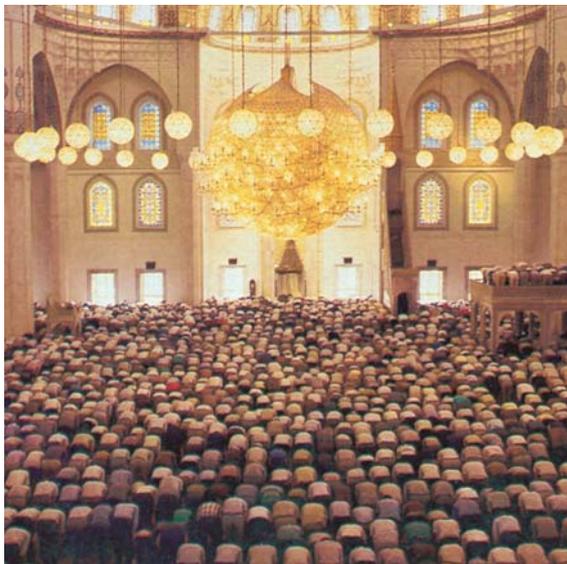
Yes. Our Prophet performed the tarawih prayer sometimes in congregation and sometimes by himself but never abandoned it. After our Prophet, in the time of His Excellency Omar, it started to be performed in congregation and continued thus to this day.

Therefore, just as we can pray the tarawih prayer with congregation in the mosque, we can also perform it alone in our homes. However, performing it with congregation earns higher divine rewards.

How and when do we perform the tarawih prayer?

Tarawih prayer is performed between the Night Prayer (Salat al-'Isha) and the Odd-Numbered Prayer (Salat al-Witr). Performing it as a twenty-rakah prayer earns greater divine rewards. One performs the prayer in two-rakah sections. However, it can also be performed in four-rakah sections. When we perform it in four-rakah sections, we perform it the same way as the sunnah of the Late Afternoon Prayer (Salat

al-Asr). In other words, when we sit at the end of the second rakah, we recite the supplications of "Allahuma Salli" and "Allahuma Barik" after "At-tahiyatu," and when we stand up for the third rakah, we recite the supplication of "Subhanaka."



Our beloved Prophet said:

"Whoever performs the tarawih prayer by believing in the virtue of Ramadan and asks for the divine rewards earned only from Allah, his prior sins are erased."

(Bukhari, Iman 37)

PRAYER OF A SICK PERSON

How do we perform our prayers when sick?

Our beautiful religion, Islam, has provided many ways for us not to miss our worship. We can perform our prayers in a sitting position when we are sick and have no power to stand up. When we are so sick that we cannot even sit, we can perform our prayers lying down and signal with head or eye movements. Signalling means moving our head when it is

time to bow (al-ruku) and prostrate (al-sajdah) in the prayer.

When we are sick, what do we do if unable to pray by signalling?

If we are conscious and we are in a situation where we only can make the intention (al-niyah), we do as much as we can, in other words, we only make the intention. We do not defer the prayer to some other time.

THE SUPPLICATION TO DO WHEN VISITING A SICK PERSON

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ. سَبْعَ مَرَّاتٍ.

PRAYER OF THE TRAVELER

When are we considered a traveler?

One is considered a traveler (al-musafir) in terms of Islam, when one travels 48 miles (89 kilometers) away from his city, town, or village, and plan to stay less than four days.



When does travel start and end?

Travel starts as soon as one goes out of his town and ends when he comes back.

How do we perform our prayers when we are travelers?

Since there are some difficulties and burdens during a journey, Islam has brought certain conveniences for travelers. We shorten the four-rakah obligatory prayers (Afternoon, Afternoon, Late Evening) and perform them as two-rakah prayers. The three and two-

rakah obligatory prayers are still performed as original.

How do we perform a prayer in congregation when we are travelers?

When we are a traveler and follow a leader (imam) who is a resident person of that locality (al-muqim), we do not shorten the obligatory parts of the prayer. We follow the leader (imam) and pray all of the four rakahs. However, it is undesirable (makruh) for a traveler to follow an imam who is a resident. For this reason, for the traveler who performed a prayer following a resident imam, it is recommended (mandub) to reperform that prayer again as a traveler.

When a traveler becomes the leader (imam), how do the resident (al-muqim) people perform the prayer?

When a traveler becomes a leader (imam), he completes the prayer by giving As-Salam at the end of the second rakah for a four-rakah obligatory (wajib) prayer. If there are people who are not travelers within the congregation, they complete their prayers to the four rakahs. However, it is makruh for a resident person to follow a traveler imam.

THE SUPPLICATION OF THE TRAVELER

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ:
 ”سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.
 اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى.
 اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ،
 اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ.
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ،
 وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ“ وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ:
 ”أَيُّوبَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ“ رَوَاهُ مُسْلِمٌ.

PERFORMANCE OF MISSED RITUAL PRAYERS (SALAT AL-QADA)

What does Salat al-Qada mean?

✍ Performing a prayer on time is termed "ada'," and performing a prayer at a later time than it was due (to make it up) is called "qada'."

What is the ruling of missing a prayer?

As it is obligatory (wajib) to perform our prayers on time, it is also obligatory (wajib) to perform the prayers that we have missed later. Missing a prayer without an excuse is a grave sin.

How do we perform Salat al-Qada?

A missed Morning Prayer (Salat al-Fajr) can be made up with its sunnah on the same day, before the sun is at its highest point. When making up the prayers, only the missed obligatory parts (wajib) are performed, not the sunnahs.

How do we make an intention (al-niyyah) for the Salat al-Qada?

When making an intention (al-niyyah) for Salat al-Qada, for example for the same day's missed Morning Prayer, one says as "I intend to make up the obligatory part (fardh) of the Morning Prayer (Salat al-Fajr) that I could not perform today." If we do not remember the day of the prayer that we have missed, one makes intention (al-niyyah) by saying "I intend to make up the obligatory part (fardh) of the last Morning Prayer that I could not perform on time."

When can we perform Salat al-Qada?

We can perform Salat al-Qada at anytime.

SATAN TRIES TO DETER US FROM OUR PRAYER

Prayer is great worship. In order to deter us from this worship, Satan will not waste time in leading us to doubting thoughts. When it is time to pray and we want to get ready for it, Satan tries to deter us from praying by whispering into our ears thoughts such as: "There is still time." Or: "Now you are working, first finish your job." Or: "You can pray later. You are so tired, you did not get enough sleep, sleep some more..." Thus, Satan causes us to procrastinate our prayers and miss them.

Sometimes Satan tries to prevent us from praying by means of other human beings. When we are with others, Satan will suggest to us thoughts like: "There is still time. First finish this topic. Chat some more and you can pray after your friend leaves." In these situations, if we go and perform our prayer by saying "It is time to pray", we will overcome Satan.

Another thing that Satan does a lot involves performing a prayer in a hurry. "You have a lot of things to do. Perform your prayer quickly." By reminding us during our prayer of all the things that we have to do, Satan makes us hurry as if we were running out of time. Thus, Satan prevents us from fulfilling the

pillars of a prayer (Arkan al-Salat) and from performing bowing (al-ruku) and prostration (al-sajdah) perfectly. In fact, when we think about it, compared to the time spent in praying, we waste so much of our time.

To deter us from praying, Satan works his way through many tricks and traps that we could not imagine. Some of these are as follows: Satan goes to poor and desperate people and tells them to quit performing prayers by whispering: "Praying is not for you. It is for people who receive wealth and bounties from Allah." Satan goes to sick people and whispers "Quit praying, because Allah said "There is no burden for the sick." You can pray a lot when you get better." By this, Satan causes them to abandon praying. Satan tries to prevent the performance of praying by making up excuses depending on each person's situation or profession.

The best way to be saved from these doubts suggested by Satan is to keep oneself in a state of ablution (wudhu) at all times and perform prayers as soon as their times arrive.

PROSTRATION OF FORGETFULNESS (SAJDAT AL-SAHW)

What does Sajdat al-Sahw mean?

Sajdat al-Sahw is an extra two prostrations (sajdah) to make up for forgetfulness or a mistake, which is "sahw" in Arabic. While praying, if one makes a mistake that does not nullify the prayer by forgetting something or experiencing confusion about something, one has to perform a Sajdat al-Sahw. By so doing, one mends the incomplete acts of a prayer.

In which situations does one have to perform Sajdat al-Sahw?

1. The prostration of forgetfulness (sajdah al-sahw) is necessary when one omits one or more emphasized sunnah acts (sunnah al-muakkadah).
2. The prostration of forgetfulness (sajdah al-sahw) is necessary when two or more non-emphasized sunnahs are omitted. These two conditions imply that there is an omission in the prayer. In these two conditions, one makes the sajdah al-sahw before as-Salam.
3. The prostration of forgetfulness (sajdah al-sahw) is necessary when one repeats or overdoes an act. This means adding something to a prayer. In this situation, the sajdah al-sahw is performed after as-Salam.
4. The prostration of forgetfulness (sajdah al-sahw) is necessary when one omits the performance of an act and adds something else at the same time. In this situation, one performs the sajdah al-sahw before as-Salam.

What are the Sunnah acts that require Sajdah al-Sahw when omitted?

1. Reciting an additional chapter.
2. Reciting audibly in prayers that Quran should be recited audibly.
3. Reciting silently in prayers that Quran should be recited silently.
4. Reciting two or more al-takbirs apart from the opening takbir (takbir al-iftitah)
5. Reciting two or more Subhanallah (Glorification of God)
6. Reciting the first Attahiyatu
7. Being in a sitting position when reciting the first Attahiyatu
8. In three or four-rakah prayers, sitting a second time.



Some situations where we have to make a prostration of forgetfulness (sajdah al-sahw)

- The prostration of forgetfulness (sajdah al-sahw) is necessary when one recites silently in a prayer where one must recite audibly and vice versa. That is because, by doing that, one abandons the performance of an emphasized sunnah (sunnah al-muakkadah). In the first situation, one performs sajdah al-sahw before as-Salam and in the second situation, one performs it after as-Salam.
- If Attahiyatu is not recited, one performs the sajdah al-sahw before as-Salam.
- If an additional surah is omitted, one performs the sajdah al-sahw before as-Salam.
- If one performs bowing (al-ruku) twice, since this is an addition to a prayer, one must perform the sajdah al-sahw after as-Salam.
- If one perform prostration (al-Sajdah) three times, one must perform sajdah al-sahw after as-Salam. This is because this would be an addition to a prayer.
- If one recites audibly in a prayer where one is supposed to recite silently, and also performs prostration three times, one must perform sajdah al-sahw before as-Salam. This is because one makes both addition and omission from a prayer at the same time.

If we do more than one mistake in a prayer, how many prostrations of forgetfulness do we have to perform?

For all of the mistakes that require a prostration of forgetfulness, one such prostration would be enough.

How do we perform a prostration of forgetfulness (sajdah al-sahw)?

1. Sajdah al-Sahw that is performed after as-Salam: At the final sitting of a prayer, after reciting the supplication of "Attahiyatu," and supplication of "Allahuma Salli and Allahuma Barik" one gives As-Salam. Right after that, one makes intention to make sajdah al-sahw and goes into prostration (al-Sajdah) twice. One says "Allahu Akbar" when prostrating and rising up from prostration. One recites "Attahiyatu" in the final sitting and gives As-Salam.
2. Sajdah al-Sahw that is performed before as-Salam: At the final sitting of a prayer, after reciting the supplication of "Attahiyatu," and supplication of "Allahuma Salli and Allahuma Barik" one performs the prostration twice. One says "Allahu Akbar" when prostrating and rising up from prostration. After completing the second prostration, one recites "Attahiyatu" and gives as-Salam.

PROSTRATION DUE TO PROSTRATION VERSES IN THE QURAN (SAJDAH AL-TILAWAT)

What does Sajdah al-Tilawat mean?

✍ There are verses in the Glorious Quran that require (immediate) prostration when recited (Ayat al-Sajdah). The prostration we perform upon recitation of these verses is called Sajdat al-Tilawah.

How many verses are there in the Glorious Quran that require prostration (Ayat al-Sajdah)?

There are eleven verses (Ayat al-Sajdah) in the Glorious Quran that requires prostration upon reciting: Surah Al-Araf (The Heights) 7:206, Surah Ar-Raad (The Thunder) 13:15, Surah An-Nahl (The Bee) 16:49, Surah Al-Isra' (The Night Journey) 17:107, Surah Maryam (Mary) 19:58, Surah Al-Hajj (The Pilgrimage) 22:18, Surah Al-Furqan (The Criterion) 25:60, Surah An-Naml (The Ant) 27:25, Surah Fussilat 41:38, Surah Sad 38:24, Surah Sajdah (the Prostration) 32:15.

What is the ruling on the performance of Sajdah al-Tilawat?

It is sunnah to perform a sajdah al-tilawat for those who recite or listen to these verses (Ayat al-Sajdah). It is also sunnah to perform Sajdah al-Tilawat for those who read or listen to the meaning of these verses.

How do we perform a Sajdah al-Tilawat in a prayer?

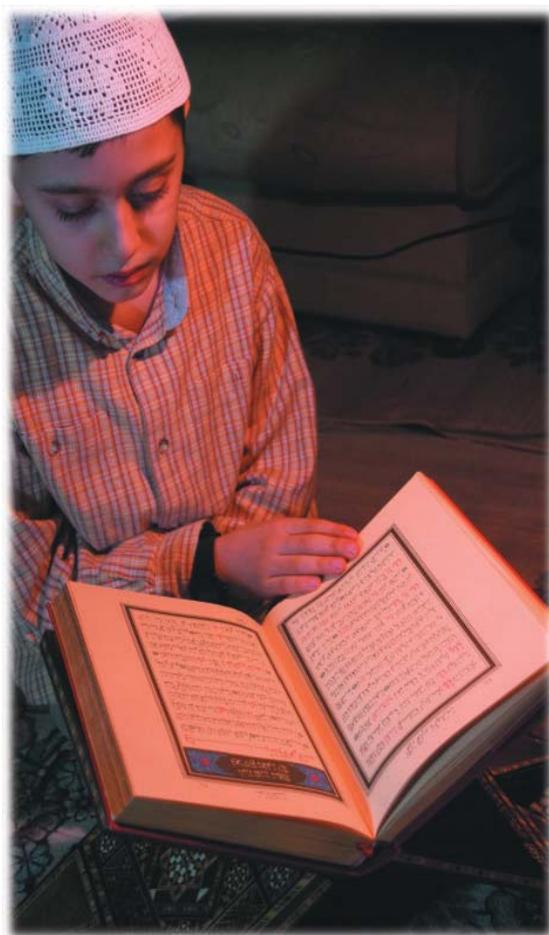
There are two options when we recite ayat al-sajdah in a prayer:

1. **If we are performing a nafilah prayer:** After ayat al-sajdah we say "Allahu Akbar" and go directly to prostration. After we recite "Subhana Rabb'iyal-ala" three times, we get up while making al-takbir and continue to perform our prayer.

2. **If we are performing a fardh prayer:** Even if we recite one of the prostration verses during an obligatory prayer, we still make a sajdah al tilawat.

How do we perform Sajdat al-Tilawat when we are not praying?

When one of the ayat al-sajdah is recited while we are not praying, we turn towards the Holy Kaaba with ablution, and say "Allahu Akbar" without raising our hands and go to prostration (al-sajdah). In the prostration position we say "Subhana Rabb'iyal-ala" three times and rise from prostration while saying "Allahu Akbar." We say "Ghufranaka Rabb'ana wa ilai'kal-masir" while we get up.



DISLIKED (MAKRUH) TIMES OF PRAYER (WAQT AL-KARAHAH)

Are there time periods during which performing a prayer is disliked?

There are three time periods when it is disliked to perform a prayer. In these time periods neither can any of the prayers (obligatory, required, sunnah, supererogatory, funeral, or make-up) nor can Sajdat al-Tilawah can be performed.

1. **When the sun is rising:** It is a time period that is from the sun rise to 45 minutes after the sunrise. (If the sun rises while we were performing the Morning Prayer (salat al-Fajr), then our prayer becomes null and we have to make it up later).
2. **When the sun is at its peak:** The forty-five-minute time period before the time for the Noon Prayer (Salat al-Zuhr).
3. **During the Sunset:** The forty-five-minute time period between the start of the sunset (with the yellowing of the sun) and the sunset. (At this period, one can only perform the obligatory part of that day's Late Afternoon Prayer 'Salat al-Asr').

Are there times during which it is disliked to perform a supererogatory prayer (al-nafilah)?

Il existe deux moments durant lesquels les prières wajib, la prière des funérailles et celle du retardataire peuvent être accomplies ainsi que le soujoud Tilawa. Par contre, au cours de ces deux circonstances, la prière nafila devient makrouh.

1. **At the time of the Morning Prayer (Salat al-Fajr):** From the beginning of the time of the Morning Prayer (dawn) until the sunrise, with the exception of the sunnah rakahs of Salat al-Fajr, it is disliked (makruh) to perform any supererogatory prayers (Salat al-Nafilah).
2. **After the obligatory part (fardh) of the Late Afternoon Prayer (Salat al-Asr):** It is disliked (makruh) to perform any supererogatory (al-nafilah) prayers after the obligatory (fardh) part of the Afternoon Prayer (salat al-Asr).



MY PRAYERS

His grandmother's words rang in his ears:

- My son, how can the performance of a prayer be delayed to this time?

His grandmother was almost seventy. However, whenever the adhan was called, she would rush to make ablution with unexpected celerity for her age, and would perform her prayer. He himself was not able to exercise self-control. Whatever was happening, prayers were always procrastinated and left to the last minute, and therefore performed in a hurry. He got up and looked at the watch. Only fifteen more minutes remained until the time of the Night Prayer (Salat al- al-'Isha).

He thought to himself "Again, I procrastinated my prayer," shaking his head both sides woefully. He made his ablution with quick movements. Without drying himself, he ran to his room. He performed his prayer in a hurry. He could not stop thinking of his grandmother as he was reciting the formulas of glorification of Allah (al-tasbih).

- If she could see this state of mine, she would get angry in a sweet way.

He loved his grandmother a lot. He used to watch this blessed woman's performance of the prayers with deep admiration, as if watching a rainbow. She used to be so humble in prayer and her virtuousness was visible. He felt strange when he remembered her. That day, he got very tired until the evening. He was feeling exhausted. As he was saying his supplications, he prostrated with his head between his hands. He liked thinking deeply in this position after a prayer. His eyes were closed.



- How tired I am, he thought.

He went to sleep like this and had a dream.

It was the Day of Judgment. It was very crowded. There were people everywhere. Some of them were watching around frozen, without moving; some of them were running around, and some of them were kneeling and waiting with their heads in their hands. His heart was beating fast, as if about to escape from its cage, and he was having cold sweats. In life, he had heard many things about the Questioning and Trial, the Balance and the Bridge. These terms of the Day of Judgment were familiar to him. However, he never expected they would be this frightening. The accounting and questioning of deeds was continuing. At this moment, his name was called, too. He looked to his left and right, startled.

- Did you call my name? he said in a broken voice.

The crowd suddenly parted and a way opened up in front of him. Two people held his hands. It was obvious they were on duty. He walked through the crowd, utterly bewildered. The three of them came to the center. The angels left his sides. His head was down. His whole life was

passing in front of his eyes like a movie strip. It was the Day of Judgment.

He thought to himself "Thank God." He raised his eyes and saw himself surrounded with people who had served God during their lifetimes.

His father used to go from sermon to sermon and spend his money for Islam. His mother used to host the guests in their house, and food was being served at all times. He, too, was in this path all along. He tried to serve people. He told them about Allah. He performed his prayers. He fasted. He fulfilled whatever was obligatory (fardh). He stayed away from all things prohibited (Haram). Tears rolled from his eyes as he said: "I love my Lord, at least this is what I think." At the same time he thought, "Whatever I did for Him, it is insufficient, it is not enough to earn Paradise!" The only shelter was the mercy of Allah!

The questioning lasted forever. He was sweating bullets. His eyes searched for the result

that the balance would give. Finally, the result was going to be announced. Authorized angels turned towards the crowd with a paper in their hands. First his name was called. His feet were not holding him anymore. He almost fell to ground. He closed his eyes in complete anxiety and became all ears to hear the result. A voice was heard from the crowd. Was he hearing wrong? His name was on the list of those who go to hell! He fell to his knees, dumbstruck. "It cannot be!" he shouted. He ran around.

- How can I be among those who go to hell? All my life, I was with those who served God. I worked hard with them. I always told others about my Lord....

He wept profusely. Two authorized angels held his arms. Shoving and pushing their way through the crowd, they made for a huge fire whose flames billowed up to the sky. He struggled but could not break free. Was there no hope of help? No one to come to his defense?



Words dropped from his lips incoherently, mixed with begging.

- My services... Fasting... Quran recitation... Prayer... Will these not save me?

He was begging loudly. The angels of hell continued to drag him. He was so close to the fire. He turned his head away. It was his last struggle. The Messenger of Allah had said: "Just like a river running in front of someone's house cleans the person who takes a bath from that river five times a day, praying five times a day cleans us from sins."

- He was thinking: "Are my prayers not going to save me either?" He whimpered: "My prayers... My prayers...My prayers....."

The authorized angels did not stop one bit. They continued to walk until they arrived at the top of the great hole of hell. The heat of the blaze was scorching his face. He turned for the last time and looked back. Now, his eyes were dry too. His hopes were gone as well. He dropped his head. He cringed. The fingers that tightly held his hands let go. One of the angels pushed him. He suddenly found his body floating in mid-air. He was falling headlong into the fire. Lo and behold! Someone caught his hand. He raised his head, looked up. An elder with a long white beard had saved him from falling down.

He pulled him back. As he put out the flames on himself, he looked at the elder's face.

- Who are you? He asked.

The elder smiled and said: "I am your prayers."

- Why were you so late? You saved me at the last moment. I was almost falling!

The elder shook his head smilingly:

- You always performed me at the last minute, remember?

At that moment he woke up. He raised his head from the prostration position (al-sajdah). He was drenched in sweat. He listened to the voice that was coming from the outside. It was the call to the Night Prayer (Salat al-'Isha) He stood up quickly. He was going to make ablution (al-wudhu) for the Night Prayer (Salat al-'Isha)

(ABDULLAH DEMIR- The Journal of Sizinti)



OUR PROPHET USED TO LOVE PERFORMING RITUAL PRAYERS

Our Prophet used to call prayer “the light of my eye,” for he perceived it as the most beautiful way to prove one’s love and loyalty to Allah. He used to perform his prayers on time. He used to love to perform a prayer as soon as its time arrived. He disliked procrastinating a prayer and said: “At the early time for a prayer, there is the contentment of Allah, and at the final time of a prayer, there is the forgiveness of Allah.” (Tirmizi, Salat, 13) By this, he was emphasizing that Allah would be pleased with those who performed their prayer early in its period, and would be merciful and forgive those who delayed and procrastinated it to the last minute. Our Prophet would leave everything aside when it was time to pray and would turn to Allah. Her Excellency, our mother Aisha said the following about Our Prophet’s prayer:

“The Messenger of Allah would talk to us and we would talk to him. However, when the prayer time arrived, he would act as if he did not know us and turn towards Allah with his body and soul...” (Fezail-i A’maal, 303)

The only prayer that the Prophet delayed was the Night Prayer (Salat al-’Isha), which he sometimes prayed before the end of the first third of the night. Apart from the obligatory (fardh) prayers, he would perform supererogatory (al-naflah) prayers whenever he got a chance. If he was happy for some reason, he would perform a prayer to show his thanks. If he got sad for some reason, he would also perform a prayer. Once, he performed a prayer until his feet was swollen. When Her Excellency, our mother, Aisha asked him: “O Messenger of Allah! Why do you pray that much and exhaust yourself when all of your sins are forgiven?” He said, “O Aisha! Should I not be a subject who thanks his Lord?” The Messenger of Allah, our master, never abandoned his prayers even in the most difficult times of his last illness. Even though the illness was getting

worse and his body was weakening, he went to the masjid with the help of two Companions and performed his Noon (Salat al-Zuhr) and Late Afternoon Prayers (Salat al-Asr) with the congregation. Even before his death, when he was reminding his followers of important issues, he said “**Never abandon your prayers! Never abandon your prayers! Fear Allah with respect to the rights of your slaves, wives, and children!**” (Abu Davud, Adab, 123-124)



Allah says:

“Instruct your family to do salat, and be constant in it. We do not ask you for provision. We provide for you. And the best end result is gained by taqwa.”

Surah Ta Ha, Ayah 132



Our beloved Prophet said:

“When you perform your prayer, perform it as if it is your last prayer! Do not say the things that you will regret tomorrow!”

(Ibn-i Mâce, Zühd, 15)



Our prophet who spent his life spreading and teaching Islam in the best way and educating his friends with divinely inspired training, wanted prayers, the source of peace, to be performed by everyone. Abdullah bin Revaha, who have been preparing to go to the Mu'te expedition, came to say goodbye to the Prophet whose blessed face he was going to miss and said:

"O Messenger of Allah! Advise me something that I will memorize and never forget!"

And the Prophet, our master, told him:

"Tomorrow, you will go to a country where very few prostrations (al-sajdah) are made to Allah. There, perform many prostrations and prayers."

(Vâkidî, II, 758)



MOSQUES AND PRAYER ROOMS (MASJIDS)

What does "masjid" mean?

Masjid means "a place where a prostration (al-sajdah) is made", and they are Holy places made for worshipping Allah. In Turkey, masjid is used to indicate small places where a few people can worship. The word "Jaami" is used for larger and independent buildings where more people can worship. In other Muslim countries, the words Jaami and Masjid are sometimes used interchangeably.

In Islam, no special place is required to perform a prayer or worship God. We can perform our worship anywhere. On the other hand, mosques and minarets that reach to the sky in a residential area indicate that those lands are populated by Muslims. Also, performing prayers in congregation in masjids and mosques is much more rewarding and virtuous than worshipping alone. Our mosques

are holy places where people come together and socialize five times a day and definitely every Friday.

What is the first temple ever built to worship Allah?

It is said in the Glorious Quran that the first place ever built to worship Allah was the Kaaba. Islamic History tells us that the first person to build Kaaba was His Excellency Adam (upon him peace). The Prophets Abraham and Ishmael rebuilt the Kaaba on the same foundations. The second masjid on earth was built by His Excellency Solomon in Al Quds (Jerusalem) and is called Masjid Al-Aqsa.

Has our Prophet ever had a masjid built?

Our Prophet used to perform his prayers and worship Allah in the Kaaba as a masjid



while he was in Mecca. When the polytheists increased their persecution, he used to lead the prayers and teach Islam in a place called "Dar'ul Arkam." At those times, there were Companions, like His Excellency Abu Bakr, who opened up their houses to be used as masjids. When our Prophet was going from Mecca to Madina (the Hijra, i.e., migration), he ordered a masjid to be built around the locality of "Kuba." Quickly in those days, a small open-air masjid was built there. When they reached Madina, the first thing they did was to build a masjid on a land that was purchased, called "Masjid al-Nabawi," which means The Masjid of the Prophet. Our master the Prophet personally worked in building this masjid and carried adobe bricks on his blessed shoulders. Today's Masjid al-Nabawi in the city Madina al-Munawwara is the expanded version of this masjid.

What is the importance of Mosques and Masjids?

Having a mosque or a masjid somewhere indicates that there are Muslims living there. Masjids are places that are dedicated to Allah. People who enter them find peace and can worship Allah in a safe place. They acquire knowledge and socialize. No one can purchase or acquire masjids or mosques as their personal property. This would be a very

big sin. People who do that and prevent others to worship Allah in mosques are among the most cruel of human beings. Masjids are the symbols of the belief in the oneness of God and are all branches of the Holy Kaaba. For this reason, in every place where Muslims go or country they conquer, they build mosques that are large, small, plain, or magnificent depending on the needs and circumstances.

Are mosques only for prayers?

No. Mosques are not places that serve only for the performance of prayers. Historically, they have been major centers of civilization. In our Prophet's time, right next to the first masjid, there was a school called "suffa" that became a center of knowledge. The first teacher of the "suffa" was the Prophet. The Prophetic Mosque, Masjid al-Nabawi, turned into a center where Muslims came together, performed their prayers and recited the Noble Quran, listened to the sermons/ conversations of the Prophet, discussed their issues and devised solutions, received foreign dignitaries, and organized state governance. In later eras, next to the magnificent mosques built by Muslims, institutions that served the needs of the society such as madrasahs (schools-universities), public soup-kitchens for the poor and indigent, libraries, hospitals, and public baths were also built. Mosques became centers of knowledge, culture, and civilization where people socialized and got educated.

Who runs the mosques?

Imam: The word imam, which means "chief, leader, and head of the state," is used for a person who leads the prayers and guides people in religious issues. The imams of the

mosques are not only the people who lead the prayers, but also people who lead the society with their knowledge and wisdom, and are responsible for the society's moral/spiritual training.

Mu'adhhdhin: The Mu'adhhdhin is a person who calls to prayer (Adhan) when the time arrives and who performs other related tasks. When the imam is not present, he fills in for the imam's position and leads the prayer. He works for the society's moral/spiritual training along with the imam.

Preachers (Waaiz): These are the people who give advice to people before or after the performance of prayers on Fridays, Festival Days, in Ramadan, and on certain days of the week. By their speeches given on pulpits, Preachers give talks, sermons, or educate people, enlightening Muslims who come to the mosques about religious topics. Preachers play an important role in educating the society.

Qayyum: They are generally present in big mosques. They are the staff who are responsible for the cleanliness and the orderliness of the mosques.

What are the main sections of a mosque?

Mehrab, "Prayer-niche": a place where the imam stands ahead of the congregation when leading them in prayer.

Minbar, "Pulpit": A raised platform where the sermon is given on Fridays and Festival Days. When we face towards the Kaaba, the Minbar usually stands on the right side of the Mehrab and has steps. In order to give a sermon, one climbs up the stairs of the Minbar.

Kursi: Chair for preachers.

The Pew of the Mu'adhhdhin: It is a place where the mu'adhhdhins perform their prayers and say al-Iqamah. Not every mosque has a pew of mu'adhhdhin. Usually, only the big mosques do.



Mehrab



Minbar, "Pulpit"



Chair for preachers



The Pew of the Mu'adhhdhin

QUESTIONS



Let's Check Our Knowledge (1)

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Performance of the five daily prayers was first commanded on the Night of Ascension (Laylat al-Mi'raj) RIGHT WRONG
2. The Dawn Prayer (Salat al-Fajr) is composed of 8 rakahs. 4 sunnah and 4 obligatory (fardhs) RIGHT WRONG
3. The Noon Prayer (Salat al-Zuhr) is composed of 10 rakahs. 2 sunnah, 4 obligatory (fardh), and 4 last sunnah. RIGHT WRONG
4. The Night Prayer (Salat al-'Isha) is composed of 6 rakahs. 2 sunnah, 4 obligatory (fardh), and 2 last sunnah. RIGHT WRONG
5. The Odd-Numbered Prayer (Salat al-Witr) is obligatory (fardh). RIGHT WRONG
6. The performance of Festival Prayers (Salat-al-Eidain) is obligatory (fardh). RIGHT WRONG
7. Cleansing one's body, clothes, and the place where the prayer will be performed from visible uncleanness is called "al-taharah min al-hadath." RIGHT WRONG
8. The Odd-Numbered Prayer (Salat al-Witr) is performed after the Sunset Prayer (Salat al-Maghrib) RIGHT WRONG
9. In prayers that are performed in congregation, one also forms the intention of following the leader (imam). RIGHT WRONG
10. It is called "Takbir al-Iffitah" to recite al-Takbir by saying "Allahu Akbar" at the beginning of the prayer. RIGHT WRONG

Let's Check Our Knowledge (2)

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. The call to announce to the Muslims that a prayer time has come is called "al-Iqamah." RIGHT WRONG
2. We recite the Supplication of Qunut (Dua al-Qunut) at the third rakah of the Noon Prayer (Salah al-Zuhr). RIGHT WRONG
3. It is sunnah to make intention (al-niyah) to pray. RIGHT WRONG
4. It is obligatory (fardh) to make the opening takbir (Takbir al-Iffitah) RIGHT WRONG

5. It is obligatory (fardh) to recite the Takbir al-Iftitah while standing up. RIGHT WRONG
6. It is sunnah to perform prostration (al-sajdah). RIGHT WRONG
7. It is obligatory (fardh) to make a prostration of forgetfulness (Sajdat al-Sahw) when we make a mistake in prayer. RIGHT WRONG
8. It is disliked (makruh) to stand on one foot while praying. RIGHT WRONG
9. It is disliked (makruh) to eat or drink while praying. RIGHT WRONG
10. To blow air knowingly while praying nullifies our prayer. RIGHT WRONG

Let's Check Our Knowledge (3)

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. There must be a sermon before the Friday Prayer (Salat al-Jum'ah) RIGHT WRONG
2. We have two religious Festivals in a year. One of them is Eid al-Fitr (Completion of the month of Ramadan) and the other one is Eid al-Adha (Completion of Al Hajj, the Pilgrimage). RIGHT WRONG
3. The takbirs that are recited after the completion of every obligatory (fardh) prayer during the days of the Festival of Sacrifice (Eid al-Adha) are called Takbir al-Tashriq. RIGHT WRONG
4. When we are on a journey, we shorten the three-rakah fardh prayer and perform it as a two-rakah prayer. RIGHT WRONG
5. When the sun is rising, is at its zenith, and during sunset, none of the prayers can be performed. RIGHT WRONG

Let's Check Ourselves (1)

1.

- I. Performing a prayer makes us remember Allah in the best way.
- II. Performing a prayer reminds us of the hereafter and the Day of Judgment.
- III. We exercise by praying.
- IV. Performing a prayer cleans us from our sins.

Which one of the above are among the contributions of prayer to us?

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

2. **On which night were the five daily prayers commanded as obligatory?**

- a) The Night of Ascension (Laylat al-Mi'raj)
- b) The Night of Power (Laylat al-Qadr)
- c) The Blessed Night of the Birth of Prophet Muhammad (Laylat al-Mawlid)
- d) The Night of Wishes (Laylat al-Ragha'ib)

3. **Which one of the items below is not required for an individual to be obliged to pray?**

- a) To be sane.
- b) To be hardworking.
- c) To reach the age of puberty
- d) To be a Muslim

4. **Which one of the prayers named below is sunnah?**

- a) The Noon Prayer (Salat al-Zuhr)
- b) The Odd-Numbered Prayer (Salat al-Witr)
- c) The Sunset Prayer (Salat al-Maghrib)
- d) The Friday Prayer (Salat al-Jum'ah)

5. **Which one of the Prayers named below is fardh?**

- a) The Festival Prayers (Salat-al-Eidain)
- b) The Odd-Numbered Prayer (Salat al-Witr).
- c) The Tarawih Prayer (Salat-al-Tarawih)
- d) The Funeral Prayer

6. **Which one of these prayers' obligatory part (fardh) is performed first?**

- a) The Noon Prayer (Salat al-Zuhr)
- b) The Morning Prayer (Salat al-Fajr)
- c) The Night Prayer (Salat al-'Isha)
- d) The Morning Prayer (Salat al-Fajr) and the Noon Prayer (Salat al-Zuhr)

7. **Which one of the items below is not among the obligatory parts (fardhs) of prayer that are outside the prayer?**

- a) Covering of the private areas (Satr al-awrah)
- b) The time (al-Waqt)
- c) The intention (al-Niyah)
- d) Ritual purity (al-Taharah min al-Hadath)

8. **Which one of the items below is not among the obligatory parts (fardhs) that are inside the prayer (pillars)?**

- a) Standing (al-Qiyam)
- b) The time (al-Waqt)
- c) Recitation (al-Qira'ah)
- d) Bowing (al-Ruku)

9. **Which one of the items below is among the obligatory parts (fardhs) that are inside the prayer (pillars)?**

- a) Al Taharah min Al-Hadath
- b) Al-Taharah min Al-Najasah
- c) Satr al-Awrah
- d) Prostration (al-Sajdah)

10. What is the name of the call that announces to the Muslims the prayer time has come?

- a) Al-Adhan
- b) Al-Iqamah
- c) As Salah
- d) Takbir

11. Which one of the fardh prayers below is not a four-rakah prayer?

- a) The fardh rakahs of the Noon Prayer (Salat al-Zuhr)
- b) The fardh rakahs of the Afternoon Prayer (Salat al-Asr)
- c) The fardh rakahs of the Sunset Prayer (Salat al-Maghrib)
- d) The fardh rakahs of the Night Prayer (Salat al-'Isha)

12. Which one of the items below are among the obligatory (fardh) acts of prayer?

- a) Recitation of Subhanaka
- b) Saying Subhana Rabbiyal-a'la
- c) Reciting Surah al-Fatiha
- d) Saying Sami'a Allahu liman hamidah

Let's Check Ourselves (2)

1. Which one of the duas listed below is not recited at the final sitting of a prayer?

- a) At-tahiyatu
- b) Rabbana Atina
- c) Allahuma Salli and Allahuma Barik
- d) Supplication of Qunut (Dua al-Qunut)

2. Which one of the acts listed below is not among the disliked acts (makruh) of a prayer?

- a) Playing with the clothes or unnecessarily touching the body
- b) Reciting the al-tasbih of the positions of bowing and prostration more than three times
- c) Praying while one has a strong urge to go to the toilet
- d) To pray towards someone facing you

3. Which one of the items listed below is a prayer that is obligatory (fardh) to be performed in congregation?

- a) The Friday Prayer (Salat al-Jum'ah)
- b) The Noon Prayer (Salat al-Zuhr)
- c) The Afternoon Prayer (Salat al-Asr)
- d) The Sunset Prayer (Salat al-Maghrib)

4. What is to perform the missed prayers at a later time called?

- a) Salat al-Duha
- b) Salat al-Qada
- c) The prayer of someone sick
- d) The Prayer of Respectful Entrance to the Masjid

5. In which month is the Tarawih Prayer (Salat-al-Tarawih) performed?
- a) Rajab
 - b) Sha'ban
 - c) Ramadan
 - d) Muharram
6. In which of the prayers listed below is there no bowing (al-ruku) or prostration (al-sajdah)?
- a) The Funeral Prayer
 - b) The Tarawih Prayer (Salat-al-Tarawih)
 - c) The Friday Prayer (Salat al-Jum'ah)
 - d) Festival Prayers (Salat-al-Eidain)
7. What is the Qiblah of the Muslims and where is it?
- a) Kaaba-Mecca
 - b) Kaaba-Madina
 - c) Masjid-al Aqsa – Al Quds (Jerusalem)
 - d) Rawza-Madina
8. When is al-Iqamah recited?
- a) Before the obligatory part (fardhs) of prayers.
 - b) Before the Festival Prayers (Salat-al-Eidain)
 - c) Before the Funeral Prayer
 - d) Before the Odd-Numbered Prayer (Salat al-Witr)
9. Which one of the acts listed below does not nullify a prayer?
- a) Talking
 - b) Yawning
 - c) Eating or drinking something
 - d) Laughing but not audibly
10. Which one of the below shows the sections of the Noon Prayer (Salat al-Zuhr)
- a) 6 Rakahs- 4 first sunnah, 2 Obligatory (fardh)
 - b) 8 Rakahs- 2 first sunnah, 4 Obligatory (fardh), 2 last sunnah
 - c) 6 Rakahs- 2 first sunnah, 2 Obligatory (fardh), 2 last sunnah
 - d) 6 Rakahs- 2 first sunnah, 4 Obligatory (fardh)

Let's Check Ourselves (3)

- It is obligatory (Fardh) and composed of two rakahs. A sermon is given before its obligatory part. It is performed in congregation; it cannot be performed alone. It is only obligatory (wajib) to males.
To which prayer do the characteristics above belong?
 - Festival Prayers (Salat-al-Eidain)
 - The Morning Prayer (Salat al-Fajr)
 - The Funeral Prayer
 - The Friday Prayer (Salat al-Jum'ah)
- What are the body parts that men must cover?**
 - Between feet and shoulders
 - Between the navel and knees
 - Between the navel and feet
 - Between the shoulders and knees
- What are the body parts that women must cover?**
 - The entire body except the face and hands.
 - The entire body except the head.
 - Between the shoulders and feet
 - Between the shoulders and knees.
- In which prayer is the Supplication of Qunut (Dua al-Qunut) recited?**
 - The Friday Prayer (Salat al-Jum'ah)
 - The Tarawih Prayer (Salat-al-Tarawih)
 - The Odd-Numbered Prayer (Salat al-Witr)
 - The Funeral Prayer
- What is the ruling of praying the Friday Prayer (Salat al-Jum'ah)?**
 - Mustahab
 - Fardh al-Ayn
 - Fardh al-Kifayah
 - Sunnah
- How many rakahs are there in the Tarawih Prayer (Salat-al-Tarawih)?**
 - 18
 - 10
 - 20
 - 13
- Which information given below is not right for the two Festival Prayers (Salat-al-Eidain)?**
 - It is performed in congregation and cannot be performed later as al-Qada.
 - It is performed two times a year.
 - It is a prayer without bowing (al-Ruku) and prostration (al-Sajdah)
 - A sermon is given.
- What is a place where a sermon is given during the Friday and Festival Prayers called?**
 - Minbar
 - Mihrab
 - Minaret Balcony
 - Prayer Niche
- In order to reduce the obligatory four-rakah prayers to two-rakah prayers, what must be the minimum distance of travel?**
 - 9 km
 - 89 km
 - 190 km
 - 900 km

Fill in the blanks (1)

Fill in the blanks with the correct expression.

(al-Qira'ah/ Salat al-Tahajjud/Prostration 'al-Sajdah'/ Istiqbal al-Qiblah/ Satr al-Awrah)

1. The supererogatory (al-naflah) prayer that is performed after midnight is called
2. To cover the necessary parts of the body in prayer is called
3. To face the Kaaba when starting a prayer is called
4. Reciting at least three short verses from the Noble Quran in a prayer when standing is called
5. After bowing (al-ruku), placing the forehead and nose on the ground with the feet and hands is called

Fill in the blanks (2)

Fill in the blanks with the words in the parenthesis. (2)

(Takbir al-Tashriq / right / Sajdat al-Tilawah / sin / sermon/ Sajdat al-Sahw / signalling / al-Kifayah)

1. We must enter mosques with ablution and with ourfoot.
2. Amust be given before the Friday Prayer (Salat al-Jum'ah)
3. The takbirs that are recited after the completion of every obligatory (fardh) prayer during the days of the Festival of Sacrifice (Eid al-Adha) are called
4. It is Fardhto perform a Funeral Prayer.
5. A sick person who cannot even sit can perform his prayers lying down and by
6. It is a graveto miss prayers without an excuse.
7. The prostration we perform when we recite ayat al-sajdah from the Noble Quran is called





THE SEASON OF MERCY AND WORSHIP

RAMADAN and FASTING



- ❁ *The virtue of the month of Ramadan*
- ❁ *Terms related to Ramadan and fasting*
- ❁ *The benefits of fasting*
- ❁ *Types of fasting*
- ❁ *Rulings about fasting*
- ❁ *Tarawih, Retreat in mosque, The Night of Worth (Laylat al-Qadr) and Ramadan*
- ❁ *The life of our Master the Prophet in Ramadan*



THE FIRST FAST

Burak and his father were extremely tired. Carrying the packets that they had bought from the market for fast breaking made them really tired. After taking the packages to the kitchen, Burak and his father hardly made it to the couch. The shopping, which they started in the morning, had lasted until the late afternoon. There was everything that one can look for on the stands of the lighted market. Delicious honeys, several kinds of olives that whet the customers' appetites, cheeses, pastramis, and pepperonis... Burak turned most of his attention to the chocolates and bought a few different kinds to eat at fast breaking.

Burak's mother also had started to get ready for Ramadan several days ago. The detailed house cleaning, home-made desserts, fruit punches, and phyllo doughs... Everything was ready for the month of Ramadan that will start tomorrow.

Burak was ten years old now. He was going to perform his first fast tomorrow. In previous Ramadans, he was performing a "boat fasting." This was the fasting of children. It lasted from pre-dawn meal to lunch, and with the support of the lunch, reached to fast-breaking in the

evening. Since Burak was old enough, he was going to perform fasting as grown-ups do.

His father said to Burak:

- Son, tonight the first Tarawih Prayer will be performed. If you want to, you can come with me to the mosque, but you first have to finish your homework until the evening. And Burak answered:

- Okay father, I will finish it quickly.

After dinner, Burak and his father went to the mosque. Burak felt more like a grown-up when he put on the white handmade praying-cap that his mother took out of the chest just for him. They listened to the sermon before they performed the prayer. After the call to prayer (adhan), the prayer started. He performed the long Tarawih Prayer with joy. He joined in the congregation, loudly reciting the Salatu Salams (reciting peace and blessing on the prophet) that are raised in between the prayers. When they returned home, it was already time for Burak to go to bed. As he was going to bed, he kept insisting:

- Mother, wake me up for the Sakhur (pre-dawn meal) too. He was even saying that if he cannot wake up, they could



splash his face with water. His mother sent him to bed by saying:

- Don't worry son, I will wake you up.

Burak went to sleep as soon as he put his head down. Shortly before dawn, his mother's soft hands were caressing his cheeks and she was saying to him:

- Wake up big boy, the sakhur time is almost gone. Burak, who went to the bathroom half-awake, woke up with the cold water that he splashed his face with. He sat at the table that his mother had prepared. His mother had surprised Burak for his first sakhur by making the pastry he loved most. He hugged his mother and thanked her saying:

- Dear mother, I can finish this whole thing by myself.

In order not to get too hungry during the day, Burak had a good meal. His father warned him:

- Son, don't forget to drink some water, soon it will be time for the Call to Morning Prayer (Salat al-Fajr). As you know, until this evening, there is no eating or drinking." He drank a few glasses of water not to be thirsty during the day. Then he brushed his teeth and made intention (al-niyah) to fast, listened to his father who was reciting the Noble Quran in the living room. After performing the Morning Prayer (Salat al-Fajr), he went back to sleep to have some more rest.

When Burak woke up, he went to kitchen to drink water. He was about to drink the water when he remembered that he was fasting. He looked at the time. It was almost ten. He started to think how he was going to stay without drinking water until the ifthar (fast-breaking dinner at sunset.) First, he thought of quitting. A voice in him said that he was old enough now and should not quit. Burak made a decision; no matter how hard it will be, he would keep the promise he made to Allah. Waking up for sakhur meant that he promised Allah that he would fast today.

In order to fill his time, he had to find something that would keep him busy. First, he played with his toys for a while. However, his lips were parched and his eyes kept drifting to the water bottle on the table. Towards the afternoon, there was also hunger besides being

thirsty. Towards the evening, he went next to his mom who was preparing food for the fast-breaking dinner. His mom teased him when she saw that he sat at the kitchen table so silently:

- What happened my child? It looks like fasting knocked you down, Burak!

- Do you know mom, I even envy the water of Mavish (the pet bird) in the cage. Now, I would even eat the leek that you were trying to make me eat running around with a spoon in your hand.

- My dear son, see what one day of fasting has made you think! The situation of the poor who do not have a piece of bread to eat, the value of a piece of bread and some water to drink, how generous the Creator Who provided all these offerings to our tables is... Come and help me set the table. Let's get ready before your dad comes.

Burak was carrying the dinner plates that he did not care about until today with care as if they are precious treasures and setting them on the table with care.

As the fast-breaking time was approaching, the whole family sat at the table and waited. His father said smiling:

- Good job Burak! You have completed your first fast successfully. I am buying your fasting, he said in jest, and put some money into Burak's pocket—one week's worth of allowance.

Even before his fasting was finished, Burak had received a present. The food that he would eat yesterday without thinking was within his arm's reach now. In spite of his hunger and no one's prevention, he was waiting for our Creator's permission.

The time that everyone had been waiting for was announced to the city with the lights of the minarets and calls to prayer. Burak broke his first fast and was so happy. He was experiencing the joy of passing the hard exam and keeping the promise that he gave to Allah.

Hasan Tahsin KARAMAN (Abbreviated)



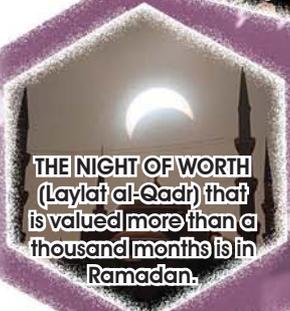
The Noble Quran began to be revealed in Ramadan.



Ramadan is a month in which we fast during the day and perform the Tarawih Prayer at night.



Our good deeds and worship performed in Ramadan are rewarded more.



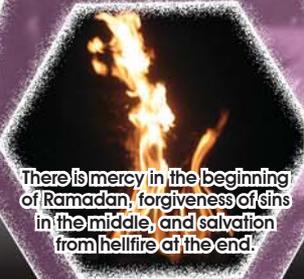
THE NIGHT OF WORTH (Laylat al-Qadr) that is valued more than a thousand months is in Ramadan.



Ramadan is the month that our livelihood gets bountiful.



Ramadan is a month of patience. The reward of patience is Paradise.



There is mercy in the beginning of Ramadan, forgiveness of sins in the middle, and salvation from hellfire at the end.



Ramadan is the month of helping each other.

IMAN
ALLAHADIR

WHAT IS FASTING?

 **Fasting** is to abstain from eating, drinking, and sexual activity from dawn to sunset.



Allah the Exalted says:

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint.”

(Surah al-Baqara (The Cow), 2:183)

Who is obligated to fast?

It is obligatory (fardh)

to fast during the month of Ramadan

for every Muslim

* who reached the age of puberty and
* is mentally healthy.

 Even though it is not obligatory for children to fast, it is appropriate for them to fast in a way that does not harm their body. Thus, children both get used to fasting and also share the joy of fasting with grown-ups.

What are the necessary conditions for our fast to be valid?

In order for fasting to be considered valid,

1. one must make intention (al-niyah) and
2. abstain from fast nullifying acts from dawn (starting time/imsak)

until sunset (finishing time/iftthar.)



What are the preconditions for our fast to be valid?

1) The preconditions for fast to be obligatory upon someone

- To reach the age of puberty
- To be alive in Ramadan¹
- To be in a condition that one would be able to fast

2) The preconditions for fast to be valid

- Being a Muslim
- Being in the month of Ramadan¹

3) The preconditions for fast to be obligatory upon someone and valid when fasted

- Being sane
- (For women) Not being within a menstrual period or after-birth bleeding period (40 days)
- The month of Ramadan must have started

¹ Translator's note: Supererogatory or make-up fasting outside Ramadan is possible.

TERMS RELATED TO RAMADAN

When and how do we make intention for fasting?



We make intention to fast from the evening or when we wake up to eat at night by saying; "I intend to fast for the coming day of Ramadan for God's sake."



What happens if one forgets to make intention at night for the Ramadan fast?



In this situation, the qada of the fasting becomes necessary.



Do we actually have to say the intention?



No, it is sufficient to intend to fast in our heart. Waking up to eat at sahur, deciding to fast from the night before, or knowing that one will be fasting the whole day are all considered to constitute intention. However, if we can pronounce our intention, it will be better.



What is imsak?



Imsak means "holding off" and refers to the time the fast begins, when the night is about to end and the dawn about to rise. This time also the beginning time of the Morning Prayer (Salat al-Fajr.)



What is sahur?



The time before imsak is called sahur. The meal that is eaten at that time is called "the sahur meal."



❁ The time before imsak is called sakhur. The meal that is eaten at that time is called "the sakhur meal." The time of sakhur is a time that the supplications are accepted. The sakhur food gives us energy and endurance to fast. Our beloved Prophet advised us to have a sakhur meal and said "Eat at sakhur since there is abundance and fruitfulness in a sakhur meal." (Bukhari, Sawm, 20)

The time of sakhur is before dawn. It is a time when the divine mercy and bounties shower us. Sakhur is a holy time period during

which those who love Allah pass their time with worship, supplication, and remembrance of Allah. Believers who wake up for Sakhur are as if saying:

O my Lord! Many thanks that I am among those who know You, love You, and give their hearts to You. In order to indicate my loyalty to You, I woke up and interrupted my sleep. I shall fast for Your sake today. I hope that You are pleased with me, my Lord!



What is ifthar?

The fastbreaking meal is called "ifthar." The time of ifthar is the same as the beginning of the Evening Prayer (Salat al-Magrib.)



❁ The fast-breaking meal is called "ifthar." The time of ifthar is the same as the beginning of the Evening Prayer (Salat al-Magrib.) The ifthar time is the most happy hour of those who spend the day without food and water for the sake of Allah. In ifthar time, we feel the happiness of completing that day's fasting. We will experience the truest happiness when we get the rewards of fasting in the hereafter.

❁ During Ramadan evenings, to offer ifthar to those who fast is a highly rewarding act.

❁ As the sakhur time, the ifthar time is also a time that our prayers get accepted. Our Lord accepts our sincere prayers made at the ifthar time. We must take advantage of these times and make supplications.

Our beloved Prophet says:

"There are two happy times for those who fast: one of them is the ifthar time, and the other is when they join their Lord with the rewards of fasting."

(Bukhari, Sawm, 9)

Our beloved Prophet says:

"Whoever offers an ifthar to a person who fasts receives a reward corresponding to that of fasting. Nothing would be taken from those who fasted."

(Tirmizi, Sawm, 82)

Our beloved Prophet says:

"The supplications of three people are not rejected: the supplication that is made at ifthar time by those who fasted, the supplication of a just ruler, and the supplication of the oppressed."

(Tirmizi, Deavât, 128)

Supplication of Iffthar



It is sunnah to make the following supplication in iffthar:

اللَّهُمَّ لَكَ صُيَّمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَيَّ رِزْقَكَ أَفْطَرْتُ وَصَوْمَ الْغَدِ مِنْ شَهْرِ رَمَضَانَ نَوَيْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ.

“Allahumma lakah sumtu wa bike amentu wa aleyke tawakkaltu wa ala rizkike effartu wa sawme’l-ghadi min shahri ramadhan nawaytu faghfir li ma qaddamtu wa ma ahhartu.”

“O Allah, I fasted for your sake. I believe in you, I trust you; I break my fast with your bounties. I also make intention for tomorrow’s Ramadan fasting. Forgive my past and future sins!”

FASTING HOLDS US WHEN WE FAST

HOW DO WE FAST?



We make intention (al-niyah) to fast and with the time of dawn (imsak) we start fasting.

From imsak to evening, we abstain from acts that nullify the fast such as eating, drinking, and sexual activity.

When the sun sets, we break our fast and eat our “iffthar meal.” We thank Allah for the bounties that He provided.

Thus, we complete one day’s fasting.

HOW DOES FASTING HOLD US?

Fasting is not just staying without food and drink until the evening. At the same time, it is to avoid all kinds of hideous and bad acts such as fighting, backbiting, and hurting others’ feelings. Fasting that is done in this way is, as our master the Prophet puts it, **“a shield that protects one from sins and hell fire.”**

If one does not stay away from the prohibited things (haram), even if that person stays away from eating and drinking the permitted foods, his fasting does not mean anything in the sight of Allah. Our beloved Prophet had informed us about this as:

“Whoever does not quit lying and acts dishonestly, Allah does not value his staying without eating and drinking (fasting).” (Bukhari, Sawm, 8)

THE BENEFITS OF FASTING

BY FASTING



- * We please our Almighty Lord, and gain His love and approval.
- * We remember that Allah is the one who provided us with many bounties, and we thank Him better.
- * We learn to be patient.
- * We stay away from bad and sinful acts, and get protection from Hell.
- * We understand by experiencing what hunger and poverty means.
- * We protect our health.

We fast by staying away from eating and drinking since it is the command of Allah. We do not break our fast secretly without anyone seeing us because we know that Allah sees us. By this act, we please our Almighty Lord, and gain His love and approval.

Our master the Prophet said that Almighty Allah said:

"My subjects who fast abstain from eating and drinking to gain my approval. I am the one who will reward this."

(Bukhari, Sawm, 4)



Most of the time, we do not realize the importance of things that we have until we lose them. When we fast, we get hungry and thirsty throughout the day. We realize the value of water and other bounties that we have. Thus, we remember that Allah is the one who provided us with various bounties, and we thank Him more.

Allah the Exalted says:

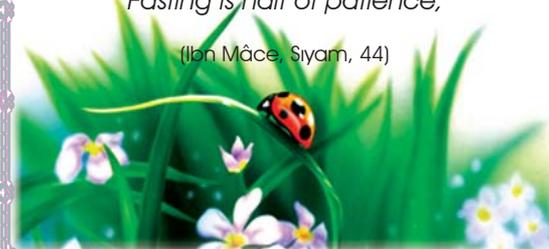
"Souvenez-vous de Moi donc, Je vous récompenserai. Remerciez- Moi et ne soyez pas ingrats envers Moi."

(Surah al-Baqara (The Cow), 2:152)

One may face some difficulties and hardships in life. In order to handle these, one must be patient. Patience is one of the important conditions of being successful. When we fast, we tolerate hunger and thirst all day and learn to be patient.

Our beloved Prophet says:
"Fasting is half of patience,"

(Ibn Mâce, Siyam, 44)



Bad acts such as lying, gossiping, fighting, being unjust to others, and breaking someone's heart are sins that get us closer to Hell. We can only save ourselves from these sins if we take control of ourselves. In the month of Ramadan, we get into a spiritual training climate. When fasting, we know that we are in a state of continuous worship to Allah and learn to take control of ourselves.

Thus, we stay away from sinful acts and are saved from hellfire.

Our beloved Prophet says:

"Fasting is a shield (that protects from bad and sinful acts). When you are fasting don't speak ill and don't fight. If someone says harsh words or swears at someone else, he should just say 'I am fasting.'"

(Bukhari, Sawm, 9)



Those who never experienced hunger cannot perfectly realize the hunger and hardship that the poor go through. Comfortable and wealthy people cannot feel in their hearts the pain that the poor experience. When we fast, **we begin to understand what hunger and being poor mean by actually experiencing it.** We feel in our heart how the poor is surviving in their lives and the hardships that they experience. Our feelings of compassion and mercy develop. As a result of that, we help the poor and the orphans and share with them the bounties that we have.

Our beloved Prophet says:

"Look at those whose living standards are lower than yours, not those who are better off than you, because this makes you better realize the bounties you have and prevents you from belittling them."

(Muslim, Zuhd, 9)

Our stomach and other organs work day and night for eleven months. We all know that those with stomach problems are treated with a diet. In a sense, fasting works as a diet. In Ramadan first of all our stomach and then all the rest of the digestion system takes a break, and therefore **we sustain our health.**

Our beloved Prophet says:
"Fast and find health."

(Taberânî, Mu'cemu'l-ewsat, VIII, 174)



TYPES OF FASTING

OBLIGATORY (WAJIB) FASTING



Fasting during the month of Ramadan

Vowed fast

Fasting to make-up (Qada) the Ramadan fasting

The expiation (Kaffara) of the Ramadan fasting.

The Qada (make-up) of the supererogatory (Nafilah) fasting

SUNNAH FASTING



Fasting during the month of Muharram

Fasting during the month of Shawwal

Fasting on Mondays and Thursdays

The fasting of Prophet David

FORBIDDEN (HARAM) FASTING



Fasting on the first day of the Ramadan Feast (Eid al-Fitr)

Fasting during the first three days of the Sacrifice Feast (Eid al-Fitr).

OBJECTIONABLE FASTING (MAKRUH)



Fasting during the 4th day of the Sacrifice Feast (Eid al-Fitr)

Making it customary to fast during the 13th-18th days of lunar months

Fasting six days right after the first day of the Ramadan Feast (Eid al-Fitr) and making it known to others.



TYPES OF FASTING

Fasting can be categorized as four types: Obligatory (wajib), sunnah, forbidden (haram), and disliked (makruh).

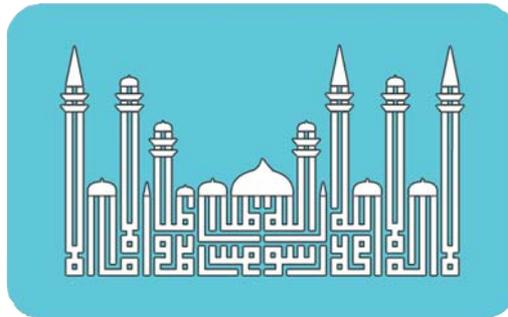
OBLIGATORY (WAJIB) FASTING 😊😊

- * Fasting during the month of Ramadan
- * Vowed fast
- * Fasting to make-up (Qada) the Ramadan fasting
- * The expiation (Kaffara) of the Ramadan fasting.
- * The Qada (make-up) of the supererogatory (Nafilah) fasting

SUNNAH FASTING 😊

Our Prophet used to fast outside of the Ramadan and used to recommend this to his Companions as well. Some of these fasts are:

- * Fasting during the month of Muharram
- * Fasting during the month of Shawwal
- * Fasting on Mondays and Thursdays
- * The fasting of Prophet David
- * Fasting on the day prior to the Festivity of Sacrifice (for those who are not performing the Hajj)
- * Fasting on the fifteenth day of Islamic (lunar) month Shabaan
- * Fasting during the Islamic lunar months of Rajab and Shabaan
- * Fasting eight days prior to the day prior to the Festivity of Sacrifice



FORBIDDEN (HARAM) FASTING ☹️☹️

- * Fasting on the first day of the Ramadan Feast (Eid al-Fitr)
- * Fasting during the first three days of the Sacrifice Feast (Eid al-Fitr). However, those who are performing any of the Tamattu or Qiran versions of the Hajj (Pilgrimage) can fast in the second or third days of Eid Al Adha if they violate one of the prohibitions of ihram (the state of being pilgrim) but they do not have the means to sacrifice.

OBJECTIONABLE FASTING (MAKRUH) ☹️

- * Fasting during the 4th day of the Sacrifice Feast (Eid al-Fitr)
- * Making it customary to fast during the 13th-18th days of lunar months
- * Fasting six days right after the first day of the Ramadan Feast (Eid al-Fitr) and making it known to others.

 (If a person who wants to fast on Ashura, Friday, or Saturday, then only if he fasts the day before or the day after as well the fasting is not considered makruh).

FASTING AS QADA (MAKE-UP)

What is the qada fast?

✍ Fast to make up an accidentally nullified fast or a fast that is not fulfilled due to an excuse.

When is fasting as qada fulfilled?

It can be performed on any day after the month of Ramadan, except the days that are forbidden to fast.



FASTING AS EXPIATION (KAFFARA)

What is fasting as expiation (Kaffara)?

✍ One must atone for a fast nullified knowingly by fasting consecutively without skipping a single day, for two months. This fast, which is performed as a penalty, is called "Kaffara Fast." There are three methods of expiation:

1. Providing the emancipation of one Muslim slave
2. Feeding 60 poor people
3. Fasting continuously for sixty days

There is no obligatory order of preference and it is not necessary to do more than one of these. Any one of the above is expiation for the nullified fast.

How many days is the Kaffara Fast?

The length of the Kaffara is two lunar months. This is usually sixty days. When one additional day to make up the nullified fast is added to this, it becomes sixty-one. For this reason, this fasting is also popularly referred to as "sixty-one."



ACTIONS THAT NULLIFY THE FAST

We will discuss the acts nullifying the fast under two categories:

Actions that require both Kaffara and Qada

It is a sin to break our fast or not fast without an excuse during the month of Ramadan. When we are fasting, if we break the fast knowingly, we must seek forgiveness of Allah due to this sin. As a penalty, we must emancipate a Muslim slave, or feed sixty poor people, or fast for two consecutive months (kaffara), in addition to the day to make up the broken fast.

- Eating or drinking without an excuse,
- Sexual activity,
- To change one's mind after making intention to fast,
- To swallow back some after intentionally vomiting,
- To break the fast not knowing that expiation is obligatory but knowing that breaking the fast is prohibited,

All require both fasting as Qada and Kaffara.





Fast breaking actions that require fasting as qada only

Our fast can also be broken accidentally or due to an excuse. In this case, we only fast for those days that we have missed.

Some of the fast-breaking actions that require only qada (without kaffara) include:

- To continue to eat or drink thinking that the fast is already broken after eating or drinking accidentally, or anything that can help the fast that enters the body through an opening (mouth, nose, ear, etc.) or through any other means.
- To eat or drink after dawn thinking there is still time,
- To break the fast thinking the time has come to break it.
- To swallow food as big as a chickpea that is stuck in one's tooth,
- If water escapes down one's throat while taking it in one's mouth or nose,
- To gulp down rain water, snow, or hailstone not intentionally if it falls in one's mouth or to swallow water or have water escape to the nasal passage,
- To take medicine through one's nostrils or ears,
- To break the fast by force or due to a threat,
- To break the fast knowingly or for any reason outside the month of Ramadan,
- Not fasting in Ramadan because of not knowing that it is Ramadan or it is obligatory to fast,
- The situation of a traveler who returns home before dawn but assumes that it is acceptable for him not to fast the coming day or someone who travels not far enough to ensure the shortening of prayers but still does not fast erroneously,
- The situation of a person who sees the crescent in the morning and thinks that it is already the end of Ramadan feast,
- The situation of a person in a state of major ritual impurity who did not take the ritual bath and stopped fasting thinking that it is not acceptable to fast,
- The situation of a person who has blood taken and then eats thinking that his fast has been nullified,

Any and all of these actions require to fast as qada.

ACTIONS THAT DO NOT NULLIFY THE FAST

- ✘ To swallow one's own saliva,
- ✘ To swallow the wetness that is left after washing the mouth through saliva,
- ✘ To have smoke or dust in one's nose or throat unintentionally,
- ✘ To let water inside one's ear accidentally,
- ✘ To discharge sperm in one's sleep,
- ✘ To take a bath,
- ✘ To use medicated eye drops,
- ✘ To smell rose, flower, perfume, or cologne,
- ✘ Tooth extraction¹,
- ✘ To vomit unintentionally,
- ✘ To swallow one's vomit that is less than a mouthful,
- ✘ To taste food without swallowing it²,
- ✘ To use a toothbrush without toothpaste, and not to swallow anything when using miswaq
- ✘ Bloodletting,



Do not break the fast

- ¹ In tooth extraction, the spray-on morphine does not break the fast, but the injection of morphine does break the fast.
- ² To taste a food without swallowing it is an objectionable act (makruh).



Our beloved Prophet says:

"Whosoever eats and drinks while fasting due to forgetfulness, he should complete his fast. That is because Allah made him eat or drink."

(Bukhari, Sawm, 26)



UNDER WHAT CONDITIONS ONE IS NOT OBLIGED TO FAST?

Islam is a religion that makes our life easier. Allah the Exalted does not hold His subjects responsible of the things they are not capable of. This condition holds for fasting as well. It is a sin not to fast during the month of Ramadan without an excuse. However, in some cases, it is permissible not to fast or break the fast that has already

started. After Ramadan, the fasts that are not performed are repaid as qada as soon as possible.

The following are the conditions that our religion considers valid excuses for not fasting or for breaking the fast in Ramadan:

1	Traveling	 In Ramadan, those who travel at least 90 kilometers and intend a stay of less than 4 days do not have to fast. However, it is better if they fast.
2	Illness	 Those who worry that the illness will cause danger or the healing process will slow down do not have to fast. In these situations one may also break the fast that is already started.  One should hear from a pious doctor whether the illness would be damaging if he fasts or, if he does not have an opportunity to consult a doctor, he should earnestly feel that this is the case.
3	Age	 Elderly who cannot perform fasting does not have to fast.  Elderly who does not have a chance to repay their fast as qada later on gives one redemption for each day they did not fast.
4	Breast feeding or pregnant woman	 A breast-feeding or pregnant woman who worries that she or her child may get harmed if she fasts does not have to fast.
5	During menstruation or child-birth	 If a woman starts menstruation or giving birth, she breaks her fast. She does not fast during menstruation or puerperal days.
6	Fighting with the enemy	 A soldier who worries that he won't have strength to fight with the enemy does not have to fast during Ramadan.
7	Being under oppression or threat	 A person who is under the threat of being killed or wounded does not have to fast or may break the fast that he has started.
8	Extreme hunger or thirst	 A person who worries that hunger and thirst may damage his brain or body may break the fast that he has started.

ALMS GIVEN TO THE POOR AT THE END OF RAMADAN (SADAKAT-AL-FITR)



✍ It is obligatory for each Muslim to do good deeds as much as he has power to. Sadakat-al-Fitr is the alms that those who are rich according to our religion's measures must give for themselves and family members who are dependent on them. This alm that is fardh to give in the month of Ramadan is also called "Fitr."

The minimum amount of sadakat-al-fitr (which cannot be given as money) is the food that is enough to feed one person for a day or its value. There is no upper limit for it. Those who give more earn more divine rewards.

The amount of sadaka al-fitr is one "sa'." One sa' is four "mudd." One mudd is the scoop of an average-sized pair of hands of wheat, barley, rice, maze, dates, oil, grain, etc.

One must give the sadakat-al-fitr sometime within the sunset of the last day of Ramadan until the Morning Prayer of that day, before the festival prayer of the Eid al-Fitr (festivity at the completion of the month of Ramadan). Thus, one makes the poor and orphans happy and help them satisfy some of their Eid al-Fitr needs before the Eid.

✎ Sadakat-al-Fitr is the alm for our body and health. It is a way of showing our thanks to Allah who created us, made us live as Muslims, and made us reach the month of Ramadan with our health and welfare.

VOWED FASTING



✍ Vowed fasting is the fast that we vow to perform for the sake of Allah. It is obligatory on individuals to perform this fasting.

Vowed fasting has two types:

1. Vowed fasting depending on a certain condition

- If we promise outloud as "if my mother gets well, I vow that I will fast for three days," then we must fast for three days when our mother gets well.

2. Vowed fasting independent of a condition

- If we promise outloud as "I vow that I will fast one day for the sake of Allah," when we fast for one day our vowed fasting becomes fulfilled. If we indicate a certain day such as "I vow that next Monday, I will fast for the sake of Allah", then we must perform our fasting on the indicated day.

TARAWIH PRAYER (SALAT-AL-TARAWIH) 😊

❁ Tarawih Prayer is a eight-unit (rakah) prayer (not counting the odd-numbered prayer 'Salat al-Witr') that is performed in the month of Ramadan. It is an emphasized (muakkadah) sunnah for men and women to perform this prayer.

❁ As we can perform this prayer in the mosque with the congregation, we can also perform it alone at home. However, it is better to perform with congregation in terms of divine rewards.

❁ It is also sunnah to perform this prayer for those who cannot fast due to an excuse. Tarawih Prayer is performed in two-unit sections. It is mandub to recite the whole Noble Quran during the Tarawih Prayers.

RETREAT IN MOSQUES



✍ To stay in the mosque (masjid) to worship for a period of time is called itikaf (retreat in mosque).

❁ After fasting had been commanded, our Master the Prophet spent the last ten days of Ramadan in itikaf until he passed away. Therefore, it is sunnah to retreat in the mosque for the last ten days of Ramadan.

❁ Before beginning to retreat in the mosque, we put on clean clothes and wear sweet fragrances. While we are in retreat, we recite the Noble Quran, read sayings of Prophet Muhammad (hadith) and Islamic books. We recite the names of Allah, and perform Supererogatory Prayers (Al-Nafilah) or Qada Prayers. We pray continuously. We avoid idle and unnecessary talk. We watch our behavior, remembering that we are in front of our Lord.

THE FIRST TARAWIH

It was a one Ramadan evening in the Golden Age¹. There were seven days left then Ramadan would be over. Until that day, our Master the Prophet (upon him blessings and peace) used to stay in his house after leading the Night Prayer (Salat al-'Isha.) However, that night, for the first time, he came out again and led the Tarawih Prayer. Tarawih Prayer lasted until one third of the night had gone by.

The next day, the news that our Master the Prophet (upon him blessings and peace) had led the performance of Tarawih prayer had spread. However, he did not lead the tarawih prayer that evening.

On the next day, he led another tarawih prayer. Prayer lasted until midnight. On the next day, he again did not perform the prayer.

Finally, when there were three days left for Ramadan to end, he again led a tarawih prayer that lasted the whole night. However, he did not lead another tarawih prayer lest it might be confused with an obligatory (farah) prayer. He advised everyone to perform it in their houses.

The regular performance of Tarawih Prayer in congregation and in mosques started with the era of His Excellency Omar.

¹ Translator's note: Time of the Prophet Muhammad, upon him blessings and peace.





THE NIGHT OF WORTH (LAYLAT AL-QADR) ☾

☾ Just as Ramadan has a special place among the other months, the Night of Worth has a special place among the other nights. Allah the Exalted says: "We have indeed revealed this (Message) in the Night of Worth. The Night of Worth is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission, on every errand. Peace!...This until the rise of morn!"

☾ The Night of Worth is a blessed night. When Allah's mercy and benediction is bestowed, the sins of all Muslims are forgiven and supplications are answered.

☾ Our Master the Prophet used to spend the last ten days of Ramadan worshipping even more. One reason was that the Night of Worth that is "better than a thousand months" is among these days.

☾ We should as well utilize the last ten days of Ramadan, especially the 27th night. We must try to gain our Lord's good pleasure on the Night of Worth that is announced to be worthier than a lifetime, that is, eighty-three years. We must realize the value of this night on which the first verses of the Noble Quran were revealed and the sun of Islam rose. We should spend it thus:

- ☘ En écoutant des discours à la Mosquée,
- ☘ Reciting the Holy Quran,
- ☘ Performing ritual prayers,
- ☘ Supplicating,
- ☘ Reciting greetings to our Prophet,
- ☘ And using the night performing supplications of repentance (Dua al-Tawbah) to Allah and appreciate the value of the Night of Worth.



Our beloved Prophet said:

"All the past sins of a person are forgiven if he utilizes the Night of Worth by believing in its virtue and expecting its rewards only from Allah."

(Bukhari, Iman, 25)



One day, Her Excellency Aisha asked our Prophet: "O the Messenger of Allah! If I know what night is the Night of Worth, what should I say during it?" Our Prophet taught her the following supplication: "O Allah, You are most forgiving and You love to forgive, so forgive me."

(Tirmidhi, Daavat, 84)



The supplication for the Night of Worth

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Arabic Transliteration:

"Allahumma innaka `afuwwun tuhibbul
`afwa fa`fu `annee"

"O Allah, You are pardoning and You love to
pardon, so pardon me."



EID AL-FITR (FESTIVAL OF COMPLETION OF THE MONTH OF RAMADAN)

It is obligatory (fardh) to fast during the month of Ramadan in Islam per our religion. Also, the first day of Shawwal is declared a festival for Muslims.

In the last days of Ramadan, we feel sorry that Ramadan is ending but we also feel happy that the Eid al-Fitr is coming. We spend the last day of Ramadan wondering whether we spent Ramadan as we should and praying to reach the next Ramadan and also making preparations for the eid day. Early in the morning we dress up and run to the mosque. We start the eid day by performing the festival prayer and show our thankfulness to Allah.

Eid is not a vacation day but a day of peace and happiness that is celebrated together. On the eid day, first we kiss the hands of our elders¹ and receive their supplications. We visit our friends and families. We give warm eid greetings to the people we come across. We show kindness to the destitute and orphans, and inquire about the health of the sick and the elderly. We quit resentments and reconcile those who have offended each other. We strengthen our friendship and family relations in these festivals. Our mercy, compassion, and feelings of loyalty develop. Our hearts open up to the poor and the unfortunate.

¹ Translator's note: A tradition.

THE RAMADAN LIFE OF OUR PROPHET

The good news of Ramadan from our Master the Prophet

Our Master the Prophet used to long for the month of Ramadan. He used to get happy when he reached the special three months¹ and made the supplication, **“O my Lord, bless us in Rajab and Sha’ban and make us reach Ramadan!”**

He used to fast in Rajab and Sha’ban more than usual. He used to give the good news of Ramadan as:

¹ Translator’s note: The two months before Ramadan (Rajab and Sha’ban) and Ramadan itself constitute a special three-month period during which Muslims intensify worship.

“In Ramadan, the doors of Paradise open up wide and the doors of Hell close, and the devils are shackled.”

“There are eight doors to Paradise. The name of one of those is Rayyan. Only those who fast will enter from that door. When the last one of those who fast enters, the door called Rayyan will close. Such a drink will be offered to those who enter from this door that those who drink it will never feel thirsty again.”



The Sakhur (Pre-dawn meal) Of Our Master the Prophet

Our beloved Prophet used to attach special importance to sakhur time. **“Do not neglect waking up for sakhur, because the food of sakhur is a blessed food.”** As an example, one night when he was calling one of the poor Companions, Irbaad Ibn Saaria who used to live in the shelter by the Mosque of the Prophet and one of the first happy ones to enter Islam, He said: **“Join the holy food!”**

Another time, he explained the importance of waking up for sakhur as:

“The sakhur food is fruitful. Do not neglect to eat it. Make sakhur even if it is just a sip of water. Allah the Exalted and His angels would shower mercy on him.”

The Iffthar Of Our Master the Prophet

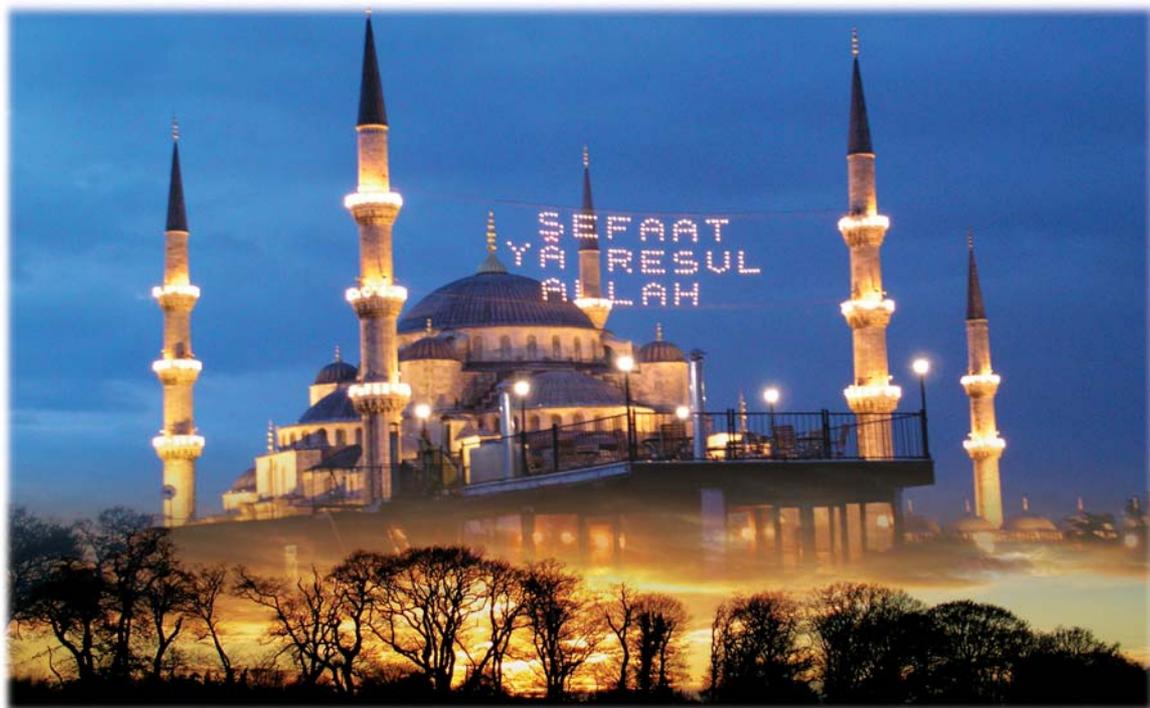
Our Lord the Exalted becomes pleased to see His servants' loyalty and respect. The iffthar time is the best time to show this loyalty and respect. For this reason, our Master the Prophet used to pay attention to the time of the iffthar. He said the following by pointing out that becoming happy as children when the iffthar times arrives and breaking the fast immediately will please Allah, and this will bring goodness and benediction:

"As long as they show effort to break their fast as soon as the iffthar time arrives, my

followers will not have deviated from goodness and benediction." (Bukhari, Sawm, 45)

Our master the Prophet, who said that supplications made before iffthar would be accepted, used to say:

"My Lord! I fasted for Your sake. I am breaking my fast with the food that You provided." Then he used to break his fast with a date if there is any, otherwise with water, and recommended us to do so as well.



The Generosity of Our Master the Prophet in Ramadan

The generosity of the Messenger of Allah, which was well known, used to increase even more in Ramadan. During the months of Rajab, Shaban, and Ramadan he used to be as generous as "a wind that blows continuously." He used to distribute what he had to Muslims, give right away

whatever is asked for, and if he did not have it, he would ask others for it. When asked which alm was better than the others, he used to answer as **"the one that is given in Ramadan."**



The Ramadan Worship of Our Master the Prophet

With Ramadan, an increase in the supererogatory (nafilah) prayers of the Messenger of Allah used to be observed as well. The most obvious one of them was definitely the Tarawih Prayer.

In this worship, prayer, and supplication month, our master the Prophet used to recite the Noble Quran even more. As a matter of fact, Angel Gabriel used to come to our Prophet every night during Ramadan and they used to recite the Noble Quran to each other. This recitation, which used to be done once every year, was done twice in the last Ramadan of our Prophet.

Towards the last days of Ramadan, the worship of our master the Prophet (upon him blessings and peace) increased noticeably. This was because the Night of Worth (Laylat al-Qadr) is one of the last ten nights of the Ramadan, especially with the high probability that it is one of the odd nights (21st, 23rd, 25th, 27th, or 29th, which encourages us even more not to miss that night. He used to say:

“Those who acknowledge the greatness of the Night of Worth (Laylat al-Qadr) and performs a ritual prayer by seeking the divine rewards from Allah, his previous sins get forgiven.”

During the last ten days of Ramadan, our Prophet (upon him blessings and peace) used to retreat in the mosque (itikaf) in Masjid Nabawi (the Mosque of the Prophet). He busied himself with worship such as prayer, supplication, and invocation as if saying, “My Lord! I came to your door and will not go anywhere until you forgive me.”

M. Yaşar Kandemir

FASTING AND QURAN RECITATION INTERCEDE FOR US

The king of our hearts our Master the Prophet, who points our attention to the fact that reciting Quran during the month of Ramadan brings richness to our moral life, said:

Fasting and Quran recitations that are done during Ramadan intercede for us.

Fasting says:

- My Lord! I prevented this person from eating and other material temptations for the whole day. Please accept my intercession for him!

The Quran that is recited says:

- I prevented this person from a night's sleep. Please accept my intercession for him!

Thus, both of them intercede for that person.

(Ahmed b. Hanbel, Musned, VI, 188)

RAMADAN

The world is flooded in light,
A test for God's each servant,
For those who say "I am a believer,"
The fasting month of Ramadan.

It affects the carnal self,
You stay energetic as a soul,
Our Ramadan fasting
Is one of the great five fardhs.

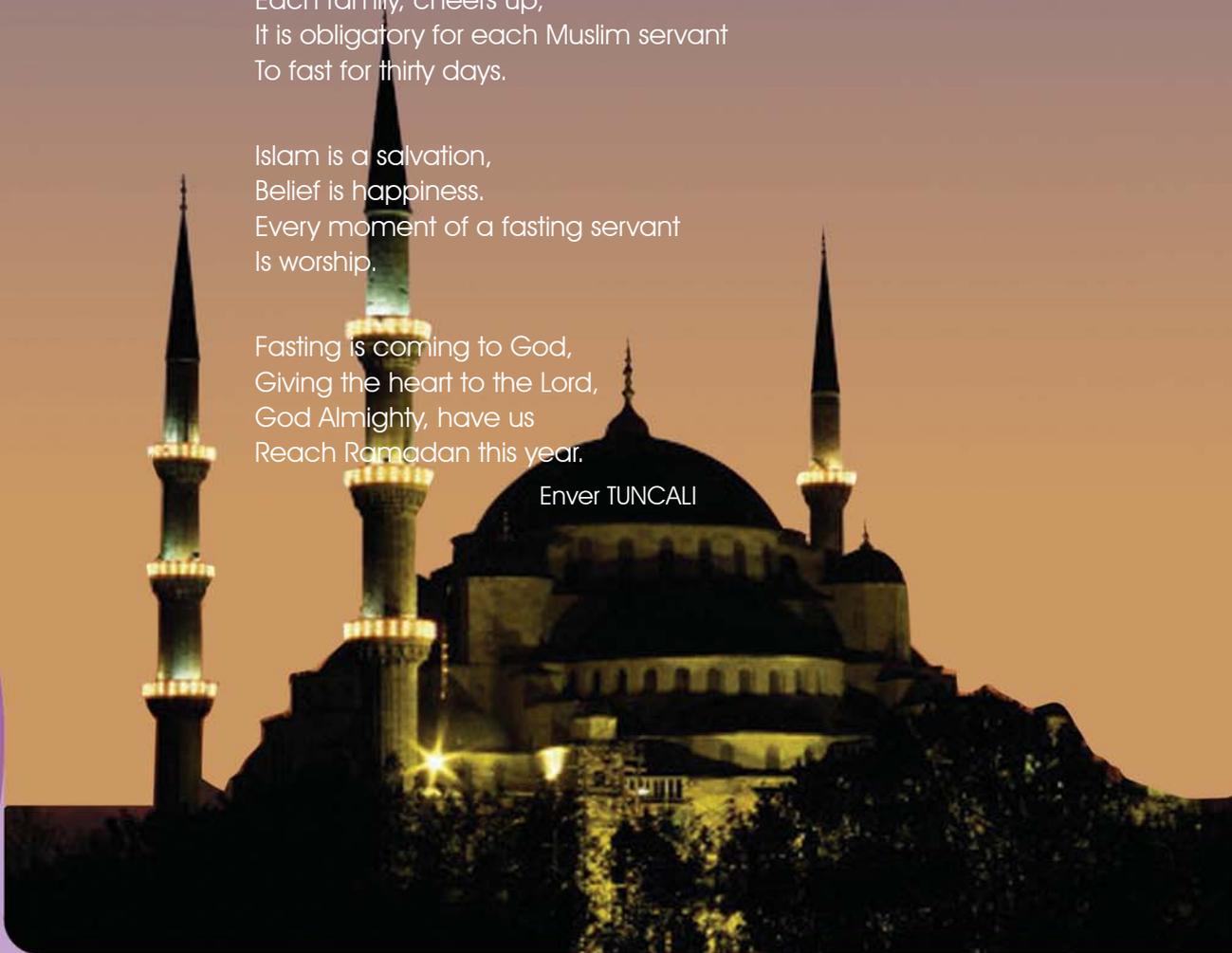
Ramadan is the month of Quran,
The month of thanks for the believer.
This month to Muslims,
Is a month for pardon, finding the right path.

In this month, each corner,
Each family, cheers up,
It is obligatory for each Muslim servant
To fast for thirty days.

Islam is a salvation,
Belief is happiness.
Every moment of a fasting servant
Is worship.

Fasting is coming to God,
Giving the heart to the Lord,
God Almighty, have us
Reach Ramadan this year.

Enver TUNCALI



QUESTIONS



Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Fasting is an important worship that protects us from wrongdoings in this world and from Hell in the hereafter, and leads to the forgiveness of our sins. RIGHT WRONG
2. Eating and drinking knowingly without an excuse while fasting in Ramadan requires both qada and kaffara. RIGHT WRONG
3. The elderly who do not have the ability to fast during the month of Ramadan and the sick who do not hope to get better provide food or money for each day that they could not fast which is called fidyah (redemption). RIGHT WRONG
4. Vowed fasting for the sake of Allah is called kaffara. RIGHT WRONG
5. To stay in the mosque or masjid for a time period is called ifthar. RIGHT WRONG
6. Our Exalted book the Noble Quran started to be revealed in The Night of Ascension (Laylat al-Mi'raj) RIGHT WRONG
7. The fast gets nullified if one eats or drinks upon forgetting, and requires qada'. RIGHT WRONG
8. The saying of our master the Prophet "fasting is a shield" refers to fasting protecting us from wrongdoings and sins. RIGHT WRONG

Let's Test Our Knowledge

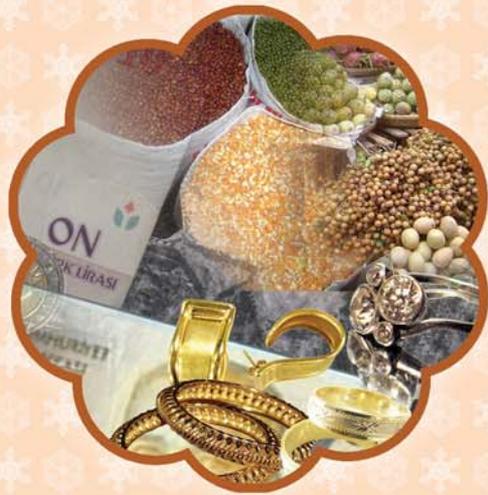
1. **Which one of the acts listed below is not related to the month of Ramadan?**
 - a) Going to Hajj
 - b) Fasting
 - c) Revelation of Quran
 - d) The Night of Worth (Laylat al-Qadr)
2. **Which one of the acts listed below is not among the benefits of fasting?**
 - a) By fasting, we gain the love and consent of Allah.
 - b) By fasting, we help the poor.
 - c) By fasting, we stay away from wrongdoings and sins, which protects us from hellfire.
 - d) By fasting, we learn to be patient.

3. Which one of the acts listed below is among the fardh (obligatory) fasts?
 - a) Supererogatory (nafillah) fasting
 - b) Fasting in the month of Muharram
 - c) Vowed fasting
 - d) Fasting during the month of Ramadan
4. What is the time when the night ends and the day begins called?
 - a) Fajr b) Sakhur c) Iffthar d) Itikaf
5. Which one of the acts listed below does not nullify fasting?
 - a) To eat a substance that is normally not considered food.
 - b) To swallow one's saliva.
 - c) To swallow a snow particle or hailstone knowingly.
 - d) To swallow water accidentally while making ablution (wudhu).
6. Which one of the acts listed below nullifies the fast but requires qada (day for day make-up) only?
 - a) Accidentally getting water into one's ear while taking a shower,
 - b) Getting dust or smoke into one's throat unintentionally.
 - c) Breaking the fast by force and due to a threat.
 - d) Vomiting without one's control.
7. Which one of the reasons listed below is the most important reason why Muslims fast during the month of Ramadan?
 - a) Wanting to control their self.
 - b) Wanting to live healthy lives.
 - c) Wanting to build good relations with others.
 - d) To fulfill the command of Allah the Exalted.
8. Which one of the acts listed below does not nullify the fast?
 - a) Breaking the fast thinking that the time has come when it has not.
 - b) Taking a shower or bath to cool down.
 - c) To swallow food that was stuck in between the teeth and that is bigger than a chickpea.
 - d) To swallow a snow particle, hailstone, or a rain drop knowingly.
9. Which one of the events listed below is not considered a valid excuse to break the fast?
 - a) To have a visitor at home.
 - b) To get threatened to be killed or wounded.
 - c) To be in battle against the enemy.
 - d) To be a traveler.

Fill in the blanks

(Worth/mercy/forgive/ sixty-one/ forgiveness of sins /qada / health/ Rayyan)

1. The month of Ramadan is such a month that there is in the beginning, there is in the middle, and there is salvation from hellfire in the end.
2. Fast so you find.....
3. The makeup and kaffara for voluntarily breaking the Ramadan fast is to fast.....days.
4. A person who continues to eat and drink thinking that the fast got nullified after eating or drinking something upon forgetting must repay the fast as fasting.
5. Our master the Prophet used to pray in the Night of : "O Allah, You are forgiving and You love to forgive, so me."
6. "There are eight doors to Paradise. The name of one of those is Only those who fast will enter from that door. A drink will be offered to those who enter from this door; those who drink it will never feel thirsty again."



THE BRIDGE BETWEEN THE RICH AND THE POOR



ZAKAT



❁ *Alms (al-Sadaqah) and Islamic poor-due (al-Zakat)*

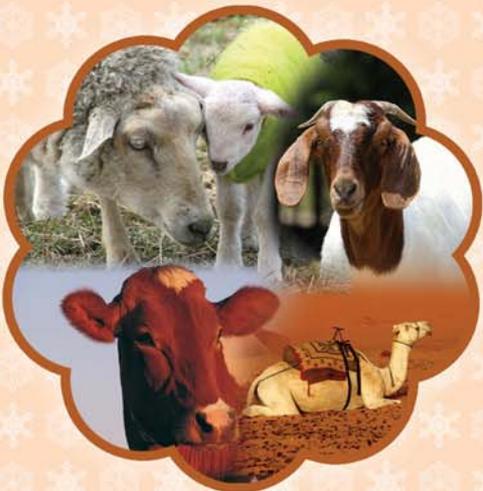
❁ *The definition of al-Zakat*

❁ *The benefits of al-Zakat*

❁ *Rulings about Zakat*

❁ *To what things should we pay attention when giving zakat?*

❁ *The benevolence of our Prophet*



THE TEST OF THANKING

Our master the Prophet (upon him blessings and peace) used to narrate stories from the past to his friends.

One of those stories went like this:

"Among the Sons of Israel, there were three people; one had a spotted skin, one was bald, and the other one was blind. Allah the Exalted wanted to test them and send an angel in human form to them.

The angel came to the one with the spotted skin and asked:

- What is the thing that you wanted the most? He said:

- A beautiful skin color, a nice skin, and getting rid off this condition that drives people

away from me. Upon this the angel patted his skin.

Upon the touch of the angel, the spots on his skin disappeared. This time the angel asked:

- What do you want to possess most? The man answered:

- A camel.

After giving him a pregnant camel, the angel left praying as:

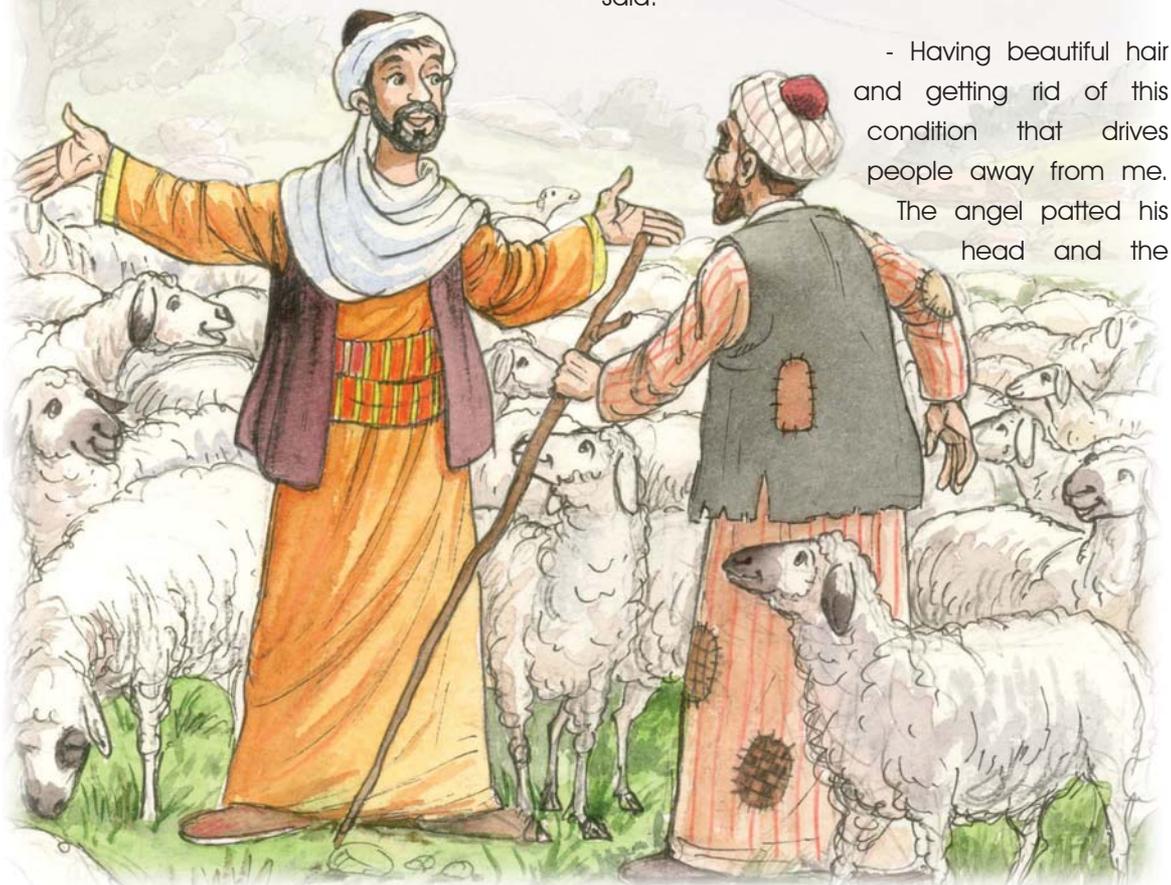
- May Allah make this camel bountiful to you!

Then angel went to the bald man and asked:

- What do you want the most? And the man said:

- Having beautiful hair and getting rid of this condition that drives people away from me.

The angel patted his head and the



baldness disappeared. He had luxuriant thick hair.

The angel asked:

- What do you want to possess the most?

- Cattle, the man said. The angel gave him a pregnant head of cattle and prayed for him as:

- May Allah make these cattle bountiful for you. Then, the angel went to the blind and asked:

What do you want the most?

The blind man said:

- I want Allah to give my eyes back so that I can see people. When the angel touched his eyes, the man started to see. Angel asked:

- What do you want to possess the most?

- A head of sheep, he answered. The angel gave him a pregnant head of sheep.

The camel, cattle, and the sheep all had their offspring. In time, all of their possessions accumulated. One of them had a valley full of camels, the other one had a valley full of cattle, and another one had a valley full of sheep.

Later on the angel appeared as a spotted-skinned man to the man who was once so and said:

- I am a poor man. I lack the means to continue my journey. I can only reach where I want to go by the help of Allah first and then yours. I want one camel for the sake of Allah Who gave you this beautiful color, nice skin, and all of this wealth.

The man refused this by saying:

- It is impossible. There are so many people who have rights on this wealth. There are so many places to give from this wealth until it is your turn. Upon this the angel said:

- I think I know you. Aren't you the spotted skinned poor man that people stayed away and whom Allah made rich? Allah gave you health and wealth.

However, the man refused the truth and said:

- You have talked too much; this wealth was inherited from my ancestors. The angel cursed him as:

- If you are lying, may Allah return you to your previous state.

Then the angel turned bald and went to the man who used to be bold and said the same things and the once-bald man answered in the same manner. The angel left him by saying:

- If you are lying, may Allah return you to your previous state.

Then the angel turned blind and went to the man who used to be blind and said:

- I am a poor traveler. I do not have the means to continue on my journey. I can only go on first with Allah's and then your help. I want a head of sheep from you for the sake of Allah who gave back your eyes. The man said:

- I used to be blind once, and Allah opened my eyes. I used to be poor, Allah made me rich. Take whatever you want, leave the ones you do not want. I swear I will not make things difficult for you. Upon this, the angel said:

- Let all this be yours. This was a test for you. Allah is pleased with you. The other two lost the test and faced Allah's wrath, and the angel disappeared.

(Bukhari, Anbiya 51; Muslim, Zuhd 10)

WHO IS THE REAL OWNER OF OUR WEALTH?

Islam encourages humans to work and earn money from permissible (halal) ways. However, we should not forget this fact:

Allah the Exalted is the one who gives us all these blessings.

He is the real owner of our wealth and property.

He has entrusted us with all these blessings for a period of time.

He wants to test us if we used them as He wanted or not.

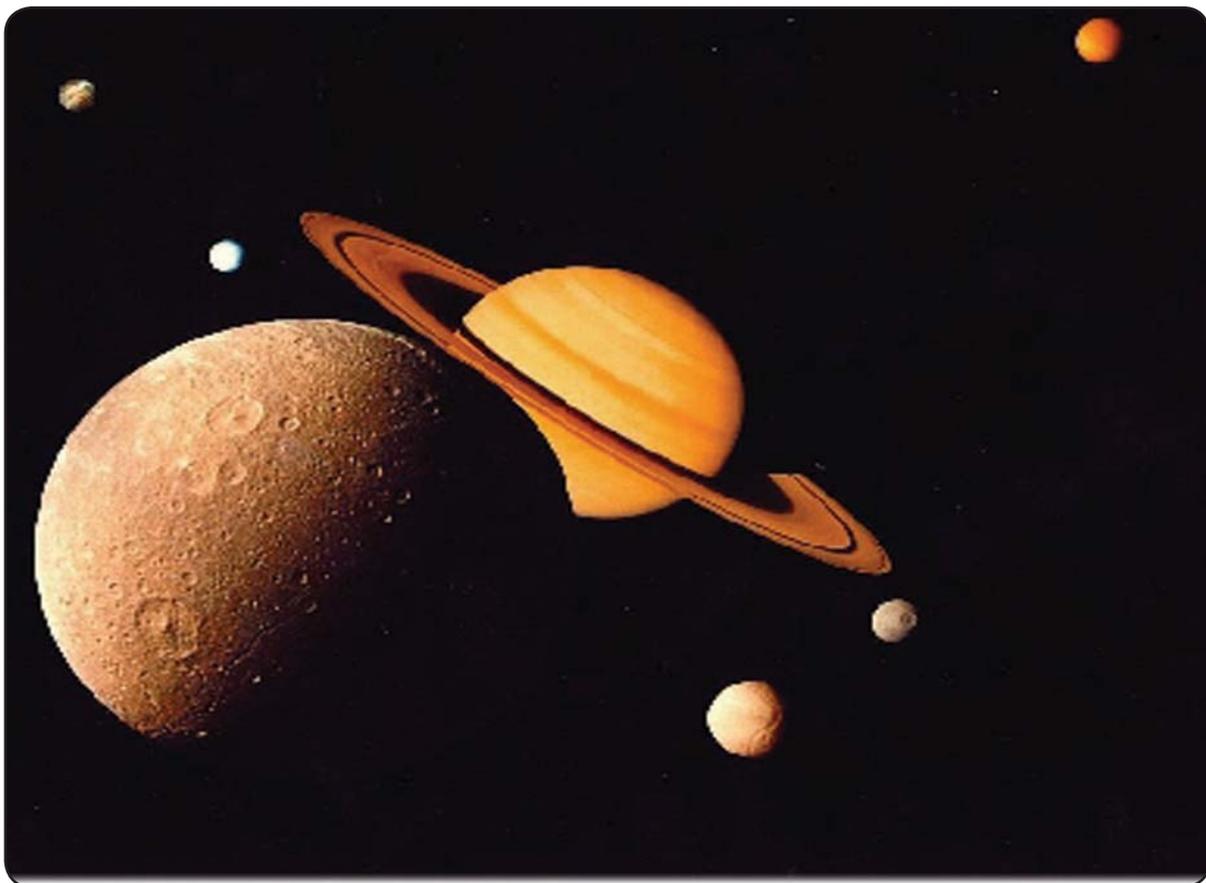
He commanded us to share whatever part of our wealth that is more than we need with the poor and needy.

We pass the test if we spend the wealth that Allah has entrusted us in a way that He wanted us to spend.

Allah the Exalted says:

“Say: O Allah. Lord of Power (And Rule), You give power to whom You please, and You strip off power from whom You please: You endue with honour whom You please, and You bring low whom You please: In Your hand is all good. Verily, over all things You have power.”

(Surah Ali 'Imran (The Family of 'Imran), 3:26)



SADAQAH AND ZAKAT

Spending the blessings that Allah gave us in His way is called "infak" in Islam. The best way of infak is zakat and sadaqah.

Sadaqah is the voluntary help done by a Muslim for the sake of Allah. When we say sadaqah, usually a material help given to the poor is understood. However, sadaqah is not only monetary or material help. Our Master the Prophet let us know that all of our nice behaviors are considered sadaqah. He gave us some examples of kind acts that are as valuable as sadaqah in terms of divine rewards. According to this:

- ◆ Providing material help to the needy is sadaqah.
- ◆ Giving more time to a debtor to repay his debt, if he is in difficulty, is sadaqah.
- ◆ To advise someone to do good deeds and warn them against wrongdoings is sadaqah.
- ◆ To remove the things from the way that may bother others is sadaqah.
- ◆ To give directions to someone is sadaqah.
- ◆ To help those who try to get into their vehicle or to help to carry something is sadaqah.
- ◆ To find a compromise between two disputing people is sadaqah.



- ◆ To remember Allah by saying "Allahu Akbar", "La Ilaha Illallah" and "Alhamdulillah" is sadaqah
- ◆ To behave in a friendly manner is sadaqah.
- ◆ To speak nicely is sadaqah.
- ◆ To gain knowledge and to teach is sadaqah.
- ◆ Every step towards the masjid while going to a prayer is sadaqah.
- ◆ Planting a tree is sadaqah.
- ◆ A man's kind acts to make his family happier are sadaqah.

Allah the Exalted says:

"O you who believe! Spend out of (the bounties) We have provided for you..."

(Surah al-Baqara (The Cow), 2:254)

- A woman's kind acts for her husband and children are sadaqah.

A child's help and good deeds towards his father, mother, and siblings is sadaqah.

In summary;

A Muslim's every good deed that is done to gain Allah's consent is sadaqah.

(Bukhari, Adab, 33).

As can be seen, sadaqah has a very broad meaning in Islam. In order for a Muslim to give sadaqah, he does not have to be rich.

Every Muslim can give sadaqah according to his means or can earn good deeds of sadaqah by behaving nicely. However, infak has an exclusively material side to it as well.

Our Lord required (fardh) Muslims who have a certain amount of wealth to share some of it with the needy. This kind of worship, which is done with material goods and is one of the five Pillars of Islam, is called Zakat.

Once our beloved Master the Prophet said:

- Giving alms (sadaqah) is every Muslim's duty.

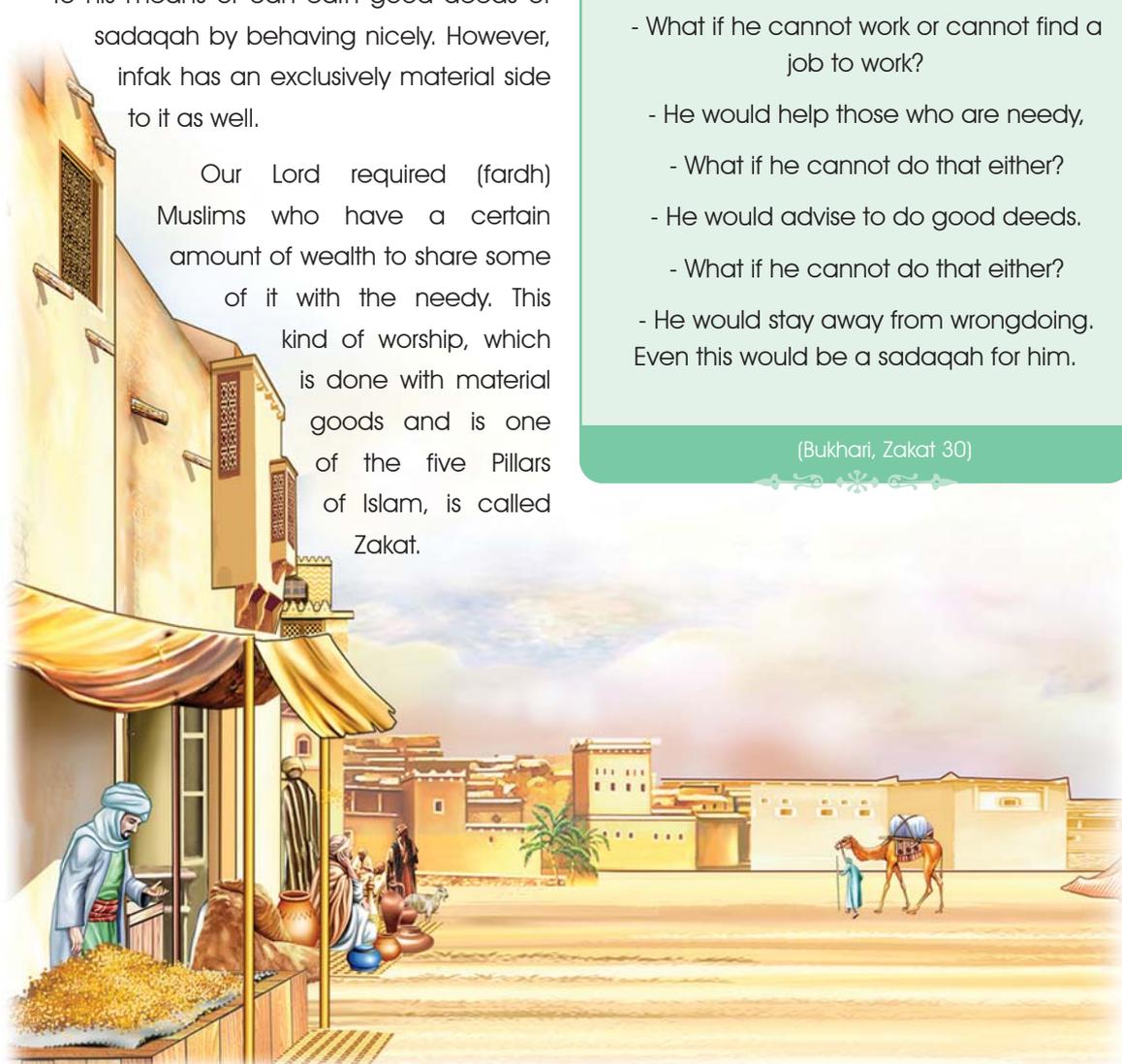
Upon this his friends said:

- What would someone do if he cannot find anything to give as sadaqah?

Our Prophet said:

- That person may work and he can be both useful to himself and give sadaqah.
- What if he cannot work or cannot find a job to work?
 - He would help those who are needy,
 - What if he cannot do that either?
 - He would advise to do good deeds.
 - What if he cannot do that either?
- He would stay away from wrongdoing. Even this would be a sadaqah for him.

(Bukhari, Zakat 30)





WHAT IS ZAKAT?

Zakat is for a rich Muslim to give a certain amount of wealth to certain recipients that our religion defined.

Allah the Exalted says:

“And be steadfast in prayer and regular in charity: And whatever good you send forth for your souls before you, you shall find it with Allah. For Allah sees well all that you do.”

(Surah al-Baqara (The Cow), 2:110)

Zakat is Purifying

Another definition of the word zakat is “purifying.” Giving a certain amount of one’s income and wealth to the needy purifies the person both materially and morally. It purifies the person from the impurity of sin and stinginess. It cures the illness of materialism in a human being.

“Of their goods, take alms, that so you mightest purify and sanctify them; and pray on their behalf.”

(Surah al-Tawba, 9:103)

THE BENEFITS OF ZAKAT

ZAKAT



- * It makes us thank Allah Most High appropriately for our wealth.
- * It develops the feelings of compassion, mercy, and kindness.
- * It purifies our wealth.
- * It protects us from being stingy and selfish.
- * It increases social solidarity and love among us.
- * It makes our wealth blessed and abundant.
- * It helps protect our wealth from trouble and evil.

Allah the Exalted says:

"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases: And Allah cares for all and He knows all things."

(Surah al-Baqara (The Cow), 2:261)



We must thank our Exalted Lord for all the blessings that He provided. Using the blessings that we have just as Allah wants us to use them is the most important way of showing our thanks to Allah. By giving one fortieth of our wealth to the needy, we worship and thank Allah who gave us that wealth. We should not expect thanks from anyone due to the zakat that we gave. Thus, zakat makes us thank Allah appropriately for the wealth that He has given us.

Allah the Exalted says:

"And they feed, for the love of Allah, the indigent, the orphan, and the captive, (Saying), 'We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. 'We only fear a Day of distressful Wrath from the side of our Lord.'" But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy."

(Surah al-Insan (Man), 76:8-11)

Since rich people have many means, they may not understand the situation of the poor. When we search for poor and needy people to give our zakat, we may have the opportunity to see their situation from a closer perspective. We can see the hard and troubling living standards of the poor. We relieve the troubles of the poor and needy by helping them. Sharing the means that we have in this way develops the feelings of **compassion, mercy, and kindness**.

Our beloved Prophet said:

"If you want to be softhearted, feed the poor, caress an orphan's head..."

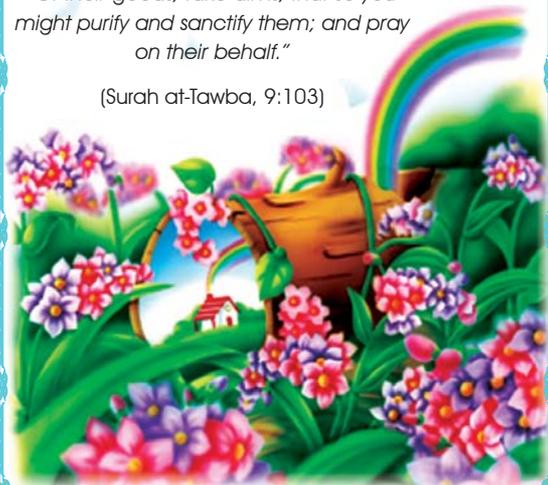
(Ahmed b Hambel, II, 263)

Allah the Exalted let us know that the needy and poor have a right to rich people's wealth when He said **"And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking)** (Surah Az-Zariyat, 51:19). If we do not give their share to the rightful owners, we rob them of their rights. Since we have robbed seized others' rights, forbidden (haram) money is being mixed into our wealth. A wealth that is mixed with haram is impure. By giving the share of the poor and needy, we prevent haram from mixing in our wealth. Thus, zakat purifies our wealth.

Allah the Exalted says

"Of their goods, take alms, that so you might purify and sanctify them; and pray on their behalf."

(Surah at-Tawba, 9:103)



Zakat and sadaqah control our love of material goods.

It prevents us to use them in wrong ways. It teaches us that more money and wealth is not everything.

It makes us experience the good feeling of sharing what we have with others.

Zakat saves us from being stingy and selfish.

It makes us altruistic human beings who are not selfish, who think of others, and spend their money for the happiness of other people.

Our beloved Prophet said:

"He who gives his zakat, who treats his visitors well, and who succors those who face disaster saves himself from stinginess."

(Taberâni, Mu'cemu'l-Kebir, IV, 256)

Zakat is a bridge that supplies the means of wealth to the poor. It makes communication between the poor and rich stronger. It eliminates jealousy. It increases social solidarity and love. The rich feel compassion and mercy towards the poor, and the poor show respect towards the rich. Solidarity, cooperation, and cohesion come alive in the society. Thus, zakat both meets the needs of the poor and also prevents possible social disturbances.

Our beloved Prophet said:

"Zakat is the bridge of Islam."

(Heysemi, Medjmau'z-zevaid, I, 480)

Zakat and alms (sadaqah) **serve to protect our wealth from trouble and evil.** A popular phrase "a little sadaqah expels many troubles" expresses this reality. That is because receiving the good wishes of the poor and needy draws away troubles and evils. Allah's mercy and protection is lavished on those who give zakat and sadaqah.

Our beloved Prophet said:

"Protect your wealth with zakat."

(Beyhaki, Şuabu'l-imân, V, 184)

Zakat ensures that our wealth stays abundant. By saying "That which you lay out for increase through the property of (other) people, will have no increase with Allah, but that which you lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied." (Surah Ar-Rum (The Romans), 30:39) Allah the Exalted lets us know that the wealth of those who give zakat and sadaqah for His sake will increase. In the foundation of this increase, there are the good wishes of angels and of those happy souls who receive zakat and sadaqah. The good wishes of the poor, destitute, and angels are the source of peace for the rich.

Our beloved Prophet said:

"Every morning, two angels come to earth. One of them prays, "My Lord! Restore the wealth of those who spend it for the right cause!" The other one says: "My Lord! Destroy the wealth of those who are stingy!"

(Muslim, Zakat, 57)



THERE IS SOMEONE ELSE WHO GIVES MORE!

During the caliphate of His Excellency Abu Bakir, a drought occurred in Medina. People could not find wheat to make bread with. The merchants of Medina who saw this situation invested all their money to the trade of wheat.

In the meantime, his Excellency Uthman had sent a trade caravan to Damascus and had brought wheat to Medina carried by a hundred camels. The wheat that His Excellency Uthman had brought would be sufficient to supply most of the wheat needs of the people. That is because, at that time, Medina was not that populated.

Some traders talked to H.E. Uthman right away. They wanted to purchase the wheat that he brought from Damascus. They were offering four dirhams per unit of wheat. However, H.E. Uthman found this value not enough. "There is someone who gives more!" he said. He did not want to sell his wheat to anyone. In this case, the merchants made better offers. However, in return they received the same answer from H.E. Uthman: "There is someone who gives more!" At last, they offered to give seven dirhams per unit of wheat. This was the maximum price that they could offer. However, H.E. Uthman was

Allah the Exalted says:

"Those who spend (freely), whether in prosperity, or in adversity..."

(Surah Al 'Imran (The Family of 'Imran), 3:134)

Allah the Exalted says:

"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear Has a hundred grains. Allah gives manifold increase to whom He pleases: And Allah cares for all and He knows all things."

(Surah al-Baqara (The Cow), 2:261)

saying nothing else but "There is someone else who gives more."

Some of the merchants thought that his behavior showed that he was trying to take advantage of the situation and earn lots of money. They reproached his way of acting while people were in need.



Finally, they decided to tell this to the Caliph H.E. Abu Bakir. They were planning to ask the caliph to find a way to compromise with H.E. Uthman.

They told exactly what happened to the Caliph. H.E. Abu Bakir listened until the end and said:

“There is something weird in this. I think that you did not understand what H.E. Uthman meant. He is the son-in-law of the Messenger of Allah and his friend in paradise. He is not the kind of person who would take advantage of people’s need and make profit out of it. There must be a good reason why he is acting this way. Let’s go together and learn what he means from himself.”

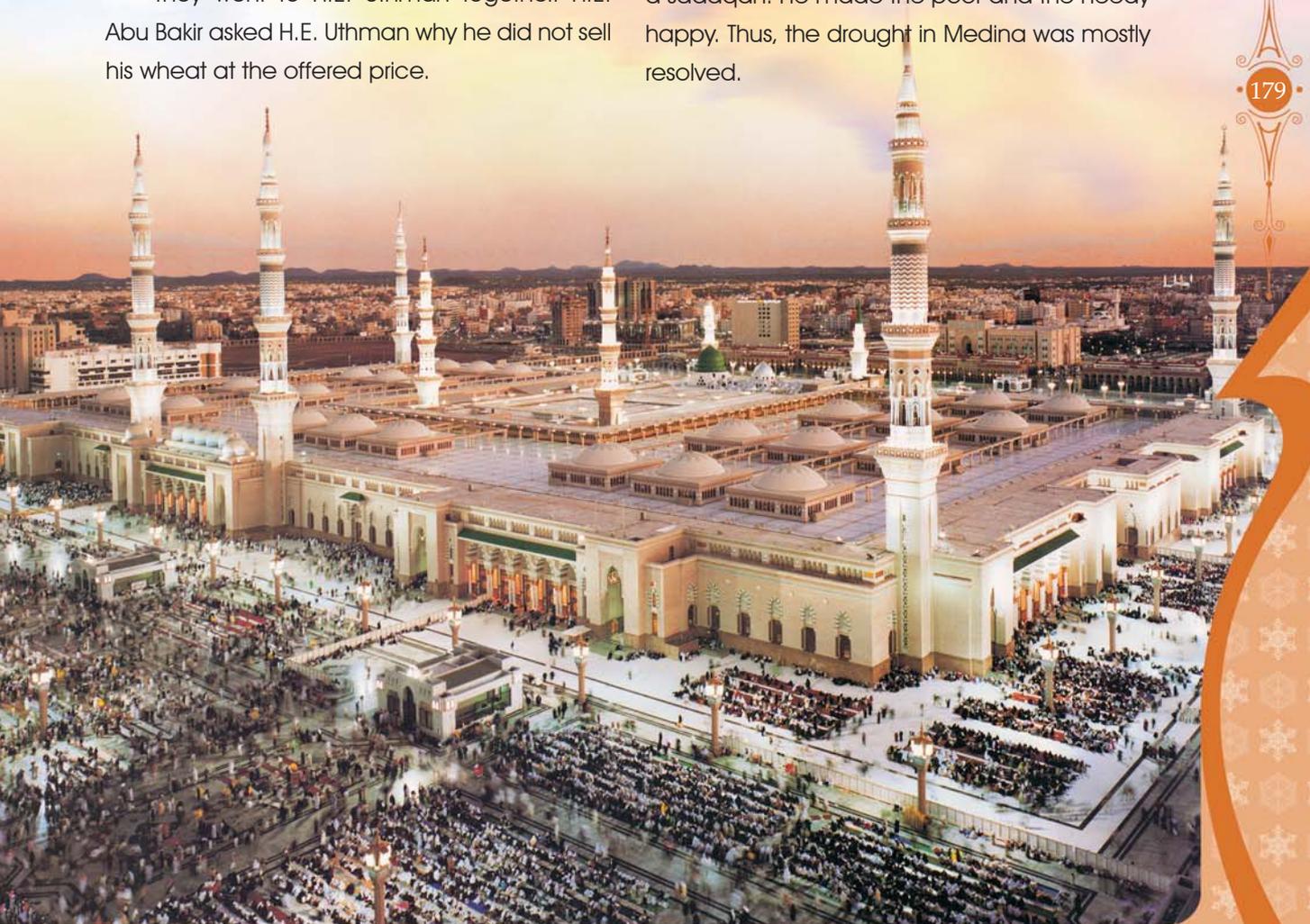
They went to H.E. Uthman together. H.E. Abu Bakir asked H.E. Uthman why he did not sell his wheat at the offered price.

H.E. Uthman’s answer to this question was meaningful and thought-provoking:

“O Caliph of the Messenger of Allah! They want to purchase one unit of my wheat for seven dirhams. In other words, they give seven for one. I want to sell it to someone who gives seven hundred for one. Doesn’t Allah the Exalted promise to give up to seven hundred divine rewards for one good deed? While there is this profitable trade why should I sell my wheat to them?”

Upon this answer the merchants got lost in thought. They realized the mistake they did by assuming evil about him.

H.E. Uthman gave all the wheat carried with a hundred camels to the people of Medina as a sadaqah. He made the poor and the needy happy. Thus, the drought in Medina was mostly resolved.



Who is obligated to pay the zakat?

Every Muslim who



- * Is mentally stable,
- * Has reached the age of puberty,
- * Is rich according to the Islamic zakat-payable minimum



Is obligated to give zakat once every year.



What is the measure of being wealthy in Islam?

A person who has a zakat-payable minimum amount of wealth (nisab) apart from his basic needs and debts is considered rich in Islam.

The amount of nisab is the minimum level of being rich in Islam. Those who reach this level are required to make sacrifice and pay sadaqah al-fitr. However, in order for zakat to be obligatory, this nisab amount of wealth has to be owned for at least one lunar year (354 days).

What are the essential (basic) needs?

Ones that are not for trade;

- ➔ A house,
- ➔ Household goods,
- ➔ Clothing,
- ➔ Vehicle,
- ➔ Books,
- ➔ Required tools for one's job,
- ➔ Monetary amount that is enough for the family's expenditure of one year.



Nisab (the zakat-payable minimum) of wealth above which zakat must be given and the amount of the zakat

-  Those who are rich according to Islam and who own wealth that is at the nisab zakat-payable minimum for more than a year must give zakat.
-  The amount of nisab is calculated after taking out the essential needs and debts.
-  The amount of nisab and zakat change depending on the kind of good.

The zakat-payable minimum for tradable goods and their zakat

The Type of Good	The Amount of Nisab	The Amount of Zakat
Gold	80,18 gram	ONE FORTIETH (2.5 %)
Silver	561 gram	
Trade Goods	The value of 80.18 gram of gold	
Cash	The value of 80.18 gram of gold	



The zakat-payable minimum for livestock and their zakat

The zakat amount of animals change depending on the kind and number of the animal:

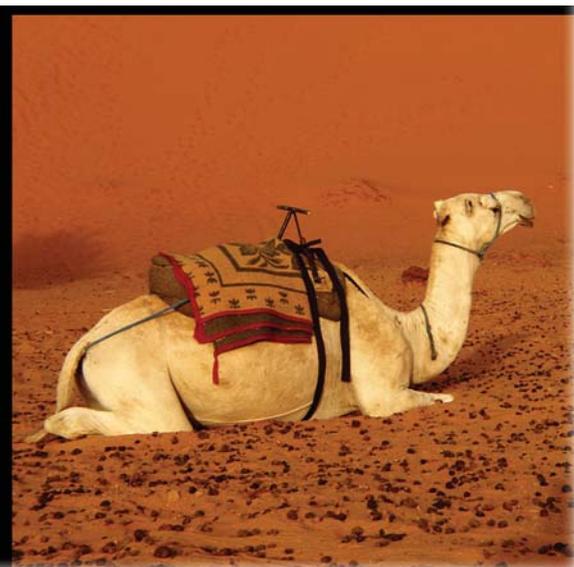
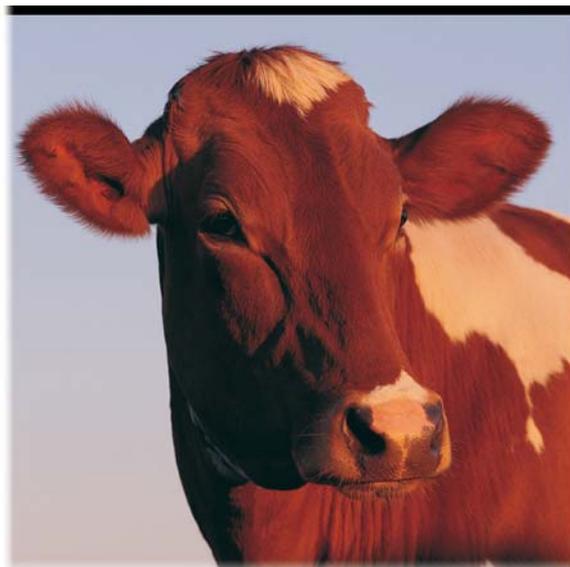
- * **Sheep and goat:** For sheep and goat ranging from 40 to 120 (inclusively), the amount of zakat to give is either one sheep or one goat.



- * **Cattle:** For cattle ranging from 30 to 39 (inclusively), the amount of zakat is one one-year-old calf.

- * **Camel:** For camel ranging from 5 to 9 (inclusively), the amount of zakat is either one sheep or one goat.

The zakat amount of sheep, goat, cattle, and camel more than the amount listed above can be learned from books of basic jurisprudence.





Nisab of agricultural goods and their zakat

➔ The zakat of agricultural goods is also called “eushur.” This equals 5 Awsuqs. The nisab amount of agricultural goods is 611 kilograms. 10% of the products of the land that does not require irrigation, and 5% of the products of the land that requires irrigation are given as zakat.

✍ Agricultural products such as wheat, barley, millet, rice, legumes, beet, (cantaloupe, watermelon, eggplant: if these are for trade then they are considered merchandise), olive, date, raisin, apple, orange, cherry, peach, and etc. require zakat.

✍ With regard to agricultural goods, it is not necessary for them to be owned for one year. After the crop is harvested, their zakat should be given regardless.

“The storage of the farmer who plants seeds is emptied but he receives back many full storages! If the wheat is not planted, appropriately used but saved in storage, then it becomes food for lice, worms, and mice.”

(Mawlana Jalaladdin Rumi)

THE RUINED GARDEN

There was a generous man with vineyards and date gardens. This man who used to practice the religion used to give zakat at harvest time. After his death, his children were bequeathed these nice plot. His children were carried away by worldly goods and became stingy.

As a matter of fact, giving zakat generously in their father's time and receiving the good prayers of the poor used to keep the vineyards bountiful. The poor and destitute used to benefit from the plots. However, the zakat that their father used to distribute seemed a lot to the children and they did not want to give it. They thought that giving zakat would diminish their wealth. They did not realize where the fertility of the plots that Allah has given was coming from. That is because the negligence and materialism blinded their hearts.

They found excuses not to give zakat:

They said: "Our family is crowded, but our wealth is not a lot. Let's not give anything to the poor. Let's go early in morning to our garden and harvest before the poor come!"

When they said this, they neither thought about Allah, the real owner of their wealth, nor the right of the poor in their wealth...

For this reason, while they were sleeping, a disaster happened

by Allah's command. A fire arose from the valley where the plot was located and burned down the whole yard.

In the morning, not knowing what had happened, they called each other happily:

- Come on, if you want to harvest the fruits, you must hurry!

They set off on their journey. On the way they were whispering to each other as:

- Mind you! Let no pauper come near us today. Let's not give them opportunity to come into our plot.

However, they were shocked when they arrived at the yard. They could not believe their eyes. They said: "are we at the right place?" They looked around. It was their plot, but the plot was not the same. Everything had turned black as coal.

The most farseeing one of them realized the situation quickly and said:

- No, No! We did not come to the wrong place; this is our plot. Since we were drawn to this world and decided not to help the poor, Allah the Exalted

gave us this trouble, He burned down our plot with this disaster.

They all turned pale from sorrow and grief. What they had planned at night and what they faced in the morning! Upon this, they started to argue and accuse each other by saying "you gave us that bad idea." The farseeing ones advised the others:

My brothers! There is no benefit in accusing each other like this. Let's ask Allah to forgive us. He might show mercy and forgive us.

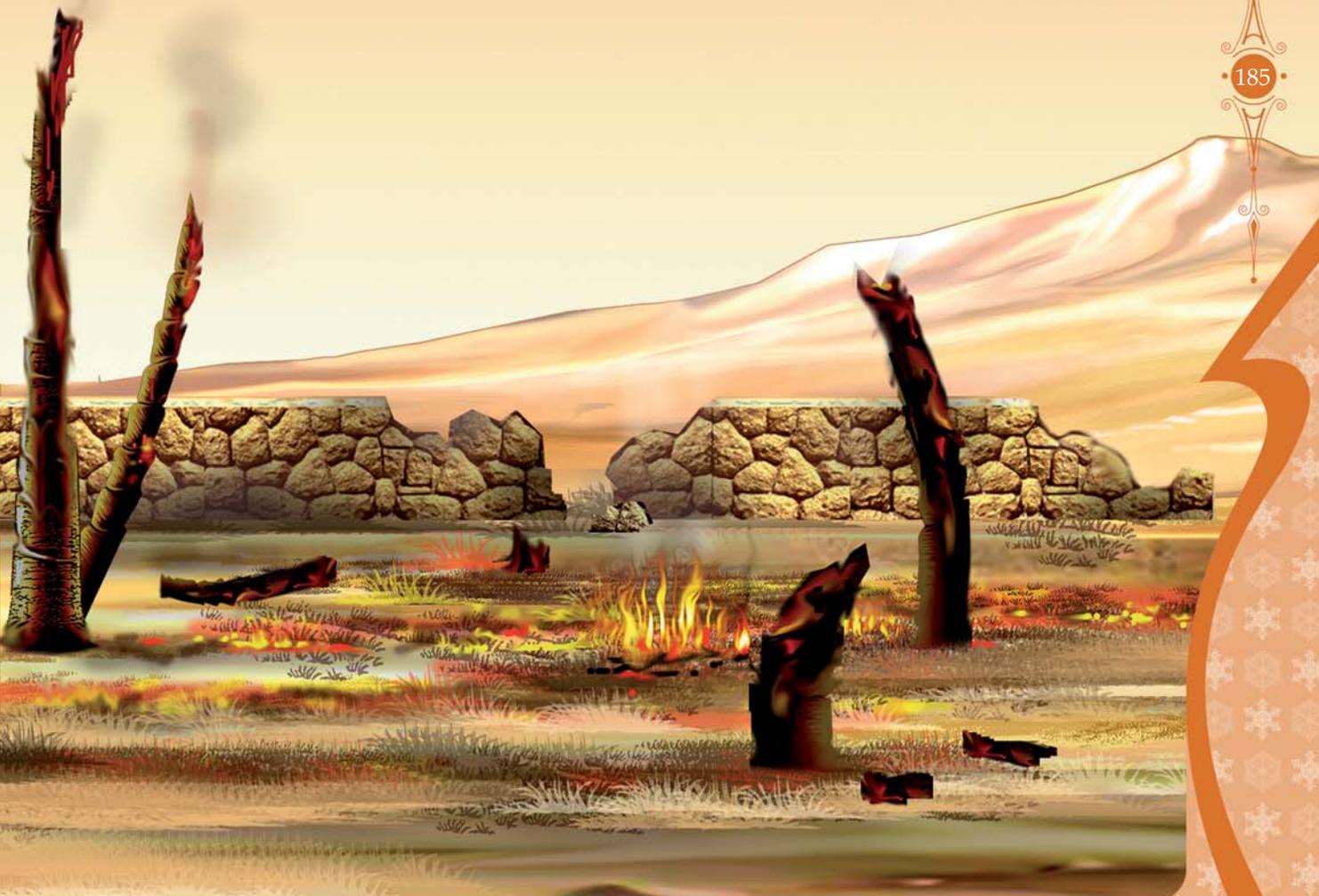
By then, they had understood their mistake. Allah is the real owner of our possessions. They should have used the wealth Allah gave them as Allah wants. The wealth that is spent for Allah's

sake becomes abundant and makes us earn paradise.

At the end they repented and said:

- Shame on us! We truly made a big mistake. It is entirely our fault. Our Lord, on the other hand, is free from all shortcomings. Therefore, let's not lose hope but face our Lord. Our Exalted Lord took our plot due to our mistake, but if He sees that we are sincerely sorry for what we have done, He might give us something better. We ask for our Lord's benediction and turn to Him.

(For the related verses in Quran see Surah al-Kalam (The Pen), 68:17-33)



TO WHOM CAN ZAKAT BE GIVEN?

People to whom zakat can be given are:

☞ **The Poor:** Those are the people who are not considered rich according to Islam, in other words, those who do not have nisab value wealth.

Allah the Exalted says:

“And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).”

(Surah Az-Zariyat, 51:19)

☞ **The Needy (miskeen):** Those are the people who are in need of others even in finding the essentials such as food and clothing.

☞ **Indebted ones:** Those are the people who would become poor if they pay their debt with the goods that they have. As long as their wealth does not reach the nisab amount, they can receive zakat to pay their debts.

☞ **Stranded people (Ibnus-sebil):** Those are the people who have money in their hometown but are left without money on the way and need the help of others. They can receive zakat enough to reach their hometown. However, for those people it is better to borrow money rather than taking zakat.

☞ **Those in the cause of Allah (fi sebillillah):** Those who want to volunteer for war in Allah’s way but cannot find food, weapon, and other supplies. Zakat can be given to those to supply their needs. In the same manner, zakat can be given to those who want to spread the religion of Allah and who acquire knowledge and study for this cause.

❁ In the 60th verse of the 9th Surah called At-Tawba, the list of those to whom zakat can be given includes three more classes apart from the listed above: slaves, those whose hearts have been (recently) reconciled (to Truth), and those employed to administer the zakat (funds). Therefore, according to this verse, those that zakat can be given to consist of eight groups.

❁ As one can give zakat to any single one of these groups, one also can distribute the zakat to between the several or all.

❁ When giving zakat, it earns higher divine rewards to start with the closest relatives.

Allah the Exalted says:

“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for the wayfarers; a duty imposed by Allah. Allah is knower, Wise.”

(Surah al-Tawba 9:60)

TO WHOM ZAKAT CANNOT BE GIVEN?

Zakat cannot be given to



- ⊗ the wealthy,
- ⊗ non-Muslims
- ⊗ dependents (mother, father, grandmother, grandfather, children, and grandchildren),
- ⊗ places like schools, hospitals, mosques, drinking fountains, bridges,

⊗ Husband and wife cannot give zakat to each other.

☑ One can give zakat to relatives like an uncle, maternal uncle, aunt, maternal aunt, and niece.



GIVING FROM THE THINGS THAT WE LIKE

Abu Talha was one of our Prophet's most beloved friends and one of Medina's rich elite. He had lots of fields, gardens, vineyards, and cattle. He also had a big and valuable garden near the Masjid Al Nabawi, and it was the most valuable of his gardens. Abu Talha used to love very much this date garden in which there was a sweet-water well. He used to frequently invite our prophet and his friends to his garden and serve them. There used to be nice conversations in the shade of the date trees.

One day our Prophet was having a conversation with his Companions in the masjid. He recited the following verse during the conversation:

"By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well."

(Surah Ali Imran (The Family of Imran), 3:92)

When Abu Talha heard this noble verse he was deeply affected and he said to our Prophet:

- O Messenger of Allah! The garden across the masjid is the most valuable and most

beloved part of my wealth to me. At this point onwards, I am giving this garden for the sake of Allah to the needy. Let poor Muslims benefit from the fruits and water of that garden.

Afterwards, Abu Talha went to the date garden to implement his nice decision. When he arrived at the garden he saw his wife Ummu Suleym sitting in the shade of one of the trees. He asked her to leave the garden. Ummu Suleym asked:

- Abu Talha! Why are we leaving the garden? Are we going somewhere? Abu Talha responded:

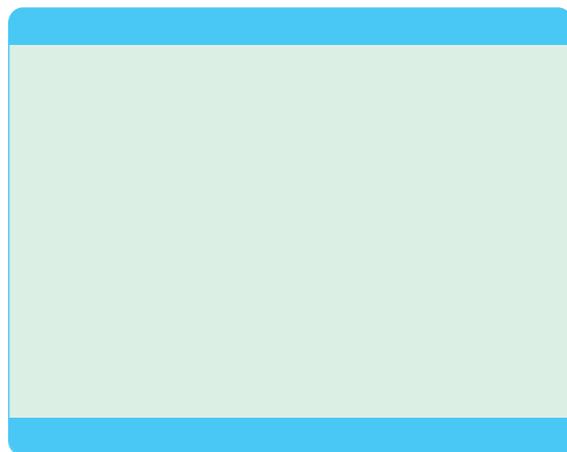
- No, we're not going anywhere. This garden is no longer ours; it belongs to the poor of Medina.

Then, he told the event in the masjid. Upon this Ummu Suleym asked:

- Did you donate it on behalf of both of us or just yourself? Abu Talha responded:

- On behalf of both of us. Then, Ummu Suleym said:

- May Allah be pleased with you, Abu Talha. I used to think the same as I saw the poor around us, but I hesitated to tell you. May Allah accept our charity.





TO WHAT SHOULD WE PAY ATTENTION WHEN GIVING ZAKAT?

We should be compassionate when giving zakat

While giving zakat and sadaqah we should give with compassion and mercy and put ourselves in the shoes of poor with the feeling that "I could be the same as them, I could also be poor."

When giving our zakat, we should not forget that we are worshipping Allah

When giving our zakat and sadaqah, we should not forget that we are fulfilling one of Allah's commands, that is we are worshipping. For this reason, we should be in a thankful and respectful state towards the poor who enabled us to fulfill such worship.

We should be kind when giving our zakat

We should not forget that we are giving our zakat and sadaqahs to obtain the divine good pleasure. Just as we pay attention to the package and being kind when giving a gift or returning a trust, we should also give zakat and

"I could be the same as them, I could also be poor."



"Poor people are valuable people who help me to fulfill a mandatory worship."



sadaqah in the same manner. We should not refrain from smiling or showing a nice gesture to the people to whom we give zakat.

We should not expect anything other than to please Allah. When giving our zakat, we should not offend the person receiving the zakat by saying "This is my zakat" because what's important is that the donation reaches the poor. It is not important whether the person receiving donation knows whether it is zakat



"When receiving a gift, I would like it to be given to me with a smiling face and a nice package."



Allah the Exalted says:

"O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day.

(Surah al-Baqara (The Cow), 2:264)

We should search and find those in real need

For our zakat to be valid, we need to research well the people we are giving to. What's important is not that the goods leave our hands, but that they reach the appropriate destination. This is because what's essential in zakat is to give it to a deserving person. If it is given to someone without researching them, that zakat needs to be given again.

We should especially try to find people who hesitate to say that they are in need. We should not forget that they are the real poor, so we should have our zakat reach the appropriate place.

"How can I find the real poor?"



Our beloved Prophet says:

"The beggar who goes from door to door and is sent away with a few bites and dates is not poor. The real poor is the person who does not have enough materials for himself, who is not given sadaqah even though it is known that he is needy and who does not beg from anyone."

(Bukhari, Zakat 53)

TO MAKE A LIVING BY MANUAL LABOR IS BETTER THAN BEGGING



Our master the Prophet did not like people

begging and used to say:

"It is much better for one of you to take a rope and collect a stack of woods and sell so that Allah the Exalted saves his subject's honor from asking others, than to beg."

(Bukhari, Zakat 53)



Our master the Prophet says:

"The hand that gives is superior to the hand that takes."

(Bukhari, Zakat, 18)



A person came to our Prophet and asked for sadaqah. Our Prophet asked:

- "Do you have something at home?" The man said:

- "Yes, we have a spread, I sleep on half of it, and cover myself with the other half. Other than this, I also have a cup that I drink from." Our Prophet said:

- "Come on, get up and bring these." The man got up and brought his goods. Our Prophet held them up and asked:

- "Is there anyone who will buy these?" A man responded:

- "I can buy them for one dirham." Our Prophet said two or three times:

- "Is there no one giving more?"

When someone said, "I can buy them for two dirhams," our Prophet sold them to that person for two dirhams and said:

- "With one dirham buy food for your kids, with the other buy a rope and earn your living by collecting and selling wood."

The man did as our Prophet said, and came back fifteen days later saying that he earned 10 dirhams, and bought with some of it clothes and food. Upon this our Prophet said:

- "Is it better to live like this (by earning a living by manual labor) or to face Allah on the Day of Judgment with the stamp of beggarship?"

(Abu Dawud, Zakat, 26)

THE GENEROSITY AND ALTRUISM OF OUR MASTER THE PROPHET

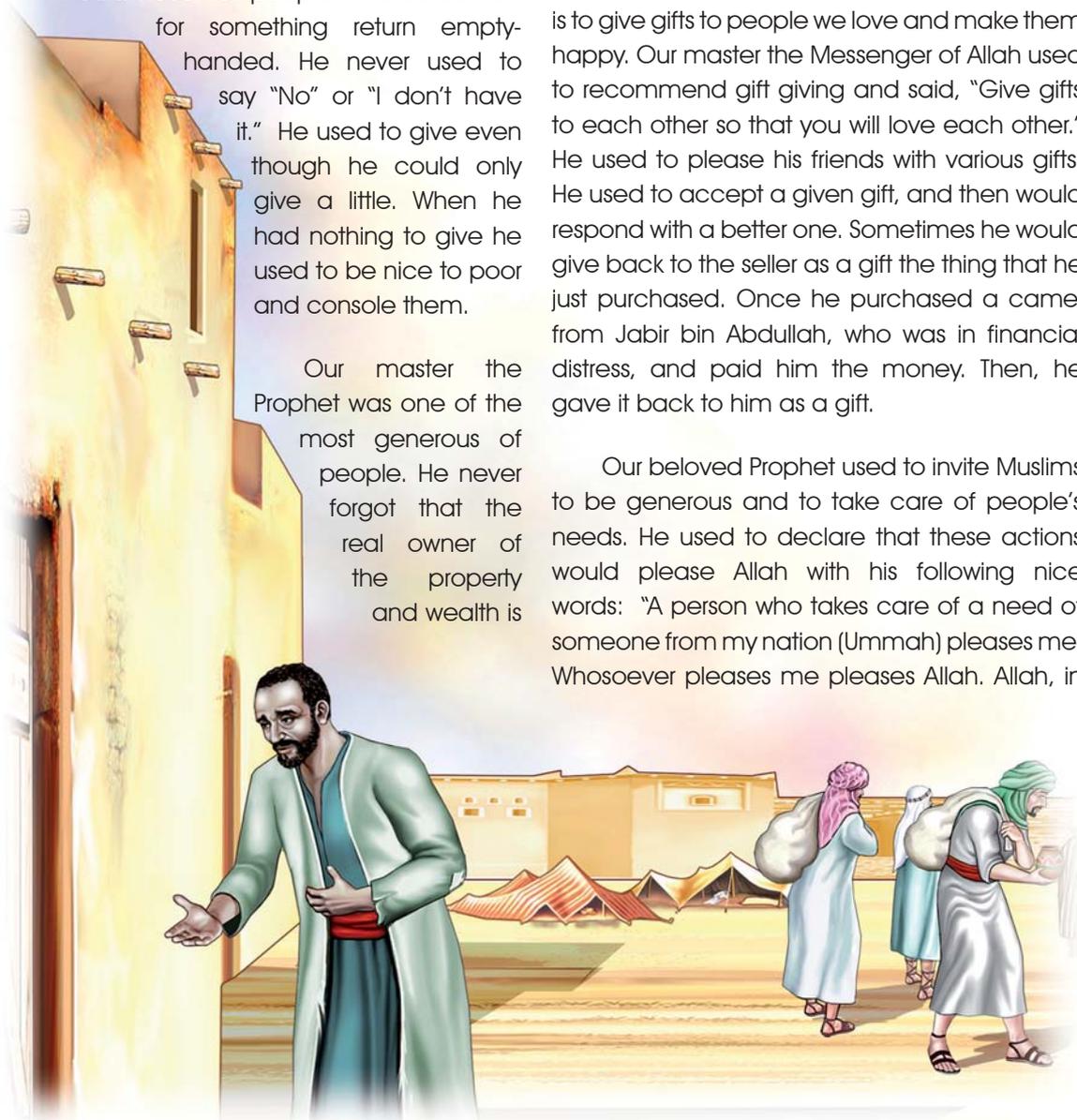
Altruism, to take care of people's needs and watch over the poor, was one of the most important characteristics of our Prophet. Whosoever had trouble used to run to our Prophet and tell him his problem. In turn, he used to try to fulfill everyone's wishes and would never let people who asked him for something return empty-handed. He never used to say "No" or "I don't have it." He used to give even though he could only give a little. When he had nothing to give he used to be nice to poor and console them.

Our master the Prophet was one of the most generous of people. He never forgot that the real owner of the property and wealth is

Allah. He used to think of the poor and needy more than himself and feed the hungry. He used to help out those asking to borrow, and he sometimes used to give up his own possessions.

One of the requirements of being generous is to give gifts to people we love and make them happy. Our master the Messenger of Allah used to recommend gift giving and said, "Give gifts to each other so that you will love each other." He used to please his friends with various gifts. He used to accept a given gift, and then would respond with a better one. Sometimes he would give back to the seller as a gift the thing that he just purchased. Once he purchased a camel from Jabir bin Abdullah, who was in financial distress, and paid him the money. Then, he gave it back to him as a gift.

Our beloved Prophet used to invite Muslims to be generous and to take care of people's needs. He used to declare that these actions would please Allah with his following nice words: "A person who takes care of a need of someone from my nation (Ummah) pleases me. Whosoever pleases me pleases Allah. Allah, in



turn, places in Paradise the person with whom he is pleased with.”

He used to give the good news that people who donate would earn the happiness in this world and the hereafter and that the stingy people would be unhappy. Adding that generosity would make a person closer to Allah, paradise, and people he used to add:

“A generous person is close to Allah, to Paradise, to people. The stingy ones are far from Allah, from Paradise, from people and close to Hell.”

This was how the generosity of our beloved Prophet was, whose heart was filled with the love of humans, compassion, and altruism, and it also lasted like this for his lifetime.



Our beloved Prophet says:

“One should (positively) covet only two kinds of people: One, a person who spends the wealth that Allah gave him in the true path, the other, a person who appropriately judges with the knowledge that Allah gave him and teaches it to others.”

(Bukhari, Ilim 15)



One day, one of the Muslim ladies gave as a gift a shirt that she knit with her own hands. Our Prophet, who needed such a shirt took it and went home. After wearing it, he came back to the masjid. One of his Companions liked the shirt a lot and being encouraged by Our Master the Prophet’s generosity he said:

- “O Messenger of Allah! What a nice shirt this is! Would you give it as a gift to me?”

Even though he had no other sweaters, our beloved Prophet did not deny his friend’s wish and he took off and gave him the shirt immediately as a gift.

His friends of the companion who asked his shirt from our Prophet said to him:

“Why did you ask for that shirt? In fact, the Messenger of Allah (upon him blessings and peace) needed that shirt. Didn’t you know that he would never refuse anyone who asks for something?” He responded:

- “I did not ask for this shirt to wear it, I asked it to make it my shroud.”

When this companion passed away he was shrouded with this shirt that our Prophet gave.

(Bukhari, Adab, 39; Janaiz, 29)



EIGHT HEAVENS ARE READY



You are also in need of mercy, O my friend,
Do not be a thorn in the rose branch, be dew!
Whoever you see wing-broken,
Be his balm without hurting his wound!

There are hands that could not hold a dry handkerchief,
There are tongues that could not tell their troubles,
There are many subjects who are both poor and incapable,
Go be the generous one who makes them happy!

Be conscious and soulful to the orphan,
Help the one who was left in the hillside reach the plain,
To the face being roasted in the deserts of nothingness,
Be a gentle breeze with your existence!

The world is such that it is full of destitutes,
Some of them have no clothes, nor money,
This one has no leg, that one has no arm,
Be compassionate of heart, be a generous son of Adam!

Whosoever drinks the poison of stinginess,
The destitute's "Ah" river drowns him,
Go around each corner of the village and city,
Be Zamzam to the hungry, the thirsty!

You must persist in doing good deeds my friend,
Even though some will not understand,
The Creator is enough for you as confidant,
The eight heavens are ready, you just be generous!

Both the poor and the rich are the same in the eyes of Allah,
Neither covet nor scorn, this is the command of Allah,
Allah pleases those who are benevolent,
You also SEYRI, be a confidant to this love!

Muhammed Ali Eşmeli

QUESTIONS



Let's Check Our Knowledge

Please match the following sentences.

- | | |
|--|--|
| <input type="checkbox"/> Those who own wealth as much as nisab | <input type="checkbox"/> two meals worth of food on a middle - income person or the corresponding monetary amount. |
| <input type="checkbox"/> We give one-fortieth of gold or silver | <input type="checkbox"/> to recipients that our religion ordered is called "zakat." |
| <input type="checkbox"/> A person can't give zakat | <input type="checkbox"/> is superior to the hand that takes. |
| <input type="checkbox"/> To institutions such as mosques, schools, hospitals | <input type="checkbox"/> in other words, 2.5% of it as Zakat. |
| <input type="checkbox"/> Zakat serves a bridge that | <input type="checkbox"/> is 80.18 grams. |
| <input type="checkbox"/> A rich Muslim's donation of some his wealth | <input type="checkbox"/> and to roads, fountains, and bridges, zakat cannot be given. |
| <input type="checkbox"/> The hand that gives, | <input type="checkbox"/> carries opportunities from rich to poor. |
| <input type="checkbox"/> The nisab amount of gold | <input type="checkbox"/> are considered rich according to the religion. |
| <input type="checkbox"/> The minimum amount of sadaqah al fitr is | <input type="checkbox"/> we should not forget that we are worshipping. |
| <input type="checkbox"/> While giving zakat | <input type="checkbox"/> to his grandsons. |

Let's Test Ourselves

- To which one of the following zakat can't be given?**
 - Stranded people
 - Poor
 - Indebted people
 - Mother and Father
- What is the common characteristic of the types of worship like zakat, sadaqah, sacrifice, and fitr?**
 - Altruism and solidarity
 - Integrity and justice
 - Hard work and happiness
 - Patience and abundance

3. Which one of the items below is not among the essential (basic) needs?
- a) Home
 - b) Car
 - c) Tradable goods
 - d) Equipment for arts and work
4. What is the nisab zakat-payable minimum for sheep and goat?
- a) 40 b) 30
 - c) 20 d) 100
5. What is the ruling on giving sadaqah al fitr?
- a) Fardh b) Mubah
 - c) Sunnah d) Mustahab
6. Which one of the statements below is wrong?
- a) Zakat purifies from the extreme love of material goods and stinginess.
 - b) Zakat causes the wealth to be benevolent and abundant and to increase.
 - c) Zakat increases people's love and closeness.
 - d) Zakat makes rich richer and poor poorer.
7. From which of the below zakat cannot be given?
- a) Money
 - b) Sheep
 - c) Home goods
 - d) Cattle
8. Which one of the below cannot be said about zakat?
- a) Zakat is obligatory on the rich.
 - b) Zakat is given once a year.
 - c) One fortieth of wealth is given as zakat.
 - d) Unhealthy people do not give zakat.

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(In the wealth / purifies/ seed / your heart/ does not beg/)

- ❁ The real poor is the person who does not have enough materials for himself, who is not given sadaqah even though it is known that he is needy and who from anyone."
- ❁ ".....of rich Muslims there is a right for the poor who want or does not want it."
- ❁ "The situation of those who donate charitably in the way of Allah are like that of a that generates seven ears of grain in which there are 700."
- ❁ "If you want to soften, then feed the hungry, caress the head of an orphan."
- ❁ "Take zakat from the wealth of wealthy. Zakattheir wealth and purifies them from sins"



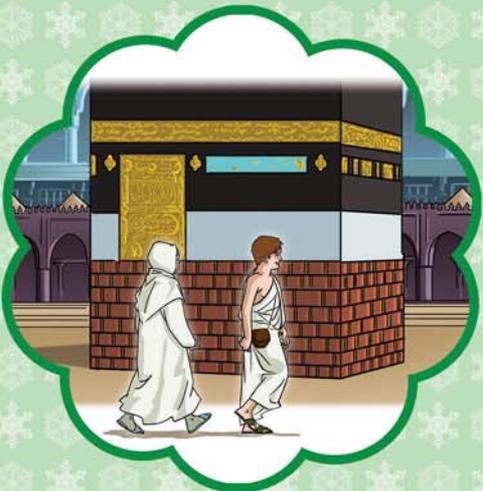
THE HOLY TRIP

HAJJ

(The Pilgrimage)



- ❁ *Definition of Hajj*
- ❁ *Benefits of Hajj*
- ❁ *The places related to the Hajj worship*
- ❁ *The places to visit in Mecca and Medina*
- ❁ *Rulings about Hajj*
- ❁ *How do we perform Hajj?*
- ❁ *Umrah (The Lesser Pilgrimage)*
- ❁ *The Hajj of our master the Prophet*



ZAMZAM

Allah the Exalted had ordered H.E. Abraham to take his wife Hagar and his son Ishmael to Mecca. Mecca was on a caravan way from Yemen to Syria. No one lived in Mecca. There was no water to drink. It was a deserted and arid valley. H.E. Abraham immediately fulfilled the order he took from Allah. He took with him his wife Hagar and his infant son Ishmael and started his trip. After a long trip, he reached Mecca. H.E. Abraham left Hagar and Ishmael there. They just had a water pouch and some food with them. Then, he turned back to return to Damascus. H.E. Hagar started pursuing H.E. Abraham and shouted:

- O Abraham! Where are you going leaving us in this deserted valley? Who are you handing us to? Even though she asked these questions many times H.E. Abraham did not respond. H.E. Hagar, who realized that there is a different reason for this, then asked:

- Oh! Has Allah ordered you to leave us here?

H.E. Abraham turning to his wife Hagar said:

- Yes! Allah ordered so. Upon this, H.E. Hagar said:

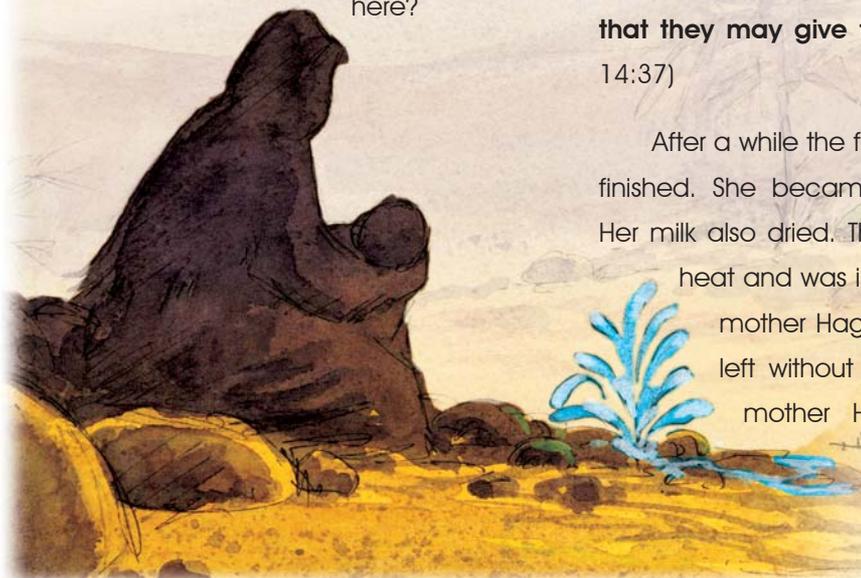
- Then go. Allah suffices for us. He will protect us. He is the best of friends and helpers,

and returned to her son. H.E. Hagar's trust and confidence in Allah showed that she had a strong belief.

After going far away from them Prophet Abraham climbed a hill from which he could see the Mecca valley. He turned his face towards the direction of Kaaba. By raising his hands, he prayed as follows:

“O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (Surah Abraham, 14:37)

After a while the food and drink with Hagar finished. She became exhausted from thirst. Her milk also dried. The sun blazed with all its heat and was increasing the thirst of our mother Hagar and her son. Ishmael, left without milk, started to cry. Our mother Hagar thought her son could die of hunger and thirst. Her heart could not bear the



situation of her son any further. In great distress, she started running around. Leaving Ishmael there, she came to the hill called Safa. She looked around hoping to see someone who could help them. But there was no one around, not even a drop of water. When she could not see anyone in the Safa hill, she went to the Marwa hill. She ran between the two hills many times. She was exhausted and could not find any help. She returned to her baby.

When H.E. Hagar came next to Ishmael she could not believe her eyes. Water was coming out from near H.E. Ishmael's foot. H.E. Hagar praised Allah who sent the water with great happiness. Saying "Zam! Zam! Stop! Stop!" in her own language to the flowing water, damming it with stones and sand. She drank from its water. H.E. Hagar reached water and Ishmael reached her mother's milk. The prayer of H.E. Abraham had been accepted and the effort that H.E. Hagar showed to find water and to save her son Ishmael had pleased Allah the Exalted.

One day, a caravan that belonged to the tribe of Jurhum was returning from Damascus to Yemen. They were passing near the place where H.E. Hagar and Ishmael lived. They saw birds flying near where Zamzam is. Knowing that there was no water in the Mecca valley, they were surprised. This is because birds live only in parts of the desert where there is water. They sent someone to find out. When they got the news of Zamzam water, they all went to where H.E. Hagar and Ishmael were. H.E. Hagar told them who they were and what they went through. Those in the caravan realized that Ishmael was a very good and holy child. They

asked for permission to settle in that region. H.E. Hagar allowed them, on the condition that the rights to the Zamzam water remain with them.

The tribe of Jurhum established a small village around Zamzam. Not too long after, the deserted and arid Mecca valley became a stopping point for caravans, and then became the city of Mecca.

The prayer of H.E. Abraham has been accepted and the effort of H.E. Hagar pleased Allah the Exalted. Thus, both them and those who follow them were gifted with the holy Zamzam water.



Our beloved Prophet says:

"Zamzam water benefits according to the intention that people drink it for: If you drink it hoping cure, Allah gives you cure; if you drink it with the intention to satisfy your hunger, Allah will feed you; if you drink it with the intention of satisfying your thirst, Allah will give it. Zamzam is a well opened by Angel Gabriel, and where Ishmael drank water from."

(Darekutni, III, 354)



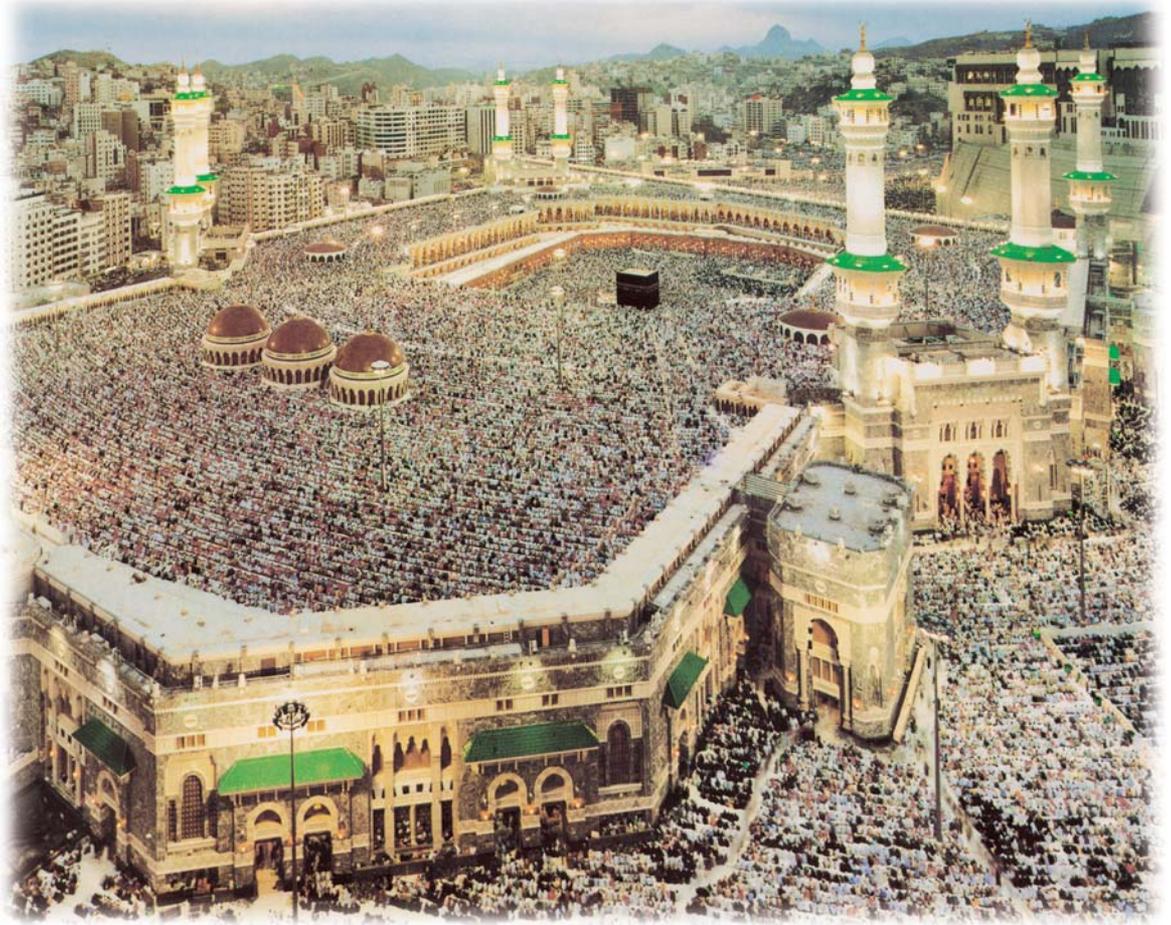
The prayer to be recited when drinking Zamzam:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ.

"O Allah! I ask from you beneficial knowledge, wide bounties, and cure from every disease."

(Darekutni, III, 354)





WHAT IS HAJJ?

 **Hajj** is visiting the Kaaba and the holy places around it in certain days of the lunar year.

Allah the Exalted says:

“And complete the Hajj or ‘umrah in the service of Allah.”

(Surah al-Baqara (The Cow), 2:196)

It was asked to our master the Prophet (peace and blessing be upon him)

- “What is the most superior deed?” He said:

- To believe in Allah and His Messenger.

It was asked “What’s next?” He said:

- “Jihad in the way of Allah.”

It was asked “What’s next?” He said:

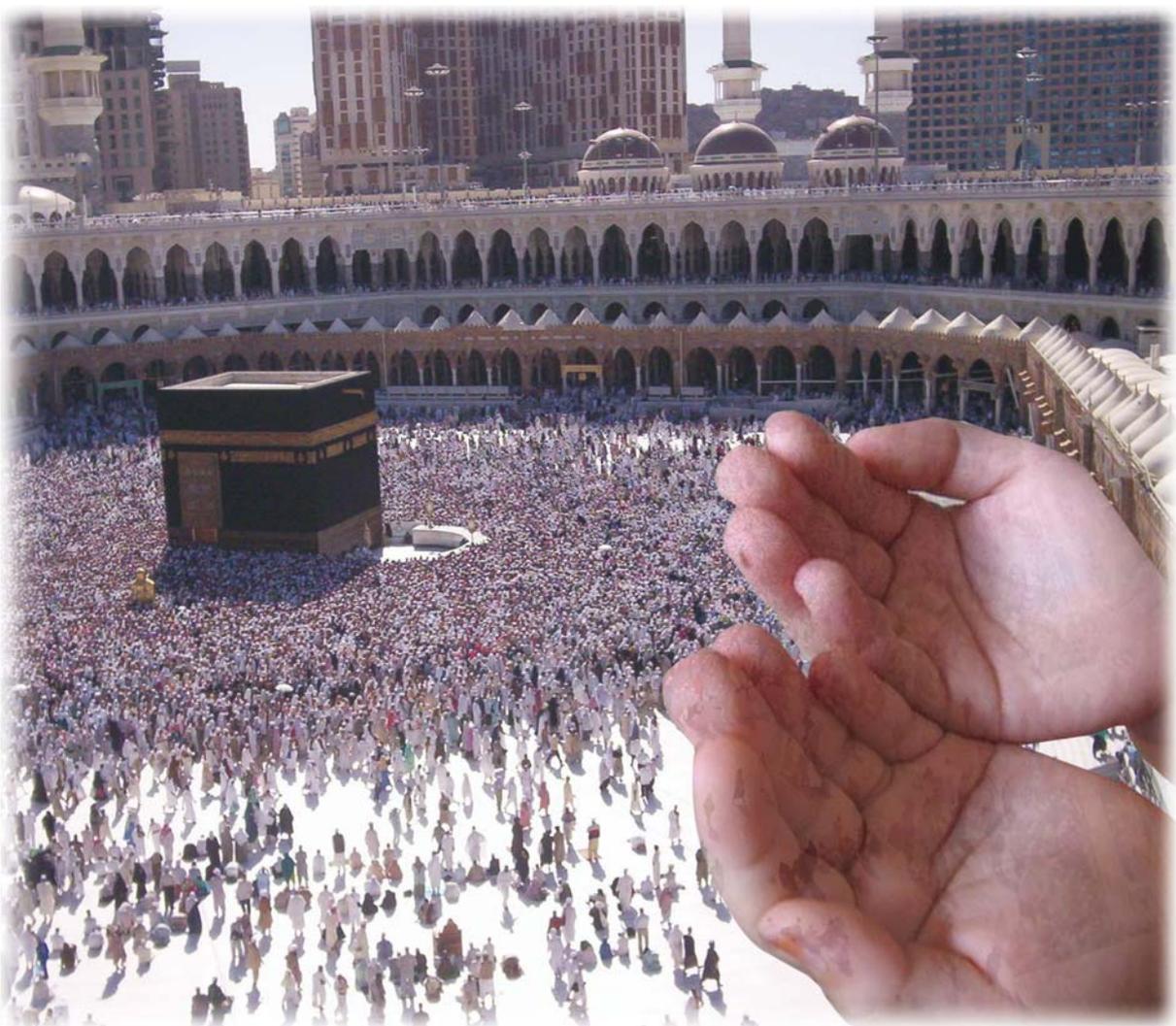
- “A Hajj pleasing to Allah.”

THE BENEFITS OF HAJJ

HAJJ



- * Leads us to control our words and behaviors.
- * Strengthens our feelings of brotherhood, improves our awareness of being a nation (ummah)
- * Purifies us from sins.
- * Changes our life.



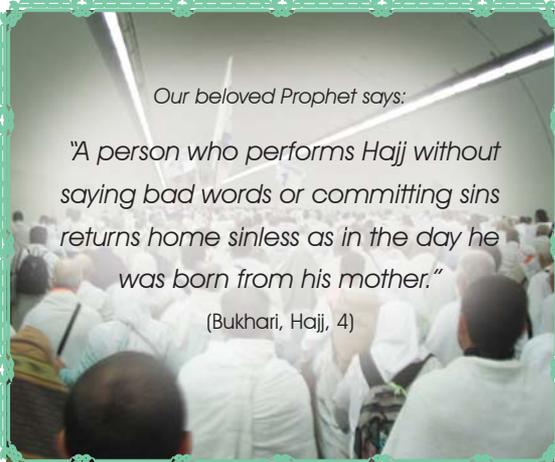


Hajj is a great opportunity to leave our bad habits and perfect our morals. This is because there is punishment even for cutting off a plant, wearing sewn clothing or perfume, or fighting. So, when performing Hajj we have to be much more careful than usual. This, in turn, **leads us to control our words and behavior.**

Our beloved Prophet says:

"A person who performs Hajj without saying bad words or committing sins returns home sinless as in the day he was born from his mother."

(Bukhari, Hajj, 4)



In the days of Hajj we come together with millions of Muslims from all around the world whose colors, languages, countries, dresses, and cultures are different. We understand better that we are not alone in this world. We see that there are our brothers in religion who believe in Allah and try to live Islam. We meet with some of them and exchange ideas. We share our dates and Zamzam water, happiness and sorrow with them. We pray, circumambulate the Kaaba, and visit the mountain of Arafat together. We stone our common enemy the devil together. This union **strengthens our feelings of brotherhood, and improves our consciousness of being one nation (Ummah).**

Allah the Exalted says:

"The believers are but a single Brotherhood."

(Surah Al-Hujurat (The Private Apartments, The Inner Apartments), 49: 10)



There are many kinds of worship within Hajj such as circumambulation of the Kaaba, sa'y (going back and forth between the Safa and Marwa hills), waqfah (stopping in the mountain of Arafat for a while), such as stoning the Satan. These types of worship both gain for us divine rewards and **purify us from the dirt of sins**.

Our beloved Prophet says:

"Entering Islam, migration, and performing hajj erases all past sins."

(Muslim Iman, 192)

Hajj is a worship that lasts about one month, and it helps us improve spiritually. In Hajj everything we do is based on worship. Our circumambulations, prayers, recitations of the Quran, our being absorbed with the remembrance of Allah, our supplications lead us to enter the environment of worship. A worship this intense **changes our life** by enriching our ideas, feelings, and thoughts. Hajj surrounds us from all directions and subjects us to a special training. With this aspect, hajj is a camp for training and worship. The nice changes that we see in people that come back from Hajj is due to this.



Our beloved Prophet says:

"The reward of a mabrur (performed according to its requirements, not mixed up with sin and rebellion, done with pure feelings and sincerity) Hajj is only paradise."

(Bukhari, Umrah, 1)



ROASTED CHICKPEA CANDY

My father pulled some water from the well and washed his hands and face. He dried himself with a big handkerchief that he pulled out of his pocket. He put his jacket on his shoulders and straightened his hair with his fingers. While walking inside he asked:

- "So, you received a grade of "outstanding" from the class of religion, eh?" I said

- "Yes, not just a simple one but a starred outstanding."

He said

- Take this then, you deserve a candy.

He pulled out a cone full of roasted chickpea candy from his baggy pocket and offered it to me. The candies in the paper cone were colorful. Red, yellow, white, green... However, they all tasted the same—roasted chickpea candies. Just like the things teacher Muzaffer told. By leaving the pencil box in his hand in the middle of the table the teacher had said:

- Assume that this is the Kaaba... These five roasted chickpea candies are Muslims who are circumambulating. As you see all have different color. The white one came from Turkey, the brownish one is an African black, and the pink one is an American Indian. Let's consider the yellow Chinese and the red as

Australian. However, all of them are Muslims. They all share the same belief. In fact, this is the reason that they meet up in the Kaaba. They want to declare the whole world that Muslims are brothers. This is because the book of Allah tells the brotherhood in Islam as such.

- Is there no importance to the colors, my teacher?

Abraham had asked this question, Teacher Muzaffer collected the candies on the table and offered them to him. He was smiling, and said:

- Why don't you eat these?

Abraham hesitantly picked all the candies and ate them one by one.

- Is there any sour or bitter one among the candies?

- No.

- So, then the colors do not have any significance. As long as it tastes like candy, it can be any color. People are like that too. As long as they are Muslim, race or color does not matter. They are all brothers.

(M. Yaşar Kandemir)



For whom is Hajj obligatory? 😊😊

It is obligatory
😊😊

once in a
lifetime

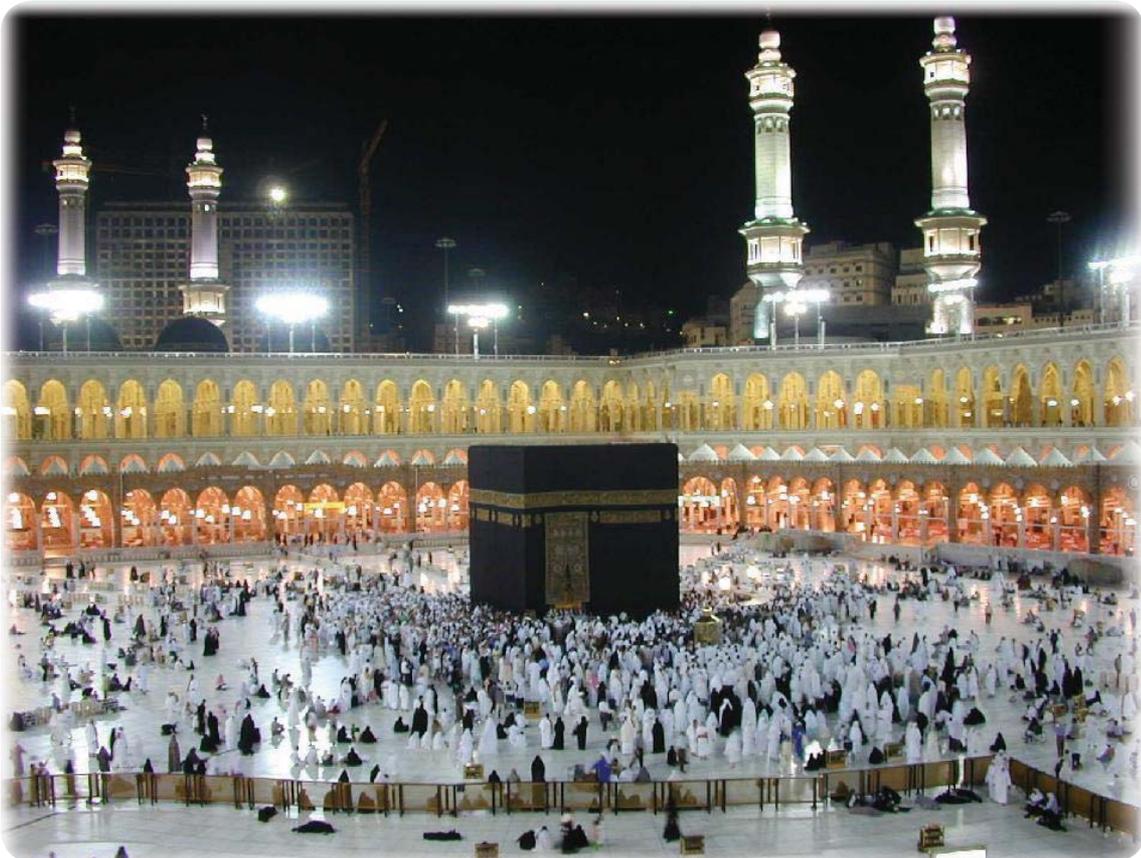
for a Muslim who

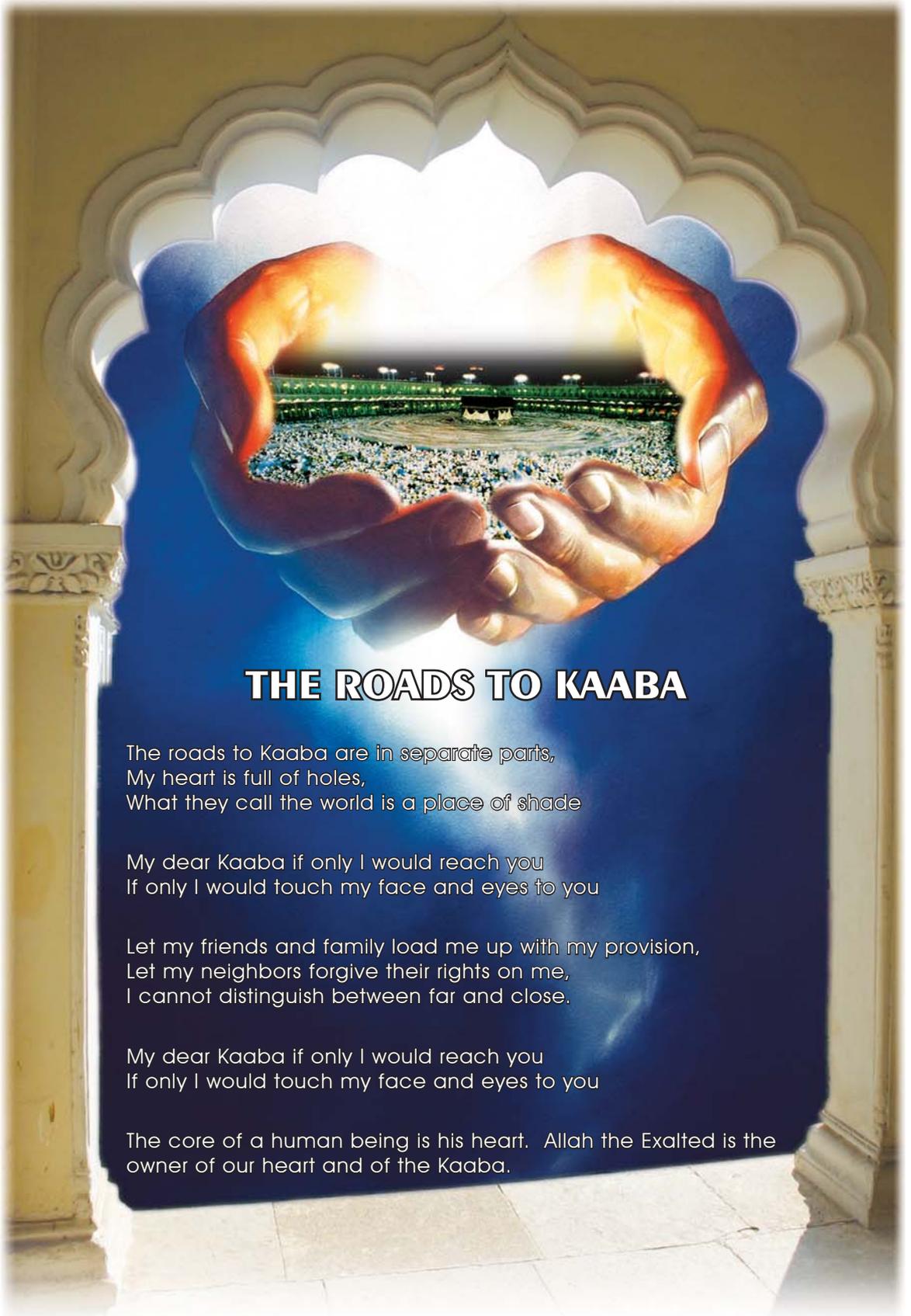
- ✿ Is mentally healthy,
 - ✿ Reached the age of puberty,
 - ✿ Has the freedom to travel,
 - ✿ Has no illness that will prevent him to go to Hajj,
 - ✿ Has enough sustenance to meet the expenses of Hajj and his family
- And has road safety.

Allah the Exalted says:

“Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey...”

(Surah Al-Imran (The Family Of 'Imran), 3: 97)





THE ROADS TO KAABA

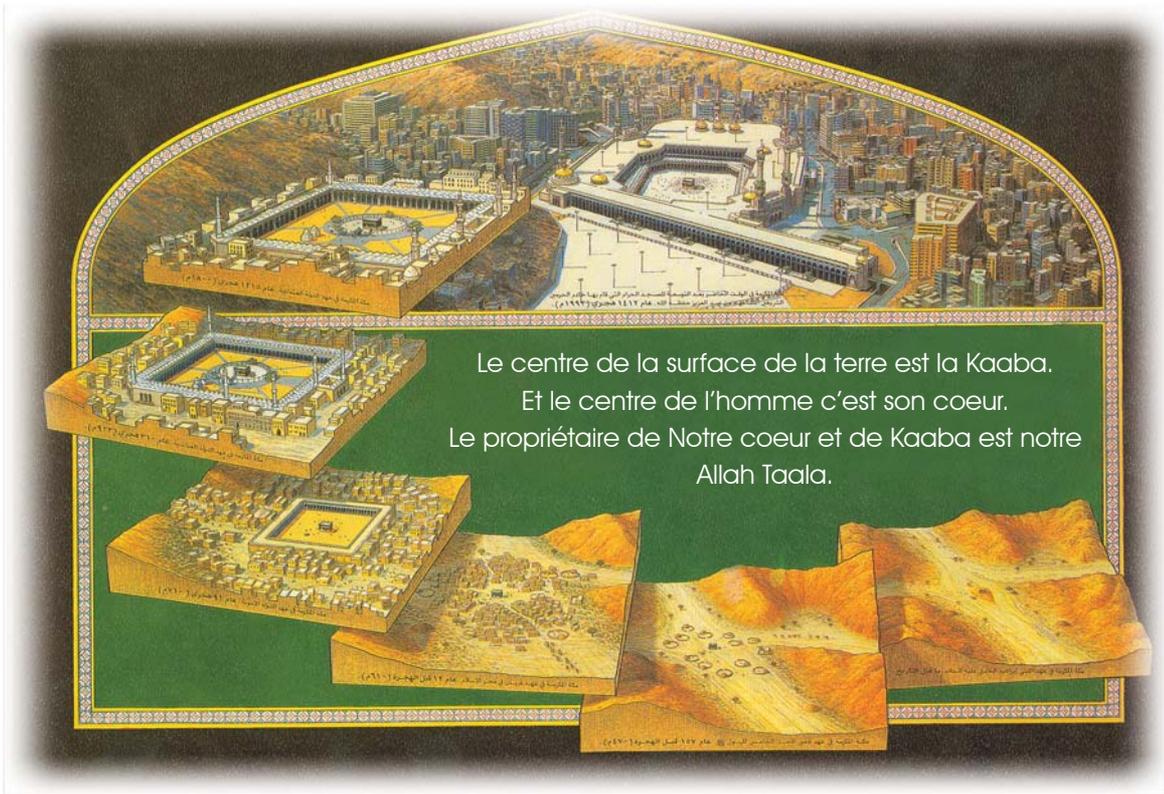
The roads to Kaaba are in separate parts,
My heart is full of holes,
What they call the world is a place of shade

My dear Kaaba if only I would reach you
If only I would touch my face and eyes to you

Let my friends and family load me up with my provision,
Let my neighbors forgive their rights on me,
I cannot distinguish between far and close.

My dear Kaaba if only I would reach you
If only I would touch my face and eyes to you

The core of a human being is his heart. Allah the Exalted is the owner of our heart and of the Kaaba.



Le centre de la surface de la terre est la Kaaba.
Et le centre de l'homme c'est son coeur.
Le propriétaire de Notre coeur et de Kaaba est notre
Allah Taala.

KAABA

Just as we are paying attention to the cleanliness of Kaaba, we should pay attention to our heart. We should purify it from evil feelings and thoughts. Just like H.E. Abraham and H.E. Ishmael who cleaned the Kaaba from all kinds of dirt.

Kaaba is the first temple made on earth to worship Allah. This temple, which was erected by H.E. Adam, had been underwater after the Great Flood of H.E. Noah. Its walls had been demolished and foundation had been lost.

The building that had collapsed in the time of the Great Flood was found and rebuilt by H.E. Abraham and H.E. Ishmael. Here is how this happened:

H.E. Abraham, who placed his wife and his son Ishmael to Mecca, used to come to Mecca to visit them from time to time. One day when he was visiting Mecca again Allah the Exalted ordered him to rebuild the Kaaba. Upon this order H.E. Abraham and his son Ishmael immediately started building the Kaaba. They

found the foundations of the time of Adam and erected the walls on these foundations. H.E. Ishmael used to bring stone from the mountains, and H.E. Abraham was building the Kaaba. At the same time, thanking Allah because He blessed them with the opportunity to do such a service, they were praying:

"Our Lord! Accept (this service) from us: For You are the All-Hearing, the All-knowing. Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Off-Returning, Most Merciful. Our Lord! Send among them a Messenger of their own, who shall rehearse Your

Signs to them and instruct them in scripture and wisdom, and sanctify them: For You are the Exalted in Might, the Wise.” (Surah al-Baqara (The Cow), 2:127-129)

The walls had risen quite a bit and the building of Kaaba had been completed. Gabriel (peace be upon him) came again and taught H.E. Abraham and H.E. Ishmael how to circumambulate and other duties of Hajj. He also informed them of the order “Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): “Associate not anything (in worship) with Me; and sanctify My House for those who circle it round, or stand up, or bow, or prostrate themselves (therein in prayer).” (Surah Al Hajj (The Pilgrimage), 22: 27) Devoid of all material and spiritual impurities, Kaaba had become ready for people’s worship. Allah the Exalted ordered H.E. Abraham as follows to invite people to Hajj:

“And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;” (Surah Al Hajj (The Pilgrimage), 22: 27)

Just as we hate to destroy Kaaba, we should similarly hate to break people’s hearts and hurt their souls.

Keep your ears open, don’t squeeze, Sejrani!

Do not step away from the consent of Allah, Sejrani!

The heart is the House of Allah, don’t hurt it, Sejrani!

If you can, reconstruct it.

Upon this order, H.E. Abraham declared to people that the worship of Hajj is mandatory upon people. From that day on, Muslims who obey this order come in crowds to Mecca to perform the duty of Hajj. And until the Day of Judgment, they will heed this universal call and continue to come to Mecca.



THE LOCATIONS RELATED TO THE WORSHIP OF HAJJ

✿ Hajj is a kind of worship in which religious locations and symbols are abounded. In order for Hajj to be well understood and for the worship to be rightfully completed, one needs to know these well.

✿ **Masjid Al Haram:** A great mosque established around the Kaaba on a wide area. This mosque is also called "Al Haram Al Sharif."



Our beloved Prophet says:

"A prayer offered in Masjid Al Haram is 100,000 times more virtuous than prayers in other masjids."

(Ibn Maja, Sunen, I, 450)



*Our belief is one, our Book is one, our Prophet is one,
and our Kiblah (direction for prayer) is Kaaba.*

We are one nation.



✿ **Kaaba:** The first building on earth erected to worship God. Kaaba is also called "Baytullah," which means a house in which Allah is worshipped.

Allah the Exalted says:

"The first House (of worship) appointed for men was that at Bakka:¹ Full of blessing and of guidance for all kinds of beings."

¹ Translator's note: Bakka is Mecca.

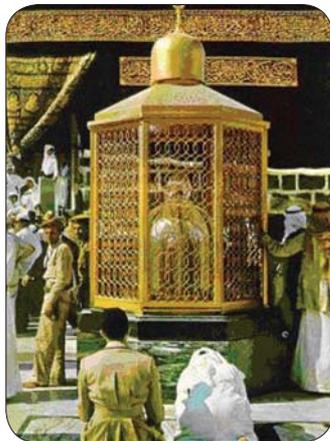
(Surah Al-I Imran (The Family Of 'Imran), 3: 96)

❁ **Al Hajar Al Aswad:** This term means “the black stone.” This stone was placed on the southeast corner of Kaaba by H.E. Abraham. One starts circumambulation from the corner of Al Hajar Al Aswad, and greets it at every turn.

*Greeting Al Hajar Al Aswad is meant for us
to recollect our pledge of servanthood to
Allah in the realm of spirits.*



❁ **Maqam Ibrahim (Station of Abraham):** This is the location of the stone that H.E. Abraham used as a ladder when building the Kaaba or the stone that he stepped on when calling people to Hajj. Performing the ritual prayer here is extremely virtuous.



Allah the Exalted says:

“Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer...”

(Surah al-Baqara (The Cow), 2:125)

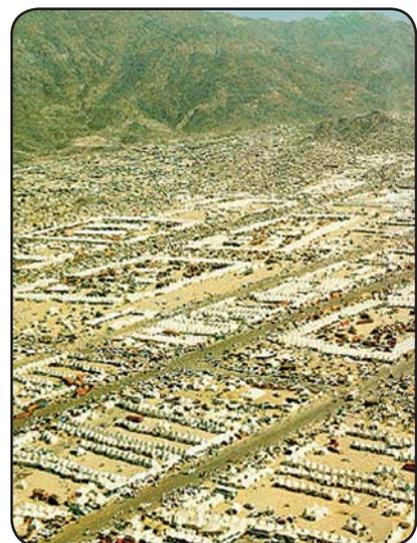
*Prophet Abraham is good example for us with his
submission, sincerity, struggle for oneness of God,
and good manners.*

❁ **Arafat:** It is a wide plain where all the pilgrims stop for a while (waqfah) and pray all together to Allah. The hill in the middle of the Arafat plain is called Jabal Rahmah (Hill of Mercy). H.E. Adam and our mother H.E. Eve met on this hill, which is in the middle of the Arafat valley and have asked for forgiveness.

Our beloved Prophet says:

“(The essence of) Hajj is Arafat”

(Tirmizi, Hajj 57)

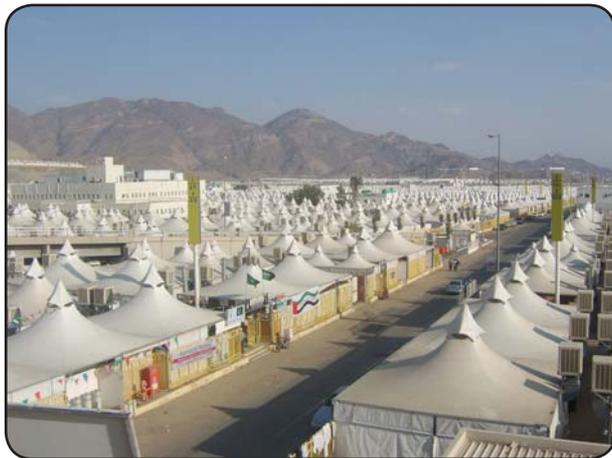


❁ **Muzdalifah:** It is the place between Arafat and Mina and where the stones to be thrown on the devil on the day of eid are picked up.

Allah the Exalted says:

“Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument...”

(Surah al-Baqara (The Cow), 2:198)



❁ **Mina:** It is the place where people sacrifice and stone the devil. H.E. Abraham took his son Ishmael to sacrifice to Mina.

Every stone we throw is a symbol of the struggle that we have with Satan all throughout our lives.

❁ **Safa and Marwa:** These are two small hills 200 meters southeast of the Kaaba. These hills are within the Masjid Al Haram and the distance between them is about 350 meters.

Allah the Exalted says:

“Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, there is no sin in this.”

(Surah al-Baqara (The Cow), 2:158)



To All The Roads You Pass

Take our greetings,
To all the roads you pass.
Take our greetings,
To the tongues who say God and friend.

To the holy Hijaz desert,
To the evergreen rose of God,
To that flood of believers,
Take our greetings.

Those who enter the garden of friends,
Do not fall into the snare of disbelief,
Take our greetings to
The Holy Mountain of Light.

To the showering light of God,
To Marwa and Safa
To Muhammad Mustafa,
Take our greetings.

Begging to our Lord,
Pray for us,
To our magnificent Kaaba
Take our greetings.

Whoever turns to Allah,
Reaches the illuminated morning,
To the family of the Messenger of
Allah, Take our greetings.

You who dress up in ihram,
Without touching the forbidden,
Take our greetings,
To the Noble Companions.

Mecca and Medina are
Two unmatched treasures,
Take our greetings to
The four rightful caliphs.

To the roasting open head,
To the kissed black stone,
To the tear drops flowing from the eye,
Take our greetings.

To the Muslim saying takbir,
To all the sacrifices,
To all the believers,
Take our greetings.

Enough is enough Cemal,
There is no good in too much talk,
To each of the pilgrims,
Take our greetings.

Cemal Oğuz ÖCAL

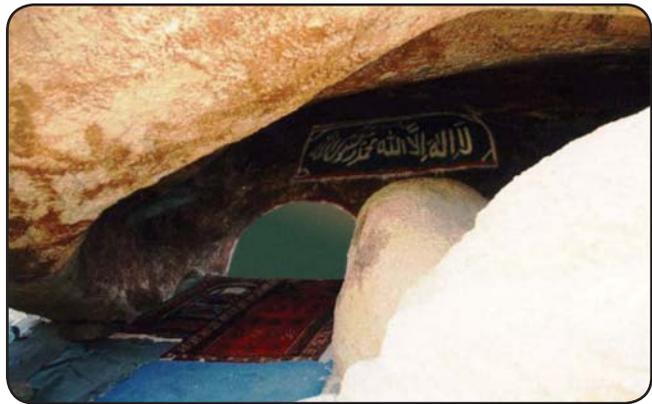
THE PLACES TO VISIT IN MECCA AND MEDINA

A. PLACES TO VISIT IN MECCA

❁ **The cave of Hira:** This is a cave in the mountain of Light near Mecca. The first revelation, which starts with the command "Read!" which came to our Prophet here.

❁ **The cave of Sawr:** The cave where our master the Prophet hid for three days during the migration from Mecca to Medina.

✎ The Meccan pagans had come to the entrance of the Sawr cave but could not have seen our Prophet and his travel companion H.E. Abu Bekre. This is because a spider wove its web and a dove had its nest in the entrance of the cave. The pagans who saw this did not enter the cave and returned.



THE VISITING PLACES IN MEDINA THE ILLUMINATED

Medina is the holy city our master the Prophet migrated to and lived in until he passed away. Because this city is honored by the coming of our master the Prophet, it is called Medina-i Munawwara, which means the enlightened city/the illuminated city.

✎ When the Meccan pagans planned on killing our master the Prophet, the people of Medina opened their hearts and doors to our Prophet and his friends by happily singing "The Moon Rose over us." They considered it an honor to help the Meccan Muslims and our master the Prophet. For this reason, Medina is called "The Land of Migration" and the

Our beloved Prophet says:

"Whosoever comes to visit me with no other thought in his heart except visiting me will have deserved my intercession in the Day of Judgment."

(Taberani, Ewsad, V/275, 452)

celebrated people who helped our Prophet are called "Ansar" (helpers).

✎ During the trip to Medina, we recite a lot the peace and blessings to our Prophet. When we see the Green Dome we increase these recitation. We try to feel the longing for our Prophet with sorrowful and tearful eyes. We walk

in the streets remembering the altruism of Al Ansar. We visit the places our Prophet and his friends lived in.

✿ **Masjid Al Nabawi:** This is the first masjid that our master the Prophet had people build after coming to Medina Al Munawwara. He had personally worked during the construction of this masjid; he carried adobe bricks on his holy shoulders.

✍ Our Prophet led the prayers of the Noble Companions in this masjid for ten years. The companions had been trained in this masjid with the educational conversations of the Prophet and became stars that will show the way to humanity until the Day of Judgment.

✿ **Rawza-i Mutahhara:** This is the place of our master the Prophet's grave. It is under the green dome in the Masjid al Nabawi.

There are also the graves of H.E. Abu Bekr and H.E. Omar next to the graves of our master the Prophet.

✍ When we visit the grave of our master the Prophet, we behave as if we were visiting him when he was alive. We enter from the door of Masjid Al Nabawi quietly and respectfully. We approach Rawza-i Mutahhara and by reciting peace and blessings to our Prophet we greet him. We complete our visit by greeting H.E. Abu Bekre and H.E. Omar.



Our beloved Prophet says:

"Except the prayer in Kaaba, the prayer performed in this mosque is better than one thousand prayers in other mosques."

(Muslim, Hajj, 94)



Our beloved Prophet says:

"Whosoever visits me after my death is as if they visited me in my life."

(Bayhaki, Shuabul Iman, VI, 48)



❁ **Jannat Al Baki:** This is the graveyard in the east side of Masjid Al Nabawi. The graves of thousands of our master's the companions, who had the bliss of seeing our Prophet, who were present in his conversations, and who persisted in all kinds of selfless acts for Islam, are here. Also, graves of some of the prominent names of Islam who are also from the lineage of the Prophet as well as Prophet's wives and daughters are here. Our Prophet used to frequently visit the Baki Graveyard and pray for the Muslims there.



Other places that can be visited in Medina are the following:



The Kuba Masjid of our Prophet, which was built during his migration from Mecca to Medina.

The cemetery of the Companions who were martyred in the Battle of Uhud.



Seven Masjids, which were built where the headquarters of the Battle of Trench was and where groups used to pray.

The Kibleteyn Masjid (the masjid of two prayer directions), where the direction of prayer was changed from Masjid Al Aqsa to Kaaba.



THE OBLIGATORY ACTS OF HAJJ

During the Hajj

it is one of the pillars to 😊😊

- * Dress up in ihram (white seamless clothes)
- * To stop for a while (waqfah) in Arafat
- * To circumambulate (tawaf) the Kaaba.
- * To walk fast between the hills of Safa and Marwa (performing the sa'y).

The Duties in The Hajj Worship

There are some basic duties that we have to fulfill in our Hajj worship. These are ihram, tawaf, sa'y, waqfa, stoning the devil, sacrificing, and shaving the head or cutting some hair, and they are explained below.

1. Ihram

 For a person who intended to perform Hajj, ihram is to stay away from certain things that he can do in normal times, such as wearing sewn clothes.

When entering ihram, men cover their body with a seamless white cloth made up of two pieces. This cloth is called "ihram dress."

For women's ihram there is no special dress. They can use as ihram any dress that counts as hijab.

After we made intention and entered into ihram, we must be careful to stay away from the prohibitions of the state of ihram.

We all feel like we have worn shrouds. We should be ready for death at any moment.

We all have dressed in the same ihram because we are all equals in the eyes of Allah.



 There are borders around Mecca that are called "Mikat." Those who come for Hajj enter into ihram in these borders after making intention.

 The mikat borders shown by our Prophet are five places called, Dhulhulaifa, Juhfah, Zatu Irk, Qarnul Menazil, and Yalamalam. Muslims who come with the intention of Hajj or Umrah must pass these borders with ihram.

Just as Allah the Exalted has determined the borders of mikat (where ihram and certain prohibitions start) He has also determined the borders of halal (permissible) and haram (prohibited).

Just as we pay attention to the borders of mikat, we should pay attention to these borders as well. Being content with halals, we should stay away from the prohibited.

Some behaviors prohibited for the person with ihram.



Sexual activity,
☹



Cutting nails,
☹



Shaving,
☹



Cutting or picking the plants in or around Mecca, or hunting,
☹



Putting on perfumes,
☹



Wearing sewn clothes,
☹

 If one does any of the behaviors that are forbidden to someone with ihram, as a punishment, he needs to give sadaqah to six poor people or sacrifice an animal. Or he has to fast for three days.

2. Tawaf

 Circumambulating the Kaaba seven times is called "tawaf."

 Each circumambulation is called "shawt."

The planets turning around the sun, the electrons turning around the nucleus, and the angels turning around the Throne all fulfill Allah's command to worship Him. We also remember Allah by circumambulating the Kaaba.



3. Sa'y

✍ "Sa'y" is going between the hills of Safa and Marwa seven times during Hajj or Umrah (the lesser pilgrimage). Sa'y starts at Safa and ends at Marwa, and it consists of going four times and coming back three times.



H.E. Hagar spent a lot of effort between Safa and Marwa and found the Zamzam water near the feet of H.E. Ishmael. We also spend effort for the sake of Allah, and expect our reward only from him.



4. Waqf

✍ One of the mandatory acts of Hajj, Waqf, is to be within the borders of Arafata in ihram between noon and sunset on the Day of Arafata. This is also called Waqfat Arafata.



On the Day of Judgment we will rise up from our graves and gather in the place of Mahsber.¹ In Arafata we live the Day of Judgment.

We cry in front of Allah and beg for forgiveness with all our sincerity.



¹ Translator's note: The vast and crowded gathering place on the Day of Judgment.

✍ After the waqf in Arafata the pilgrims go to Muzdalifa. The night is spent there. Pebbles are collected for the Stoning of the Devil ritual. One prays for a short while after the Morning Prayer. This is called **the Muzdalifa Waqf**.

Our heart cleaned with repentance and tears becomes exuberant with the remembrance of Allah. With these feelings we collect pebbles in Muzdalifa in order to stone the Satan who tries to deviate us from the path of Allah. We recall Allah and gain the consciousness of obeying His commands.



5. Stoning of the devil

During the festivity of Eid Al Adha (Sacrifice Festivity, 4 days), pebbles are thrown at the three posts representing the devil, seven pebbles each: one small, one mid-size, and one big. On the day of Eid, seven pebbles are thrown at the big one. On each of the following three days, twenty-one pebbles are thrown each day, seven pebbles at each of the three stations.



6. To sacrifice in Hajj

It is sunnah for the pilgrims to sacrifice for thanks prior to exiting the state of ihram.



7. Shaving and Exiting Ihram

It is necessary to shave the head or have a haircut to exit the state of ihram. Men shave their hair or have it shortened. Women, on the other hand, have a little bit cut off from the edges of their hair.

After this haircut, certain prohibitions such as not putting on nice perfumes end.



We declare war on our biggest enemy Satan by stoning it. Thus, we promise that we will stay away from Satan going forward and will not obey its desires.



In Mina, H.E. Abraham was about to sacrifice his son H.E. Ishmael. This is because that was the order of Allah to them, and they obeyed Allah's command without hesitation. Allah, in turn, was pleased by their behavior and had sent a ram instead of H.E. Ishmael.

We also obey Allah and conduct our pilgrimage. At this time, we sacrifice to show our thanks to Allah who entrusted us with our life and property.



Our spiritual training that we started with ihram ended with shaving. From this point on, our duty is to keep the good manners we gained during hajj throughout our lives.



HOW DO WE PERFORM THE HAJJ (PILGRIMAGE)?

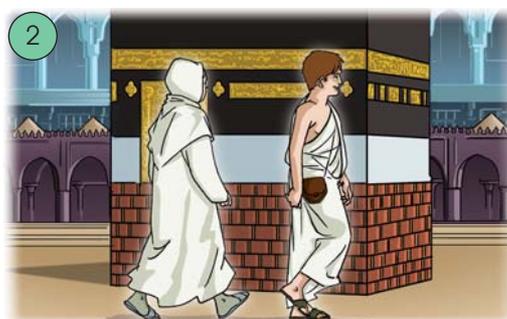
Hajj can be performed in three types. We will explain the type known as the Hajj al Tamattu. In the Hajj al Tamattu, Hajj is performed thus:



✿ We enter into the state of ihram in Mikat (the border area) and make intention.

✎ Before entering ihram we clean our hair, nails, and body and make ghusl (ritual bath, full-ablution) or ablution for prayer.

✎ After making intention we recite the talbiya (a special supplication) and pray.



✿ When we arrive at Mecca, we circumambulate the Kaaba (tawaf).

✎ After the circumambulation we pray the tawaf prayer for two rakahs.

TALBIYA

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

"Labbaik Allahumma Labbaik. Labbaik, La Shareek Laka, Labbaik. Innal Hamdah, Wan Nematah, Laka wal Mulk, La Shareek Laka"

"O my Lord, here I am at Your service, here I am. There is no partner with You, here I am. Truly the praise and the provisions are Yours, and so is the dominion and sovereignty. There is no partner with You."



✿ We perform the sa'y between Safa and Marwa.

4

✿ We exit ihram by shortening our hair or completely shaving. Then we dress up with our daily clothes. Until the day of Arafa, we circumambulate the Kaaba, pray, and busy ourselves with worship.

5

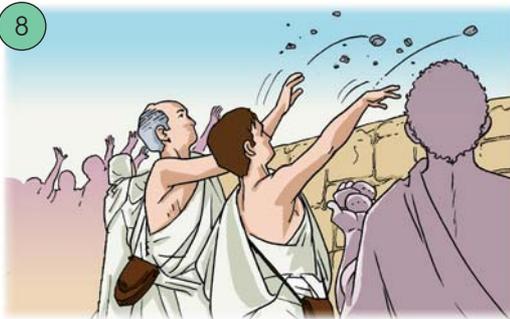
✿ Before going to Arafat, we make intention for Hajj wherever we are and enter into ihram again.



6 On the day of Arafat, we go to Arafat and perform the waqf,



7 In the day of Arafat, after sunset we go to Muzdalifa and spend the night there.



8 We stone the Satan in Mina.



9 We sacrifice in Mina. It is sunnah to perform this.



10 We shave and exit ihram. Because we are out of ihram we can wear our daily clothes.



11 We go to Kaaba and we perform one of the pillars of Hajj, the circumambulation of the visit.

12 We perform the sa'y of Hajj between Safa and Marwa.

13 We stone the Satan in the second, third, and fourth days of Eid.

When we are leaving Mecca, we perform the farewell circumambulation.

UMRAH

- ✍ Umrah is performing tawaf and sa'y in ihram and then shave and exit ihram.
- 📖 Since some of the things in Hajj are also performed in Umrah, it is also called "The Lesser Pilgrimage (Hajj)."
- 😊 It is sunnah (tradition of the Prophet) to go to Umrah once in a lifetime for those who can afford it.
- ✍ There is no specific time for Umrah. We can perform Umrah on any day of the year. However, it is discouraged to perform Umrah during the days of Hajj, that is, between the 9th and 13th days of the Islamic lunar month of Zulhijja, which are the days of Arafa and Eid Al Adha.

How do we perform umrah?

- ◆ We make intention to perform umrah in the Mikat location and enter into ihram.
- ◆ We circumambulate the Kaaba (tawaf).
- ◆ After tawaf, we pray two units of prayer.
- ◆ We perform Sa'y between Safa and Marwa.
- ◆ After sa'y we have a haircut or shave it all and exit ihram.

Thus, we complete umrah.

Allah the Exalted says :

"And complete the Hajj or 'umrah in the service of Allah..."

(Surah al-Baqara (The Cow), 2:196)

Our beloved Prophet says:

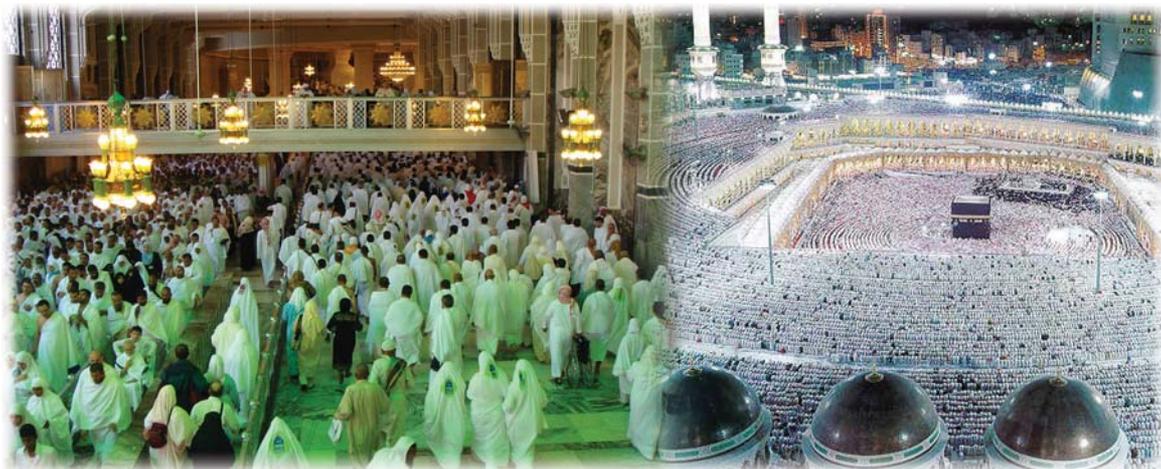
"The worship of umrah is expiation for sins until the next umrah."

(Bukhârî, Omra 1)

Our beloved Prophet says:

"A 'umrah performed in the month of Ramadan is equivalent in reward to that of Hajj."

(Ibn Maja, Menasik, 45)





WHAT DID YOU BRING FROM HAJJ AS A GIFT?

Muhammad Iqbal, the spiritual architect of Pakistan asked a question to those who returned from Medina, which displayed the heart of a Muslim.

“You have visited the Noble Mecca and the Enlightened Medina! What kind of spiritual gifts from Medina did you fill your hearts with? Material gifts that you have brought such as hats, prayer beads, and prayer rugs will get old, fade away and be used up. Did you bring the

spiritual gifts of Medina that do not fade away and give life to hearts? Is the righteousness and submission of H.E. Abu Bakir; the justice of H.E. Omar; the good manners and generosity of H.E. Uthman; and the courage and jihad of H.E. Ali among the gifts that you have brought? Would you be able to give the fervor of the era of the Prophet from your hearts to the Islamic World that is currently facing with many difficulties and pain?”

THE HAJJ OF OUR MASTER THE PROPHET

The Farewell Hajj (Muslim Calendar Zulhijja 10/ The Gregorian calendar March 10)

Our Master the Prophet made Hajj only once in his life and showed his followers how to perform Hajj. In this Hajj, which took place in the 10th year of the migration from Mecca to Medina, he gave speeches to his followers in different places such as Arafa, Muzdalifa, and Mina. He announced the universal message of Islam to the whole world with these sermons that are mainly about human rights and very important in history. In his speeches, he said farewell to his Noble Companions by saying: "O people! Listen well what I have to say. I do not know if we will meet again here after this year." For this reason, his Hajj came to be known as the "Farewell Hajj" and his sermon given at that time are called the "farewell sermon."

Our Master the Prophet fulfilled the Farewell Hajj as follows:

Our Master the Prophet had started for the preparations for Hajj in Medina in (lunar month) Zul Qada of the 10th year of the migration from Mecca to Medina. He announced to other Muslims to get ready for Hajj as well. Upon this, Muslims who wanted to go to Hajj with our master the Prophet came from all over the Arabian peninsula to Medina and joined the Hajj caravan.

Our Master the Prophet and his friends performed two units of prayer when they have arrived at the mikat border and after entering into ihram they started to recite the talbiya. Our beloved Prophet was expressing that he came to Hajj for the sake of Allah by saying "Labbayk," at your service, O Lord!, and as he said "Labbayk", the same voices were being heard from everywhere.

A magnificent crowd, adding up to more than one hundred thousand with those who joined on the way arrived at Mecca in ten days. It was the 14th of Zulhijja. The messenger of Allah was moving forward in the flood of people, and

O people!

Just as these days of yours are holy days, these months of yours are holy months, these lands of yours are holy lands, until you reach your Lord your lives and property are holy and prohibited to one another.

From his farewell speech

O people!

Be careful of the rights of woman. Be fearful of Allah about this issue. Women are entrusted to you by Allah. As you have rights over them, they have rights over you as well.

From his farewell speech

the crying of "Allah-u Akbar" was resounding in the sky.

The first thing that our Prophet had done in Mecca was to circumambulate the Kaaba (tawaf). After the tawaf, he performed a two-unit prayer in the Station of Abraham. He did the sa'y between the Marwa and Safa.

He stayed in Mecca for a couple of days. He went to Mina on the 8th of Zulhijja.

The next day, on the day of Arafa, he went to Arafa from Mina after the sunrise. In the afternoon, he got out of his tent and rode on his camel named Kusva. He came to the middle of the Arafa valley. He addressed all humanity there. That day, the number of people who listened to the farewell speech was one hundred and twenty four thousand. In this speech, our Prophet did not address the Muslims only but humanity in its entirety. He

touched upon many very important issues that enlightened mankind.

He prayed the Noon and Afternoon Prayers in combination at the time of Noon Prayer at the Arafa. Right after sundown, he went to Muzdalifa from Arafa. In Muzdalifa, he prayed the Evening and Night Prayers together at the Night Prayer time. He stayed in Muzdalifa that night.

In the first day of Eid Al Adha, he headed towards Mina before sunrise after performing the Morning (Dawn) Prayer. He Stoned the devil at Mina. He sacrificed and by shaving his hair exited the state of ihram.

He completed the process of Stoning of the devil during the other days of the Eid Al Adha by going to Mina.

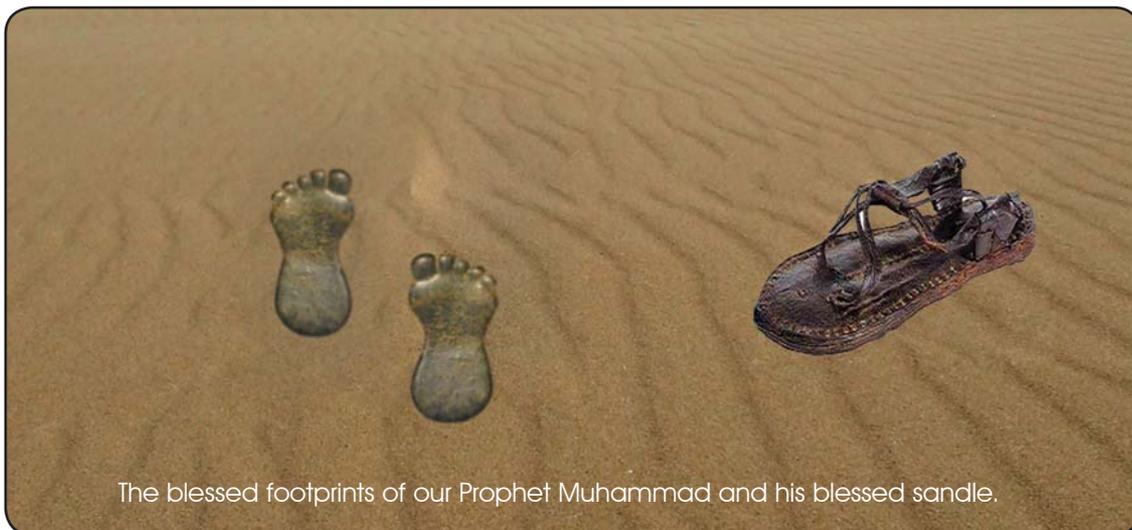
O people!

Your Lord is one and your father is one. All of you are from Adam. And Adam is from earth (soil). The most advantageous and valued in the eyes of Allah is the one who fears Him the most and hates disobeying His commands. Know this well: there is no superiority of Arab over non-Arab nor of non-Arab over Arab; of white over black; and of black over white. The superiority is only with Taqwa (piety). Did I deliver the message, perform my duty? O Allah Be my witness!

He returned from Mecca to Medina on the fourth day of Eid after completing the farewell circumambulation of Kaaba. Thus did our Master the Prophet teach how to perform Hajj to Muslims as he performed it himself.

From the farewell Sermon of Prophet Muhammad





The blessed footprints of our Prophet Muhammad and his blessed sandal.

IF ONLY I FIND YOUR TRACE BY SEARCHING AND SEARCHING

*If only I found your trace by searching and searching
If only I rubbed my face on the dust of your trace
If only Allah makes it possible that I see your face
O Mubammad my soul longs for you*

*If only there were a holy expedition and I would go,
I walk the sands on the roads to Kaaba,
Only if I can see your beautiful face once in a dream,
O Mubammad my soul longs for you*

*Ali and Hassan, Hussein are there
Their love is in the hearts, their love is in the souls,
Tomorrow on the Day of Judgment in the Court of God,
O Mubammad my soul longs for you*

*Yunus praises you in tongues,
In tongues, in tongues always in hearts,
Searching and searching in foreign lands,
O Mubammad my soul longs for you.*

Yunus Emre

QUESTIONS



Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Hajj is to visit the Kaaba and the holy places in the surrounding area on certain days of the year by entering ihram with the intention of worshipping. RIGHT WRONG
2. The masjid established in the wide area around the Kaaba is called "Masjid Al Haram" or "Haram Al Sharif." RIGHT WRONG
3. Circumambulating the Kaaba seven times is called sa'y. RIGHT WRONG
4. Circumambulating the Kaaba seven times is called tawaf. RIGHT WRONG
5. The ihram dress in Hajj tells us the insignificance of the ranks and positions in the world and that everyone is equal in the sight of Allah. RIGHT WRONG
6. The Waqf al Arafah reminds us the gathering in the place of Mahsher of communities after rising up from the graves. RIGHT WRONG
7. The border that cannot be crossed without the ihram dress in Hajj is called the border of mikat. RIGHT WRONG
8. Masjid Al Nabawi is in the Enlightened city of Medina. RIGHT WRONG

Let's Test Ourselves

1. **Which one is the first temple built on earth?**
 - a) Masjid Al Nabawi
 - b) Masjid Al Aqsa
 - c) Kaaba
 - d) Masjid Quba
2. **Which one of the acts below is among the obligatory acts of Hajj?**
 - a) Circumambulating the Kaaba
 - b) Performing waqf at Muzdalifa
 - c) Stoning the Satan
 - d) Visiting the grave of H.E. Prophet (upon him blessings and peace)
3. **Which one of the acts below is not prohibited in the state of ihram?**
 - a) Putting on perfume
 - b) Shaving
 - c) Sleeping
 - d) Cutting the nails
4. **When is an umrah's reward equivalent to that of Hajj?**
 - a) During Eid Al Adha
 - b) During Ramadan
 - c) During the Islamic lunar month of Muharram
 - d) In hot weather

5. What is circumambulating the Kaaba seven times called?
- a) Waqf b) Ihram
c) Sa'y d) Tawaf
6. Which one of the below is not among the obligatory acts (fardhs) of Hajj?
- a) Ihram
b) Circumambulating the Kaaba
c) Waqf at Muzdalifa
d) Waqf at Arafa
7. What is the Hajj that our Prophet performed called?
- a) The obligatory Hajj
b) The farewell Hajj
c) The Great Hajj
d) The Farewell Sermon
8. What is the worship that is performed outside the hajj season consists of circumambulating the Kaaba in ihram and performing sa'y between Safa and Marwa called?
- a) Umrah b) Hajj
c) Tawaf d) Ihram
9. Which of the states mentioned below is not necessary for Hajj to be mandatory for someone?
- a) Being a Muslim
b) Being sane and having reached the age of puberty
c) Having the freedom to travel
d) Being older than forty.
10. What is the place in Medina where our Prophet's holy grave is located called?
- a) Rawza-i Mutahhara
b) Kaaba-i Muazzama
c) Masjid Al Aqsa
d) Hajar-i Muallaqa

Fill in the blanks with the words in the parenthesis.

(Zamzam / sinless / in my life / ihram /the Station of Abraham / Kaaba-i Muazzama / Mina)

1. The location of the stone, which H.E. Abraham used as a ladder when building the Kaaba or the stone that, he stepped on when calling people to Hajj is called
2. The location that H.E. Abraham took H.E. Ishmael to sacrifice is called Sacrifices are made here.
3. The holy water that springs in the Masjid Al Haram and around Kaaba is called
4. The that we have to wear during Hajj tells us the insignificance of worldly ranks and positions and that everyone is equal in the eyes of Allah.
5. Muslims who circumambulate the holy building worship God Almighty just like the planets orbiting around the sun or electrons orbiting around the nucleus.
6. Our Prophet said: "Anyone who visits me after my death is like he visited me"
7. A person who performs the Hajj without swearing and committing major sins returns home as in the day he was born from his mother.



THE SYMBOL OF OUR SUBMISSION TO ALLAH

SACRIFICE

- ❁ *The Definition of Sacrifice*
- ❁ *The Benefits of Sacrifice*
- ❁ *Rulings about Sacrifice*

- ❁ *Vowed sacrifice*
- ❁ *Our Prophet and Sacrifice*



THE TEST OF FRIENDSHIP

One night H.E. Abraham saw in his dream that he was sacrificing his son Ishmael. When he saw the same dream one night after another, he realized that this was a revelation being sent to him in dream. Allah was asking him to sacrifice his son.

Allah the Exalted had granted H.E. Abraham a child late in life. Now, He was asking him to sacrifice his much beloved son who grew up to the age of puberty. Indeed, this was a heavy test of friendship for H.E. Abraham who had the title "Friend of Allah." The next morning Prophet Abraham took his son Ishmael and started to go from Mecca to Mina. When he saw Mina he started to slowly tell his dream to Ishmael. He stated that they were being tested severely by Allah and said to him:

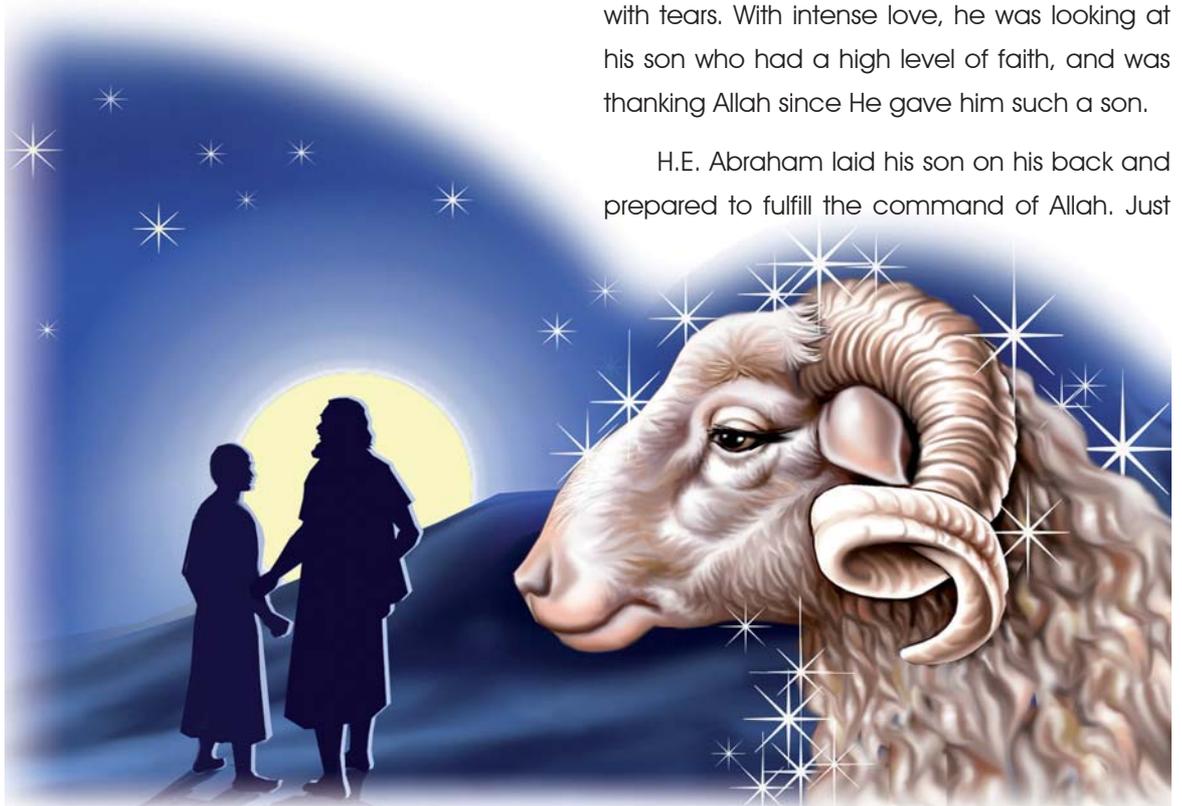
"O my son! I see in vision that I offer you in sacrifice: Now see what is your view!" (Surah Saffat (Those Who Set The Ranks), 37: 102-107)

H.E. Ishmael, who was listening to his father, showed no signs of fear and worry. Isn't Allah the one who gives and takes back life? The owner of life, Allah, was now asking back from the life that He had given. Thinking of all this, H.E. Ishmael stated his complete submission and trust that he would obey the command of Allah and responded:

- O my father! Do as you are commanded: you will find me, if Allah so wills one practicing Patience and Constancy!" (Surah Saffat (Those Who Set The Ranks), 37: 102-107)

This response from his son both pleased and touched H.E. Abraham. His eyes were filled with tears. With intense love, he was looking at his son who had a high level of faith, and was thanking Allah since He gave him such a son.

H.E. Abraham laid his son on his back and prepared to fulfill the command of Allah. Just



when he said "in the name of God (bismillah)" to put on the knife, he heard a voice. Allah the Exalted was commanding as follows:

"O Abraham! "You have already fulfilled the vision!" - thus indeed do We reward those who do right. For this was obviously a trial- And We ransomed him with a momentous sacrifice..." (Surah Saffat (Those Who Set The Ranks), 37: 102-107)

Meanwhile, Gabriel (p.u.h.) had brought a ram by the order of Allah. H.E. Abraham raised his son from the ground with tears. He hugged and embraced him. He praised the Exalted

Lord, who granted his son once again to him. Then, he sacrificed the ram that Gabriel had brought.

With this incident, Allah the Exalted demonstrated to angels and all humanity the loyalty and patience of Prophet Abraham and his family to Himself. H.E. Abraham and H.E. Ishmael had obeyed Allah's command with no hesitation and they gained a high station from this heavy test.



WHAT IS SACRIFICE?

What is sacrifice?

 The worship that is performed by slaughtering certain animals during the days of Eid Al Adha is called "**sacrifice**."

 Sacrificing is an emphasized tradition of our Prophet (sunnah al-muakkadah).

 The worship of sacrifice had existed before Islam. Abraham (p.u.h.) sacrificed the ram sent by Allah instead of his son Ishmael. Since H.E. Abraham, all the prophets performed this worship and taught it to their followers.

 Our Prophet personally taught us when and how to perform this worship. Performance by someone who is required to sacrifice of other worship such as giving sadaqah, pray etc. instead is invalid.

When is the time to sacrifice?

One can sacrifice on the first, second and third days of Eid Al Adha. Sacrifice cannot be performed after the sunset of the third day.

Allah the Exalted says:

"Therefore to your Lord turn in Prayer and Sacrifice."

(Surah Kawthar (Abundance), 108:2)

Allah the Exalted says:

"To every people did We appointed rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)."

(Surah Hajj (pilgrimage), 22: 34)

Our Prophet says:

"If someone has the resources to sacrifice but does not do so, let him not approach our masjids."

(Ibn Maja, Adahi, 2)





BENEFITS OF SACRIFICE

SACRIFICE



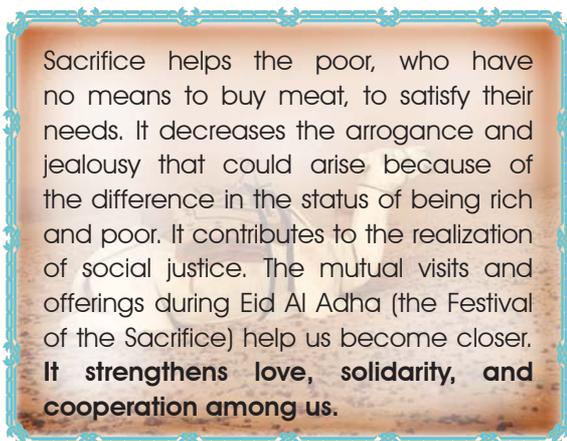
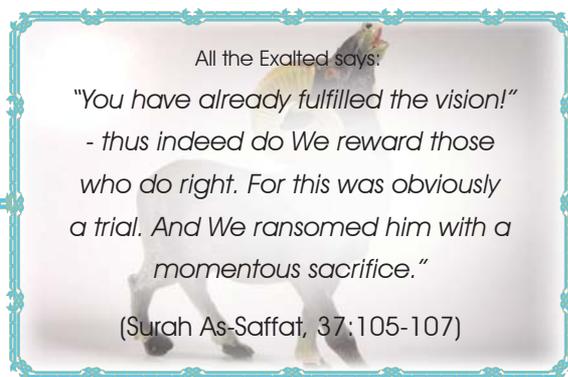
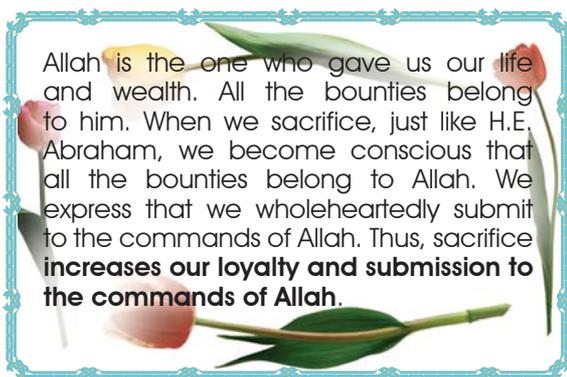
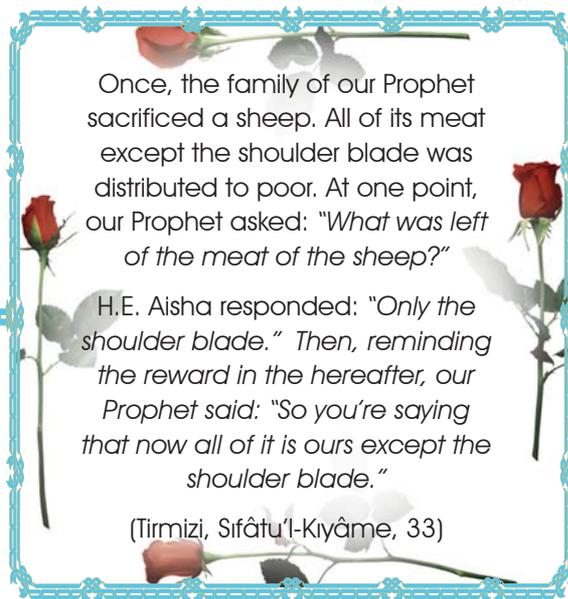
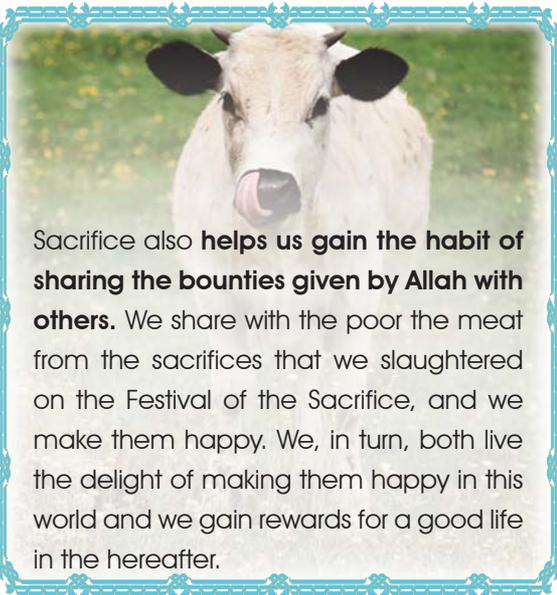
- * Gets us closer to Allah.
- * Increases our loyalty and submission to Allah's commands.
- * Helps us gain the habit of sharing with others the bounties given to us by Allah.
- * Strengthens the love, solidarity, and cooperation among us.

Allah the Exalted loves those who obey his orders with peace of heart. He is content with people who worship him. We also fulfill the command of Allah by sacrificing. Our act pleases Allah. **It gets us closer to Allah** and increases our value in His exalted sight.

Our beloved Prophet says:

"The most virtuous worship for the Son of Adam in the Day of Festival of the Sacrifice to get close to Allah is to sacrifice. Even before the blood of the sacrifice reaches the ground, the person who sacrifices reaches a high rank in the sight of Allah. For this reason, slaughter your sacrifices with peace of heart."

(Tirmizi, Adahi, 1)





Who can perform animal sacrifice?

Sacrifice is sunnah al-muakkadah to sacrifice

for every Muslim



- * Who is mentally healthy
- * Who reached the age of puberty
- * Who lives in the area (not a traveler)
- * Who is considered to own a zakat-payable minimum
- * Who is not performing the Hajj

Animals that can be Sacrificed

- ✓ From the small-headed domestic animals, sheep and goat;
- ✓ From the bovines, cattle and camel can be sacrificed.



A sheep that is one year old



is sacrificed for one person.



A goat that is one year old



is sacrificed for one person.



A head of cattle that is two years old



is sacrificed for one to seven persons.



A camel that is five years old



is sacrificed for one person.

Animals to be sacrificed

- ✓ Should be healthy,
- ✓ And there should not be defects to prevent them from being accepted as sacrifice, such as blindness or not having most of their teeth.

HOW DOES ONE SACRIFICE?

- The animal to be sacrificed is brought to the place of slaughter without hurting the animal.
- The animal is laid down towards the direction of Kaaba (Kiblah) and its feet are tied.
- Then tashrik takbir is recited.
- The animal is sacrificed by saying "Bismillahi Allahu Akbar."

While slaughtering the sacrifice, it is the tradition of the Prophet (sunnah) to recite

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ الْعَالَمِينَ

"Innah salaati ve nusuki ve mahyaye ve memati lillahi rabbi'l-alemin"

"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds..."

(Surah An'am (Cattle), 6:162)

Tashrik takbir

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

"Allahu Akbar Allahu Akbar, Lailahe illallahu wallahu Akbar, Allahu Akbar walillahul hamd."

"God is the greatest, God is the greatest. There is no deity other than God. God is the greatest, God is the greatest. All praises are due to God."

✎ It is more appropriate for the owner to slaughter the sacrifice. Those who cannot do it themselves can assign as deputy an eligible Muslim to sacrifice. Under these

circumstances, it is more rewarding that the owner is also with the sacrifice and supplicates during the sacrifice.





To what should one pay attention during the slaughtering of the sacrifice?



- ❖ The sacrifice should be performed by experts,
- ❖ One should be merciful towards the sacrifice animal,
- ❖ If possible, the eyes of the animal should be covered and three of its four feet be tied
- ❖ One should use a sharp knife
- ❖ The environment should be kept clean during the sacrifice.

How does one share and distribute the meat of the sacrifice?

- ✿ In general, the meat from the sacrifice is divided into three.
 - One part is distributed to the poor.
 - One part is offered to relatives, neighbors, and guests.
 - One part is left to the household.
 - It cannot be sold.
- ✍ The person who sacrifices, if they so prefer, can distribute all of its meat to the poor.

What does one do with the skin of the sacrifice?

- 😊 The skin of the sacrifice can be given as sadaqah to those zakat can be given.
- 😊 It can be given to places like mosque, school and charities.
- ☹ Giving it to places that our religion does not find appropriate is not permissible.
- ☹ It cannot be sold.

VOWED SACRIFICE 😊😊

✍ The vowed sacrifice is the sacrificed that we promised for the sake of Allah.

It is obligatory to perform this sacrifice.

There are two types of vowed sacrifices:

1. Vowed sacrifice that is offered upon a condition

➡ If we say, "if my father's illness is cured, I will sacrifice" then when our father gets well, it is obligatory that we sacrifice.

2. Vowed sacrifice that does not depend on a condition

➡ If we say, "for the sake of Allah, I will sacrifice," then starting from the moment we say that, it is obligatory (fardh) that we sacrifice.

Which animals can be slaughtered as the vowed sacrifice?

✓ Animals such as sheep, goat, cattle, and camel can be slaughtered as vowed sacrifice.

⊗ Animals such as chicken, rooster cannot be accepted as sacrifice nor can be slaughtered as vowed sacrifice.

How is the meat of the vowed sacrifice distributed?

✓ All of the slaughtered vowed sacrifice should be distributed to poor.

⊗ The person who vowed cannot eat from the meat of the vowed sacrifice.

⊗ The spouse, father, mother, grandfather, grandmother, children, and grandchildren of the person who vowed also

cannot eat from the meat of the sacrifice.

They cannot utilize its parts such as its skin or intestines. Otherwise, they must donate to poor the worth of the parts that they utilized.

AQIQAH SACRIFICE (AT BIRTH) 😊

✍ Aqiqah is the sacrifice slaughtered to thank Allah the Exalted for a newborn.

😊 L'offrande d'aqîqa est une sunna.

📖 Aqiqah sacrifice can be slaughtered any time between birth and puberty. However, it is more virtuous to perform it on the newborn's seventh day.

✓ Animals such as sheep, goat, cattle, and camel can be slaughtered as Aqiqah sacrifice.

✓ The owner and his relatives can eat from the meat of the Aqiqah sacrifice.

OUR MASTER THE PROPHET AND SACRIFICE



Our master the Prophet used to attach high importance to sacrificing. After the migration to Medina, he sacrificed every year. He also recommended this to his Companions. "On an Eid Al Adha day, no servant of Allah can do anything better to get closer to his Lord than sacrificing." He used to slaughter his sacrifice with peace of mind.

The Messenger of Allah (peace and blessings be upon him) sacrificed the first time in the second year of the migration (Hijra). That year, on the day of Eid Al Adha (Festival of the Sacrifice), he went with Muslims to the place of prayer, which was an open and wide square. After the prayer he gave a sermon. In this sermon, he ordered the Muslims to sacrifice. He, in turn, sacrificed two times, one on behalf of himself, another on behalf of his nation by saying "O Allah! This ram is on behalf of those from my nation

who can't sacrifice." Once the animals were laid to the ground he slaughtered them saying:

"I turn my face towards the Creator of heavens and earth. I am not one of those who associate partners with Allah. My prayers, my servanthood, my worship, my life, and my death are for Allah, the Lord of the Universes, with none equal to or like him."

(Tirmizi, Adahi, 22)

Our beloved Prophet used to command to behave well towards all Allah's creation. He used to be displeased with tough and merciless behavior or tormenting the sacrificial animals.

Our beloved Prophet says:

"Allah the Exalted has commanded to behave compassionately to all beings. So, if you have to kill a living being, kill it without tormenting. When you slaughter an animal, slaughter them well, without tormenting them. The person who will do that should sharpen the knife well and not cause pain for the animal."

(Muslim, Sayd, 57)

Once, our master the prophet saw a man slaughtering a sheep. The person was trying to sharpen his knife after laying down the sheep. Our master the Messenger of Allah who was displeased with this heartless and cold behavior warned him as follows: "Do you want to kill the animal many times? Wouldn't it be better if you had sharpened the knife before you laid it down."

(Hakim, Mustadrak IV, 231, 233)

QUESTIONS



Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Sacrifice is performed to get closer to Allah the Exalted and for his consent. RIGHT WRONG
2. Every Muslim must sacrifice once in a lifetime. RIGHT WRONG
3. Sheep and goats can be sacrificed for one person and cattle and camels can be for one to seven persons. RIGHT WRONG
4. The person who slaughters a vowed sacrifice, his parents, his children and grandchildren cannot eat from the vowed sacrifice. RIGHT WRONG
5. All of the meat of a sacrifice must be given to the poor. RIGHT WRONG

Let's Test Ourselves

1. **What is the ruling on sacrificing during the Festival of the Sacrifice (Eid Al Adha)?**
 - a) Fardh
 - b) Sunnah
 - c) Wajib
 - d) Mubah
2. **Who are the prophets that were tested regarding the sacrifice?**
 - a) H.E. Abraham – H.E. Isaac
 - b) H.E. Dawud – H.E. Solomon
 - c) H.E. Jacob – H.E. Joseph
 - d) H.E. Abraham – H.E. Ishmael
3. **Which one of the conditions listed below is not mandatory to be able to sacrifice?**
 - a) Being a Muslim
 - b) Being mentally healthy and having reached the age of puberty
 - c) Being healthy
 - d) Having wealth at least as much as the Islamic zakat-payable minimum (nisab)
4. **Which one of the types mentioned below is the sacrifice offered when a child is born?**
 - a) Aqiqah Sacrifice
 - b) Vowed Sacrifice
 - c) Wajib Sacrifice
 - d) Hedy Sacrifice
5. **Which one of the benefits listed below is not among the benefits of the worship of sacrificing?**
 - a) Gets us closer to Allah.
 - b) Makes our daily life more orderly.
 - c) Increases our loyalty and submission to the commands of Allah
 - d) Teaches us the habit of sharing with others the bounties that Allah gave us.

Fill in the blanks

(Allah / all / your piety / torment / service of sacrifice)

1. The worship of sacrifice reminds us to sacrifice our lives and wealth for.....
2. "Truly, my prayer and my, my life and my death, are (all) for Allah, the Cherisher of the Worlds..."
3. of the meat of the sacrifice offered as vowed should be distributed to poor.
4. "When you will slaughter an animal, slaughter them nicely without tormenting them. The person who will do that should sharpen the knife well and not the animal.
5. "It is not their meat nor their blood, that reaches Allah. It is that reaches Him."



ANSWER KEY

CHAPTER ON WORSHIP (IBADAH)

Let's Check Our Knowledge (Pg. 19)

1- Right 2- Wrong 3- Wrong 4- Right 5- Right

Let's Check Ourselves (pg.19)

1- d 2-b 3-c 4- d 5- c

Fill in the blanks (Pg. 20)

1- My worship 2- are worship 3- our behaviors 4- God 5- to thank

CHAPTER ON DUTIES AND RESPONSIBILITIES OF THE LEGALLY-RESPONSIBLE

Let's Check Our Knowledge (Pg. 29)

1- Right 2- Wrong 3- Right 4- Right 5- Right

Let's Check Ourselves (Pg. 29)

1- b 2- d 3- a 4- c 5- a

Fill in the blanks (Pg. 30)

1- Legally-responsible 2- Wajib 3- Wajib al-Ayn 4- Wajib al-Kifayah
5- Mandub 6- Al-Mubah 7- Al-Haram 8- Al-Makruh

CHAPTER ON CLEANLINESS

Let's Check Our Knowledge (Pg. 43)

1- Right 2- Wrong 3- Right 4- Wrong 5- Right

Let's Check Ourselves (pg. 43)

1- a 2- a 3- c 4- d 5- a

Fill in the blanks (Pg. 44)

1- half of 2- clean 3- purify themselves 4- Najasah (Visible uncleanness) 5- al-Hadath

CHAPTER ON ABLUTION (AL-WUDHU) - RITUAL BATH (GHUSL) – RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)

Let's Check Our Knowledge (Pg. 74)

1- Right 2- Wrong 3- Right 4- Wrong 5- Right

Let's Check Ourselves 1 (Pg. 74)

1- d 2- d 3- c 4- b 5- d

Fill in the blanks 1 (Pg. 73)

1- Three times 2- Sunnah 3- Miswaq 4- Makruh 5- Obligatory (wajib)

Let's Check Our Knowledge 2 (Pg. 73)

1- Wrong 2- Right 3- Wrong 4- Wrong 5- Wrong

Let's Check Ourselves (Pg. 74)

1- b 2- a 3- d 4- c 5- a

Fill in the blanks 2 (Pg. 74)

1- To make intention (al-niyah) 2- Obligatory (Wajib) 3- Sunnah 4- Makruh 5- Tayammum

CHAPTER ON PRAYER (AL-SALAH)

Let's Check Our Knowledge 1 (Pg. 131)

1- Right 2- Wrong 3- Wrong 4- Right 5- Wrong 6- Wrong 7- Wrong 8- Wrong
9- Right 10- Right

Let's Check Our Knowledge 2 (Pg. 131)

1- Wrong 2- Wrong 3- Wrong 4- Right 5- Wrong 6- Wrong 7- Wrong 8- Right
9- Wrong 10- Right

Let's Check Our Knowledge 3 (Pg. 132)

1- Right 2- Right 3- Right 4- Wrong 5- Right

Let's Check Ourselves 1 (Pg. 133)

1- b 2- a 3- b 4- b 5- d 6- c 7- c 8- a 9- d 10- a 11- c 12- c

Let's Check Ourselves 2 (Pg. 134)

1- d 2- b 3- a 4- b 5- c 6- a 7- a 8- a 9- b 10- b

Let's Check Ourselves 3 (Pg. 136)

1- d 2- b 3- a 4- c 5- b 6- c 7- c 8- a 9- b

Fill in the blanks 1 (Pg. 137)

1- Salat al-Tahajjud 2- Satr al-Awrah 3- Istiqbal al-Qiblah 4- al-Qira'ah 5- Prostration 'al-Sajdah'

Fill in the blanks 2 (Pg. 137)

1- Right 2- Sermon 3- Takbir al-Tashriq 4- al-Kifayah 5- indication 6- Sin 7- al-Sajdah al-Tilawat

Chapter on Fasting

Let's Check Our Knowledge (Pg: 165)

1- Right 2- Right 3- Right 4- Wrong 5- Wrong 6- Wrong 7- Right 8- Right

Let's Test Ourselves (Pg:165)

1- a 2- b 3- c 4- a 5- b 6- c 7- d 8- b 9- a

Fill in the blanks (Pg:165)

1. mercy, forgiveness of sins 2. Health 3. Sixty-one 4. Qada 5. Worth, pardon 6. Rayyan

Chapter on Zakat

Let's Check our Knowledge (Pg:195)

- those who own wealth as much as nisab are considered rich according to the religion.
- We give one-fortieth of gold or silver in other words, 2.5% of it as Zakat.
- A person can't give zakat to his grandsons.
- While giving zakat we should not forget that we are worshipping.
- To institutions of charity such as mosque, school, hospital and to roads, fountains, and bridges, zakat cannot be given.
- Zakat serves a bridge that carries the opportunities of rich to poor.
- A rich Muslim's donation of some his wealth to places that our religion ordered is called "zakat."
- The giving-hand, is superior to the hand that takes.
- The nisab amount of gold is 80.18 grams.
- The minimum amount of sadaqah al fitr is two meals worth of food of a middle-income person or the corresponding monetary amount.

Let's Test Ourselves (pg: 195)

1- d 2- a 3- c 4- a 5- a 6- d 7- c 8- d

Fill in the blanks (Pg:196)

1. does not beg 2. in the wealth 3. Seed 4. Your heart 5. purifies

Chapter on Hajj

Let's Check Our Knowledge (Pg:227)

1- Right 2- Right 3- Wrong 4- Wrong 5- Right 6- Right 7- Right 8- Right

Let's Test Ourselves (Pg: 227)

1- C 2- A 3- C 4- B 5- D 6- C 7- B 8- A 9- D 10- A

Fill in the blanks (Pg: 228)

1. the Station of Abraham 2. Mina 3. Zamzam 4. ihram 5. Kaaba
6. In my life 7. sinless

Chapter On Sacrifice

Let's Check Our Knowledge (Pg: 241)

1- Right 2- Wrong 3- Right 4- Right 5- Wrong

Let's Test Ourselves (Pg:241)

1- B 2- D 3- C 4- A 5- B

Fill in the blanks (Pg: 242)

1- Allah 2- my worship 3- all 4- pain 5- your piety