

MY BEAUTIFUL RELIGION

ACCORDING TO SHAFII SCHOOL

1



MY BEAUTIFUL RELIGION

ACCORDING TO SHAFII SCHOOL

Faruk SALMAN
Nazif YILMAZ
Dr. Recep ÖZDİREK

I AM LEARNING MY ACTS OF WORSHIP -1



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prepared by:

Ufuk Eğitim ve Danışmanlık Hizmetleri Ltd.Şti.

Gülfem Hatun Mh.Hüdayi Mahmud Sk.

No:15 Kat: 4 Üsküdar / İstanbul

Phone: + 90216-553 0416

Authors:

Faruk SALMAN

Nazif YILMAZ

Recep ÖZDİREK

Graphic and Cover Design:

Râsim ŞÂKİROĞLU

Translator:

İsmail ERİŞ

Copy Editor:

Süleyman Derin

Illustrations:

Mehmet SALDAMLİ

Şaban AYDIN

Yasir Buğra ERYILMAZ

Proof Reading:

Harun KIRKIL

Mahmut Sami KANBAŞ

Ömer YALÇIN

Adapted to Shafii School by:

Asst. Prof. Recep ÖZDİREK

Mehmet Şirin KIZILKAYA

Advisory Board:

Ali Can TATLI

Faruk KANGER

İsmail GÜNDAY

ISBN:

978-9944-83-371-4

İstanbul 2011

Print and Binding:

Erkam Publishing

Business Address:

İkitelli Organize Sanayi Bölgesi Turgut Özal Caddesi

No: 117/4 K.Çekmece / İstanbul - Tel: 0.212. 671 07 00

© Ufuk Kitapları is a trade mark of Erkam Yayın A.Ş.

FOREWORD

Praise be to our Exalted Lord who has honored us with our beautiful religion Islam!

Peace and blessings be upon our master the Prophet, who taught humanity our religion by living it in the best fashion, and upon His family and Companions!

Our Beloved Children!

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

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

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 this religion on to the next. Thus, Islamic knowledge has passed from hand to hand, from mouth to mouth, and from heart to heart, and it has finally reached us.

We know that you love Allah the Almighty who has created all of us, and His messenger Muhammad Mustafa (peace and blessings be upon him), and our beautiful religion very much. We all love you very much as well. We also want you, our beloved children, to learn our religion in the best possible manner. You are our future. The responsibility of all of the material and moral values we have soon will be in your hands. You will take the blessed faith march started by our beloved Prophet over from us and keep it going. 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, to you in the best way we can. Many thanks to Allah the Exalted, the work that we have begun with this purpose has given the first of its fruits.

When preparing this book, which is God's blessing, we reviewed and benefited from previously written books on the subject. On the other hand We wanted to present a different taste and perspective to your spiritual world and knowledge. For that purpose, we considered the following issues while writing this book:

• In order to help you learn our beautiful religion with affection and interest, we began each subject with a story.

• In order to express the significance of the verses of the Qur'an and the sayings of our Prophet Muhammad, the two most important sources of our religion, we have presented them in frames.

• None of the commands and prohibitions of our religion is purposeless. There are many lessons and subtleties in each one of them. Knowing these wisdom and benefits will lead us to like the commands that we follow and fulfill them more consciously. For this reason, we have mentioned what every act of worship contributes to us, and what the wisdom and benefits are behind their commandment.

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

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

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

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

• At the end of each chapter we included questions for you to test your knowledge.

• In order to show you how to raise your hands up to heavens and pray, we also included sample prayers from our beloved Prophet's life.

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

May Allah fill your hearts with faith, your life with Islam, and your soul with sincerity. May the angels be your companions, and good people be your friends.

May Allah the Almighty love you and be your helper. May God speed your way to Paradise.

May Allah be with you.

Faruk SALMAN
Nazif YILMAZ
Dr. Recep ÖZDİREK
Ağustos 2007 / Üsküdar

TABLE OF CONTENTS

WORSHIP / 11

Story: THE FEAST IN THE PALACE	12
What is Worship (Ibadah)?	14
Why Do We Worship?	15
Story: I THANK GOD	16
What Benefits Do We Gain from Worship?	18
QUESTIONS	19

DUTIES AND RESPONSIBILITIES OF THE LEGALLY-RESPONSIBLE / 21

Story: THE PATH TO PARADISE	22
Our Religious Responsibilities	23
Categorization of the Acts of the Legally-Responsible	24
Pillars of Islam	27
Poem: The Pillars of Islam	27
Story: A MAN FROM NAJD	28
QUESTIONS	29

PURITY / 31

Story: THE WOMAN WHO CLEANS THE HOUSE OF GOD	32
The Religion of Islam and Purity	34
Poem: Cleanliness and the Muslim	35
Types of Purity	36
Poem: Cleanliness and Health	39
What is the Relationship between Cleanliness and Worship?	40
Our Prophet Paid Attention to Cleanliness	41
Poem: Cleanliness	42
QUESTIONS	43

MINOR ABLUTION, RITUAL BATH, AND DRY ABLUTION / 45

Story: ABLUTION PURIFIES FROM SINS	46
MINOR ABLUTION	48
What is Minor Ablution?	48
What are the Things That We Cannot Do Without Minor Ablution?	48
How Do We Perform Minor Ablution?	48
Story: COLD SPRING	50
What are the Benefits of Ablution?	53
What are the Supererogatory Acts of Ablution?	54
What Nullifies Our Ablution?	55
The Divine Light of the Followers of Prophet Muhammad	55

RITUAL BATH (GHUSL)	56
What is Ghusl?	56
What are the Things That We Cannot Do Without Ritual Bath?	56
What are the Merits of Ritual Bath?	56
When Do We Need to Perform Ritual Bath?	57
How Do We Perform Ritual Bath?	57
What are the Benefits of Ritual Bath?.....	58
What are the Things That are Reprehensible While Performing Ritual Bath	58
Supererogatory Acts of Ritual Bath	59
Story: THE POWER OF WATER	59
DRY ABLUTION (TAYAMMUM).....	63
What is Dry Ablution (Tayammum)?	63
When can We Perform Dry Ablution?	63
How Do We Perform Dry Ablution?	63
What are the Merits of Dry Ablution?	63
What are the Supererogatory Acts of Dry Ablution?	64
What Nullifies Dry Ablution?	64
Story: THE CAVE OF ÇORAKTEPE	64
QUESTIONS	68

RITUAL PRAYER (Al-Salah) / 71

Story: THE FIRST RITUAL PRAYER	72
What is Ritual Prayer (Al-Salah)?	74
Why Do We Perform the Ritual Prayers?	75
The Benefits of Prayer	76
Upon Whom Prayer is obligatory	78
Types of Prayers	78
Prescribed Prayers	78
Supererogatory Prayers	80
Obligatory Acts of Prayer	82
The Call to Prayer (Adhan).....	83
The Call to Commence a Prayer (Al-Iqamah)	85
How Do We Perform a Ritual Prayer?	86
Performance of the Five Daily Ritual Prayers (Salah).....	92
Some Supplications (Al-Dua's) Recited During Ritual Prayer	97
The Supplications (Al-Dua's) And Praises to Be Recited After The Ritual Prayer	98
Supererogatory Acts of Ritual Prayer	100
Reprehensible Acts Done During Ritual Prayer	102
Let us Perform Our Prayer in Awe	103
Acts that Nullify a Ritual Prayer	105
The Importance of Performing Prayers in Congregation	106
Mosque Manners	107

Some Prayers that Are Performed in Congregation	111
Prayer of a Sick Person	115
Prayer of the Traveler	116
Make-up Prayers (Salat al-Qada).....	116
Prostration of Forgetfulness (Sajdat al-Sahw)	118
Prostration of Recitation (Sajdat al-Tilawah)	120
Times When Performing Ritual Prayer is Reprehensible	121
Story: MY PRAYERS	122
Our Prophet Loved Performing Ritual Prayers	126
Mosques and Prayer Rooms (Masjids)	127
QUESTIONS	130

RAMADAN AND FASTING / 137

Story: THE FIRST FASTING	138
What is Fasting?	141
Upon Whom is Fasting Obligatory?	141
What are the Conditions for Our Fasting to be Valid?	141
Some Terms Related to Ramadan	142
Fasting Holds Us When We Fast	144
The Benefits of Fasting	145
Types of Fasting	147
Late Performance of Fasting (Qada)	150
Fasting of Expiation (Kaffarah)	150
Actions that Nullify Our Fasting	151
Actions That Do Not Nullify Our Fasting	153
Under What Conditions is One Allowed not to Fast?	154
Monetary Redemption for the Missed Fastdays (Al-Fidyah)	155
Alms Given to the Poor in Ramadan (Zakat-Al-Fitr)	155
Vowed Fasting	156
Tarawih Prayer (Salat-Al-Tarawih)	156
Spiritual Retreat in a Mosque	156
The Night of Power (Laylat Al-Qadr)	157
Festival upon the Completion of the Month of Ramadan (Eid Al-Fitr)	158
Our Prophet's Life During the Month of Ramadan	159
Poem: Ramadan	162
QUESTIONS	163

ALMSGIVING (ZAKAT) / 165

Story: THE TEST OF GRATITUDE	166
Who is the Real Owner of Our Wealth?	168
Charity (Sadaqah) and Almsgiving (Zakat)	169
What is Zakat?	171
The Benefits of Zakat	172
Story: THERE IS SOMEONE WHO GIVES MORE!	176
Upon Whom Payment of Alms is Obligatory?	178
What is the Minimum Limit to be Considered Wealthy?	178
What Things are Considered Necessities?	178
Minimum Limits for the Zakat Payable Possessions and the Amounts of Zakat to be Paid	179
The Minimum Limit for Merchandise and the Amount of Zakat to be Paid	179
The Minimum Limit for Animals and the Amount of Zakat to be Paid	180
The Minimum Limit for Produce and the Amount of Zakat to be Paid.....	181
Story: THE RUINED GARDEN	182
To Whom Zakat Can Be Given?	184
To Whom Zakat Cannot Be Given?	185
Story: GIVING FROM THE THINGS THAT WE LIKE	186
To What Should We Pay Attention When Giving Zakat?	187
To Make a Living By Manual Labor is Better Than Begging	189
The Generosity and Altruism of Our Prophet	190
Poem: Eight Heavens are Ready	192
QUESTIONS	193

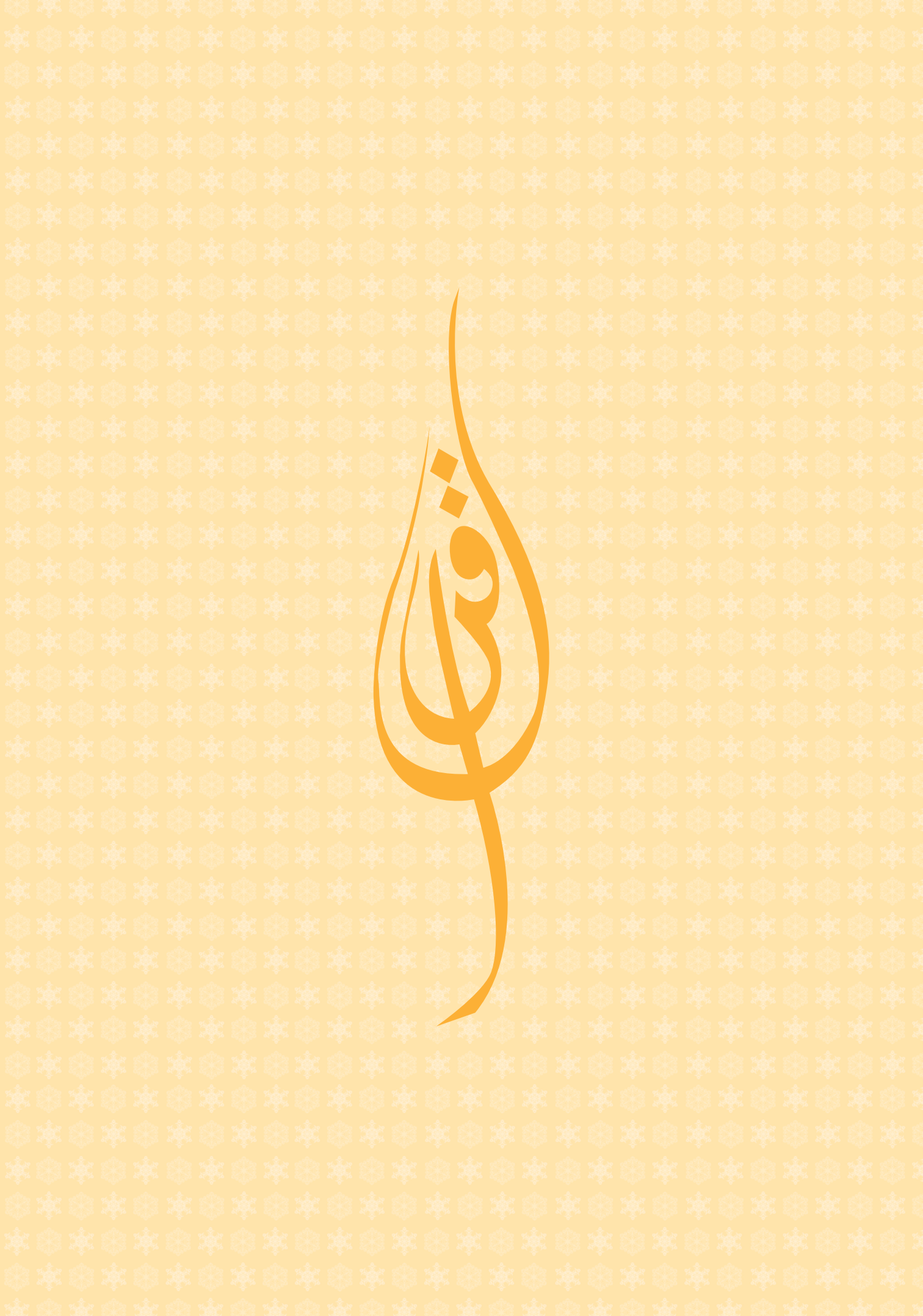
PILGRIMAGE (HAJJ) / 195

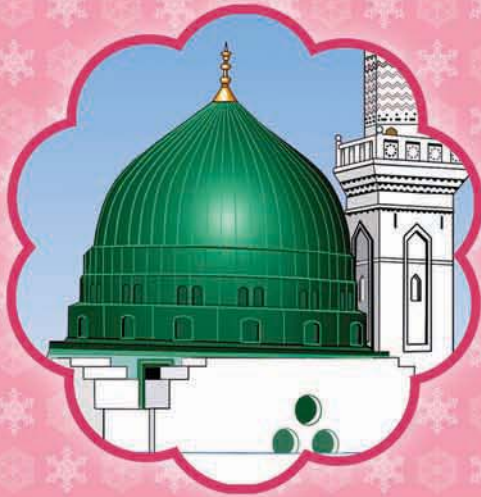
Story: ZAMZAM	196
What is Hajj?	198
The Benefits of Hajj	199
Story: ROASTED CHICKPEA CANDY	202
Upon Whom Pilgrimage is Obligatory?	203
Poem: The Roads to Ka'bah	204
Kab'ah	205
The Places That are Related to Pilgrimage	207
Poem: To All the Roads You Pass	210
The Places to Visit in Mecca and Medina	211

Essentials of Pilgrimage	214
Wajib Acts of Pilgrimage	214
Tasks That Need to be Fulfilled During Pilgrimage	214
How do We Perform Pilgrimage?.....	218
Minor Pilgrimage (Umrah)	220
What Gift Did You Bring From Pilgrimage?.....	221
Our Prophet's Pilgrimage / Farewell Pilgrimage.....	222
Poem: If Only I Find Your Trace by Searching and Searching	224
QUESTIONS	225

SACRIFICE (QURBAN) / 227

Story: TEST OF FRIENDSHIP	228
What is Sacrifice?	230
When Do We Sacrifice an Animal?	230
The Benefits of Offering a Sacrifice	231
Upon Whom is Sacrifice an Emphasized Sunnah?	233
Animals That Can be Sacrificed	234
How Does One Offer a Sacrifice?	235
To What Should One Pay Attention While Sacrificing an Animal?	236
How Should One Distribute the Meat of the Sacrifice?	236
What Can We Do With the Sacrificed Animal's Skin?	236
Vowed Sacrifice	237
Aqiqah (Sacrifice for a Newborn)	237
Our Prophet and Sacrifice	238
QUESTIONS	238
Answer Keys	241





THE 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 let everybody know about his wealth and the greatness of his kingdom. For this purpose, he ordered a huge palace to be built. He made the rooms to be adorned with precious ornaments. He made tables with all kinds of food to be prepared. Then the king appointed a messenger to tell the people about him and to teach them how they should behave in the palace. Next, he invited the people to his palace.

The messenger gave the visitors a tour of the palace. He offered them the foods and gifts that the king had prepared for them. And then he began to talk them about the king.

O people! The owner of this palace, our king, wanted to introduce himself to you by

showing you this palace and what is in it. With this feast and gifts, he proved how much he loves you. You should love him as well and respect him. Do not disrespect him. By his gifts, he also showed his benevolence and mercy upon you. You need to show him your respect by thanking him. You can see his seal on every treasure and article in this palace. You should also try to get to know the owner of all these beauties and understand the greatness of his power and mercy. Thus the messenger introduced the king and the palace to the visitors. After this introduction, the guests were divided into two groups.

The first group listened to the messenger and accepted what he told them. 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 and bestowing upon them such beautiful blessings. 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.



As for the second group, they did not pay attention to anything in the palace but the food and drinks. They ignored what the messenger had said. Messing up the feast tables, they drank from the forbidden drinks and got drunk. 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



- ❁ What do you think what the palace in this story 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?
- ❁ Who are being implied by the first group of guests?
- ❁ Who are 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)?

✍ Acts of worship show our love and loyalty to Allah the Almighty, the Creator of everything including us. They mean fulfilling 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 ritual prayer (Salah), fasting (Sawm), reciting the Qur`an, praying to God, and remembering the names of Allah are all acts of worship. Treating parents kindly and visiting relatives are acts of worship. Doing goodness to people and helping the needy, removing something harmful from their ways are acts of worship. Greeting fellow Muslims and showing friendliness to them are also acts of worship. Therefore everything done for the sake of Allah are accepted as the acts of worship.

Our beloved Prophet says:

“Supplication is the essence of worship”

(Tirmizi, Da’awat, 1)

Allah the Exalted says:

“Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds”

(al-An’am 6: 162)



WHY DO WE WORSHIP?

We receive countless blessings in every moment of our lives. The air we breathe, the water we drink, the bread we eat, the sweet and colorful fruits and vegetables, the animals from whose meat we eat and from whose milk we drink are all among the blessings and kindness of Allah the Almighty to us.

We get happy from somebody's smallest kindness to us. We love and feel respect towards the person who favored us. We thank that person for his or her kindness. If he/she asks something from us, we fulfill his/her request with enthusiasm,

don't we? Therefore, aren't we supposed to thank Allah who created us out of nothing and provided us with countless blessings by performing the acts of worship He commanded?

By performing the acts of worship, we show our gratitude to Allah for the blessings He has created for us. With our acts of worship, we express our belief, reverence, loyalty to Allah. In this way we gain Allah's love. When Allah loves us, He will bestow upon us even more blessings in the Hereafter and grants us eternal happiness in Paradise.

Allah the Exalted says:

If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.
(Ibrahim 14; 7)

Our beloved Prophet says:

"Look at those who has worse standards of life than you but don't look at those who has higher standards than you, for This is a better way not to see the blessings (bestowed upon you by Allah) insignificant (in your eyes)."

(Muslim, Zuhd, 9)

The Shoes

There once was a kid who did not have any shoes. He was really sad about his situation. Once when he was wandering around, he happened to see a man with no leg. He said "Thank God! I do not have shoes, but at least I have legs. Shoes can be bought, but legs cannot."

If we really appreciate what we have, we thank Allah for them.





I THANK ALLAH

Aisha had been lying sick for the last couple of days. She was feeling a little bit better, now, but her mother would not let her leave the bed. She needed to rest a little bit more and watch her diet and get well.

Aisha's bed was next to the window. All day long she was watching people passing by, reading books, and chatting with her parents. She was still very bored. She did not want to eat, 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.

Aisha's teacher kissed her on the forehead, sat next to her, and asked her how she had been feeling.

Aisha told her teacher how much she was bored of being in bed, how much she hated to take her medicine, and how much she wanted to recover soon and be well again.

Aisha's teacher caressed 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? She asked.

Her teacher replied:

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

Aisha agreed with her teacher saying:

- Yes, you are right my teacher. I realized how important my health is when I got sick.

Her teacher said:

- Well done, Aisha! If we don't realize the importance of something, we may not properly thank the One who has provided it to us. I hope, from now on, you will thank Allah more for creating you as a healthy kid.

Aisha said looking in her teacher's eyes:

- Yes, that is right.

After thinking for a while, Aisha had a question and she couldn't help asking:

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

- Imagine for a while, said her teacher, upon this question. If someone gets blind, would he not give all his money to be able to see the world again? Or if he becomes deaf, would he not spend all of his money to be able to hear again?



- Of course!

- Then, everyone who has eyes to see with, ears to hear with, and legs to walk with is very rich, and above all, people who have intellect and who are able to think...

- Then I am very rich, said Aisha.

Her teacher continued:

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

Aisha:

- Teacher, from now on, I will not complain and I will be a person who thanks Allah.

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

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

ÇİĞDEM ÖZMEN

(Abridged version of the story "Thank You - Aisha's Story")

WHAT BENEFITS DO WE GAIN FROM WORSHIP?

Worship gets us closer to God

The purpose of our creation is to know Allah and to worship him. By means of our worship, we express our servitude to Allah. We feel ourselves closer to Him. 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 pure, well mannered, and socially responsible individuals. It purifies our hearts from ill-natured feelings and thoughts. By purifying both our outer and inner self – or our souls – worship 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 gets strengthened.

As can be seen, worshipping is beneficial both in this world and in the Hereafter. A Muslim who tasted the delight of worshipping, wherever he is, can not stay away from worshipping Allah. In fact our beloved Prophet is the greatest example for us in this respect. He was very meticulous about fulfilling his servitude towards Allah, loved to worship, and always performed his acts of worship properly. He often advised Muslims to perform their worship as well. Acts of worship also helps us to correct our mistakes.

Allah the Exalted says:

"I created the jinn and humankind only that they might worship Me."

(Zariyat 51; 56)

Our beloved Prophet says:

A man came to the Prophet and said, "O Messenger of Allah! Inform me of a deed which will make me enter Paradise and keep me away from Hell-fire" The Prophet said: "you should worship Allah and join none in worship with Him. You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your kith and kin."

(Buhari, Adab 10)

One day our Prophet (peace and blessings be upon him) held Mu'adh bin Jabal's hand and said:

"O Mu'adh! As God is my witness, I truly love you!

Upon this, Muadh told the Prophet:

"O Messenger of Allah! I truly love you, too." The Prophet continued:

"O Mu'adh! I strongly recommend for you to say the following supplication after each prayer.

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allah! Help me to remember you and to thank you and to better perform my worship of you.!" (Abu Dawud, Witr, 26)

QUESTIONS



Let's Test Our Knowledge

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

1. Worship means to express our love and reverence to Allah, Who created us, and to fulfill our servitude to Him. ☐ RIGHT ☐ WRONG
2. The purpose of our creation is to grow up and to get a job ☐ RIGHT ☐ WRONG
3. Helping people, greeting them, and showing friendliness to our Muslim brothers and sisters are not acts of worship. ☐ RIGHT ☐ WRONG
4. Acts of worship not only purify our body but they also beautify our soul. ☐ RIGHT ☐ WRONG
5. By worshipping, we thank Allah for His blessings. ☐ RIGHT ☐ WRONG

Let's Test Ourselves

1. Which one of the acts mentioned below is not an act of worship??

- a) Performing ritual prayers
- b) Not lying
- c) Removing the things bothering people from the streets
- d) Backbiting

2.

- I. A Righteous Deed
- II. A Sin
- III. An Act of Worship

Which of the above are among the qualities that Allah loves and commands?

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

3. Which one of the below can be said about the meaning of the proverb "One cup of coffee remains in memories for 40 years"?

- 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 nicely to us or offers us something.
- d) One can be thankful for a cup of coffee for a maximum forty years.

4. Which of the following characteristics is not among the benefits we gain from worshipping?

- a) By means of worship our body and soul become purified and beautiful
- b) By performing our worship we become well-mannered and socially beneficial people.
- c) By worshipping, we gain the love of Allah.
- d) By means of our worship we become famous.

5.

- I. In order to obtain the love and pleasure of Allah
- II. Because it is the command of Allah
- III. To be saved from Hell-fire and to be among the happy servants entering Paradise

Which of above are the correct answers to the question "why do we worship Allah?"

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

Lets Fill in the blanks

Fill in the blanks with the words in parentheses

(our behavior/ Allah/ to thank You/ my worship/ acts of worship)

- 1. "Say: For sure, my ritual prayer,, my living, and my dying, are all for Allah alone, the Lord of all the worlds."
- 2. Not to tell lies and not to steal are examples of
- 3. Worship is to express the faith in our hearts through
- 4. Everything that is performed for the sake of is an act of worship.
- 5. O Allah! Help me to remember you and for your blessings, and to better perform my worship of you.



OUR RELIGIOUS RESPONSIBILITIES

DUTIES and RESPONSIBILITIES



OF THE LEGALLY-RESPONSIBLE



(MUKALLAF)

- ❁ *Our Religious Responsibilities*
- ❁ *Categorization of the Acts Of The Legally-Responsible*
- ❁ *Five Pillars of Islam*



THE PATH TO PARADISE

One day, Mu'adh, one of our Prophet's Companions, told the Prophet:

- O Messenger of Allah! Tell me about a good deed that will help me enter Paradise and keep me away from Hell-fire. Our Prophet said:

- You are asking for something grand. This, however, is very simple for a person for whom Allah made it easy. If you worship nothing else but Allah alone and do not associate any partners to Him; if you perform your prayers 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) when you are able and have the means, then you will obtain what you asked for. The Prophet then continued:

- Would you like me to tell you about the means of goodness? Fasting is a shield (against hell and sins). Charity extinguish the wrath

caused by sins just as water extinguishes fire. And the prayer performed in the middle of the night extinguishes the sins.

Then, the Messenger of Allah (peace and blessings be upon him) recited the following verses from the Qur'an- **"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."** [Sajda 32; 16-17]."

Then He said:

- Would you like me to tell you the head of the good works, the pillar and the most exalted one? Mu'adh said:

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



– Islam is the head of all good deeds, prayer is the pillar, and jihad (struggle for the sake of Alla) is the most exalted one.

After that he said::

– Would you like me to inform you the vein of life for all of these? Mu’adh replied:

– Yes, O Messenger of Allah! Let me know. Thereupon our beloved Prophet showed his tongue and said:

– Protect this. Mu’adh asked:

– O Messenger of Allah! Are we responsible for the things that we say as well? Our prophet said:

- May God bless you O Muadh! The thing that drags people to hell on their faces is what their tongues do. (Tirmidhi, Iman 8)



OUR RELIGIOUS RESPONSIBILITIES


Allah 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 responsibility. That is because Allah, Who gave us these blessings, did not leave us alone and aimless. 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 fulfill those duties. Thus, these duties and deeds that we are commanded to perform or avoid are called “Religious Liabilities.”

When does one reach puberty?

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

What Does a Legally-Responsible Person 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 does Af'al-i mukallafin mean?

There are certain values attached to the acts of legally responsible people. These are called "Af'al al-Mukallafin" or "the Acts of Legally-Responsible Persons."

Which terms are used in order to express religious responsibilities?

Values given to the acts of legally responsible person are expressed by eleven terms:



AF'AL-I MUKALLAFIN

1. Fard (Obligatory) 😊😊😊
1. Wajib (Necessary) 😊😊😊
2. Sunnah (Customs of the Prophet) 😊😊
2. Mandub (Commendable)
2. Mustahab (Desireble)
3. Mubah (Neutral) 😊
4. Makruh (Reprehensible) 😞😞
5. Haram (Prohibited) 😞😞😞😞

Fard (Obligatory) 😊😊😊😊

Fard: is the term used in our religion for the acts of worship whose performance are commanded by our religion. For example performing five daily ritual prayers, fasting, and paying poor-due (zakat) are fard or obligatory.

Whoever performs the obligatory acts gain spiritual rewards (thawab). Whoever does not perform them, without a valid excuse, would be committing sin. Those who do not believe in even one of the obligatory acts or do not acknowledge that it is obligatory would abandon the religion of Islam.

Fards are of two kinds:

a) Fard al-'Ayn (Obligatory upon Individuals):

These are the acts of worship that every Muslim

is required to perform. For instance praying five times a day and fasting in the month of Ramadan are obligatory on individuals (fard al-'ayn)

b) Fard Kifai (Obligatory upon the Community):

These are the duties which are imposed on the whole community of believers. When a group of believers fulfill such duties, the responsibility will be removed from the other believers. If no one fulfills such obligatory acts, then all Muslims living in that region become 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.

Wajib (Obligatory) 😊😊😊😊

al-Wajib: According to Shafii school wajib denotes the same meaning as fard. There is no difference between the terms "fard and wajib" except in the rituals of pilgrimage.

The term wajib in pilgrimage refers to the duties which are forbidden to omit and requires to offer a blood sacrifice in case of omission although the pilgrimage is still valid.



Sunnah (Customs of the Prophet) 😊😊

Sunnah: These are the acts that are not among the obligatory ones, but they are among the customs of our Prophet and are advised for us by him.

Sunnah are of two kinds:

a) Emphasized Tradition (Sunnah Muakkadah): Those are the actions that our Prophet would always perform and hardly ever missed. For example, cycles of prayer performed before the obligatory cycles of dawn, noon, and evening prayers and tarawih prayer performed in the month of Ramadan are all examples of sunnah Muakkadah.

b) Non-continuous tradition (Sunnah Ghayr muakkadah): These are the acts or worship that our Prophet occasionally performed but sometimes did not. For instance cycles of prayer performed before the obligatory cycles of afternoon prayer are among the non-continuous customs of the Prophet.

Those who perform sunnahs gain spiritual rewards (thawab), and in the hereafter, he or she would be blessed by the Prophet's intercession. The one who abandons the sunnah would miss the opportunity to gain such spiritual rewards (thawab).

Note: Terms, such as mandub, nafilah, and mustahab, are also used with the meaning of sunnah.



Al-Mustahab (Desirable) 😊

Mustahab: These are the acts that are good and nice to perform according to our religion's general guidelines. They are also called "nafilah/ supererogatory" or "mandub/ praiseworthy." For example, Performing the mid-morning ritual prayer (Salat al-Duha), fasting on Mondays and Thursdays, giving nonobligatory charity to the poor (Sadaqah), and exchanging

gifts with each others are all examples of Mustahab. Those who do mustahab acts gain spiritual rewards but those who do not perform them are not considered as sinners.



Mubah (Neutral) 😊

Mubah: These are the acts that are permissible to do or not to do. When we perform a permissible act, we do not gain any divine reward (thawab) and, if we do not do it, it does not incur any sin. For example, sitting, walking, or sleeping are all mubah acts.

Reprehensible (al-Makruh) ☹️☹️

Makruh: These are the acts and behaviors that are not welcomed and are considered bad in our religion.

There are two kinds of makruh.

a) Tahriman Makruh (Disliked, but closer to Forbidden):

These are the acts that are forbidden even though not based on evidence that is not as strong as that would warrant them to become haram (forbidden). One who performs this kind of Makruh becomes a sinner. For example smoking, deliberately eating and drinking by

left hand, and postponing the performance of afternoon prayer (Salat al-Asr) to a time close to sunset without an important excuse are all considered tahriman makruh acts.

b) Tanzihan Makruh (Disliked but closer to permissible): These are the acts and behaviors that are not welcomed in our religion. Those who engages such acts do not become sinners, nevertheless they commit an act that is not welcomed. For instance; cleaning our nose by right hand is considered among the tanzihan makruh acts.

Haram (Forbidden) ☹️☹️☹️☹️

Haram: Those are the acts whose performance are prohibited for certain. For instance killing an innocent man without a just cause, stealing, drinking alcoholic beverages, adultery, gambling, eating pork, rebellion against parents, and gossiping are all forbidden acts in Islam.

Those who commit a haram is considered as having disobeyed Allah and committed a great sin. Those who abstain from harams obtain Allah's love and earns great spiritual rewards. Those who deny prohibition of such acts or who consider them halal/permissible abandon Islam.

Nullifier (Al-Mufsid): 💣

Mufsit: Those are the things that nullify an act of worship that has already begun. For example, talking during prayer nullifies it; similarly

eating or drinking something deliberately during fasting nullifies the fast. Nullified act of worship has to be redone.

Ada (On-time performance)

Ada': It means to perform an act of worship within its time limits. For instance performing the

noon prayer at noon, and fasting in the month of Ramadan are accepted as ada'.

Qada (Late Performance)

Qada: It means to perform an act of worship after its regular time. For instance performing a prayer after its limited time or fasting after the month of Ramadan for the days missed in it are all called qada.

worship in time with or without an excuse must perform its qada. Those who do not perform an act of worship in time without a valid excuse becomes sinners; whereas those who cannot perform an act of worship in time because of an excuse do not become sinners.

I'adah

I'adah: Redoing an incomplete or wrongly performed act of worship before its time passes is called i'adah.

PILLARS OF ISLAM

Because we are Muslims, there are some duties that we must perform. The primary ones of such duties are named as the pillars of Islam. Islam is based on these pillars.

These pillars are five:

1. Pronouncing the Profession of Faith (Kalimah al-Shahadah): Believing in and pronouncing that there is no god but Allah and Muhammad (peace and blessings be upon him) is His servant and Messenger.

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

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

4. Giving the obligatory poor-due (al-Zakat): Giving poor-due (al-Zakat) proportionate to one's wealth and income if it exceeds the predetermined limits.

5. Making 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 be performed according to this belief.



Our beloved Prophet says:

"Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. 2. To offer the (obligatory) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity). 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan."

(Buhârî, İman 1)



Pillars of Islam

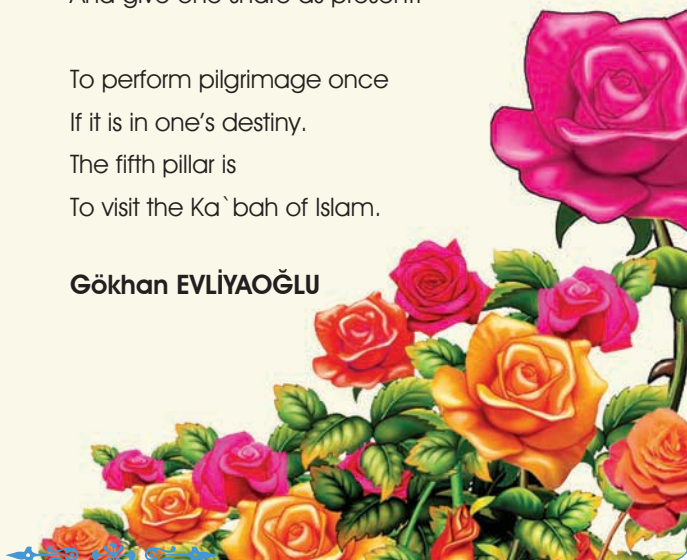
There are five pillars of Islam
Even knowing them is bliss
Whoever complies with them
To him opens Paradise

The first of the pillars
is 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.

To perform pilgrimage once
If it is in one's destiny.
The fifth pillar is
To visit the Ka`bah of Islam.

Gökhan EVLİAOĞLU



A MAN FROM NAJD

One day our Prophet was sitting 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-nafilah) 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, you may perform supererogatory fasting. You also have give the obligatory poor-due.**
- Is there any other thing that I have to give?
- **No there is not! However, if you want to you may give charity to the poor.**

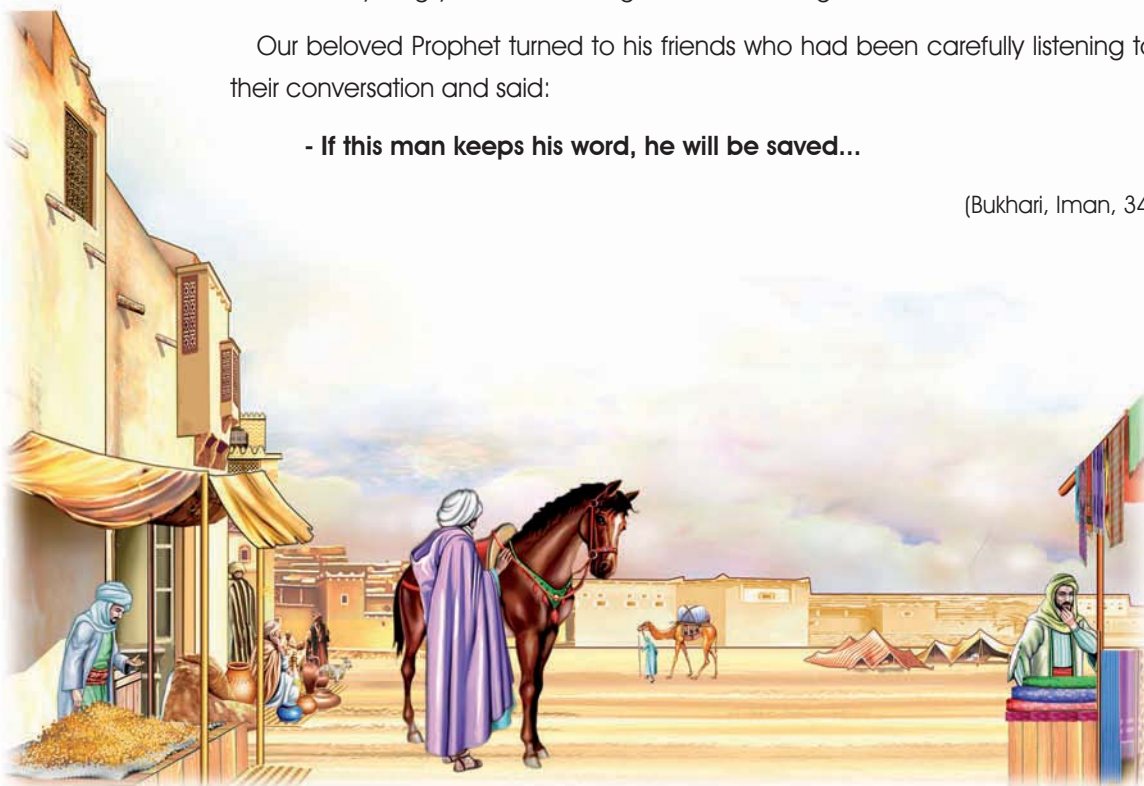
The man from Najd, with the joy of learning his religion, said to our Prophet:

"I will do everything you said, nothing less and nothing more!" and then he left.

Our beloved Prophet turned to his friends who had been carefully listening to their conversation and said:

- If this man keeps his word, he will be saved...

(Bukhari, Iman, 34)



QUESTIONS



Let's Check Our Knowledge

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

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 (fards) 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 fards 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 Our Knowledge

1. Which one of the following is obligatory upon individual?
 - a) Recitation of the call to prayer
 - b) Fasting
 - c) Recitation of call to commencement of the prayer
 - d) Chanting the names of Allah after prayer
2. Which one of the following is obligatory upon community?
 - a) Performing five daily ritual prayers
 - b) Pilgrimage to Mecca
 - c) Paying the poor-due (al-Zakat)
 - d) Performing the funeral prayer
3. Which one of the following is a Sunnah Ghayr mu'akkadah?
 - a) The sunnah of the afternoon Prayer (Salat al-Asr)
 - b) The sunnah of the evening Prayer (Salat al-Maghrib)
 - c) Witr Prayer
 - d) The sunnah of the dawn prayer (Salat al-Fajr)

4. Which one of the following is not forbidden (Haram)?

- a) Lying
- b) Stealing
- c) Doing Exercise
- d) Gambling

5. Which one of the following is not a tahriman Makruh act (reprehensible but closer to forbidden)?

- a) Cleaning one's nose with the right hand
- b) Missing the Festival Prayers
- c) Performing the afternoon prayer when it is almost sunset
- d) Smoking

Let's Fill in the blanks

Fill in the blanks with the words in parentheses

(obligatory (Fard)/ disliked (Makruh)/ forbidden (Haram)/ obligatory (Wajib)/ legally-responsible (Mukallaf) / neutral (Mubah)/ Desirable (Mustahab)/ Mufsid/ obligatory on the community (Fard al-Kifayah) / emphasized tradition (Sunnah Muakkadah)/ obligatory on individual (Fard al-Ayn))

1. Individuals who have reached the age of puberty and who are of sound mind and therefore responsible for our religions' commands and prohibitions are called
2. The acts of worship that are strictly commanded by our religion are called
3. The fards that must be performed by every legally-responsible Muslim personally are called
4. Fards fulfilled by the performance of a group of Muslims are called
5. Things that nullify an act of worship that has already begun are called
6. The sunnah that our Prophet would always perform and hardly ever missed is called
7. The acts that are considered nice and good by our religion are called
8. The deeds that are neither required nor forbidden are called.....
9. The acts that are strictly forbidden by our religion are called.....
10. The acts and behaviors that are considered bad and not welcomed by our religion are called



THE SYMBOL OF ISLAMIC CIVILIZATION



CLEANLINESS



- ❁ *Islam and Cleanliness*
- ❁ *Types of Purity*
- ❁ *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 Umm Mihjan who lived in the suburbs of our Prophet's blessed city, Madina. This respected mother, whose feelings and thoughts were as pure as herself, one day said to herself:

– Since Allah the Almighty has purified my heart from disbelief, then I should clean His House, so she decided to clean the mosque every day. From that day on, she began to keep the Prophet's mosque where our Prophet taught Islam and where Muslims worshipped clean as much as she could.

Umm Mihjan was poor, but her feelings were spotless. Every time she cleaned the mosque, she was feeling peace and her soul filled with joy and happiness as if her heart got cleansed, too.

One day, Umm Mihjan got sick. She was deprived of the happiness to pray behind the

Messenger of Allah. Her body was in her bed but her mind was among those pure-hearted people who prayed behind the Messenger of Allah. 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 to place her head down the ground and prostrate while listening to Prophet's 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 Allah.

Hearing this, our merciful Prophet walked towards the house of Umm Mihjan, who lived at the outskirts of the city. The ones who arrived beforehand told her:



– Good news, O Umm Mihjan, the Messenger of Allah is coming to visit you.

When Umm Mihjan heard this news, she did not know what to do. Her heart 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 gratitude answered:

– And peace be upon you, too. O Messenger of Allah.

The visit was short. However, in reality, the value of that time was very great. That is because the Messenger of God, the protector of the orphans and the weak, that pure man, had come to visit her. Our Prophet, who said "Allah is pure and loves those who are pure." (Tirmizi, Adab, 41), loved Muslims a lot who pay attention to the cleanliness of their body, soul, and environment.

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

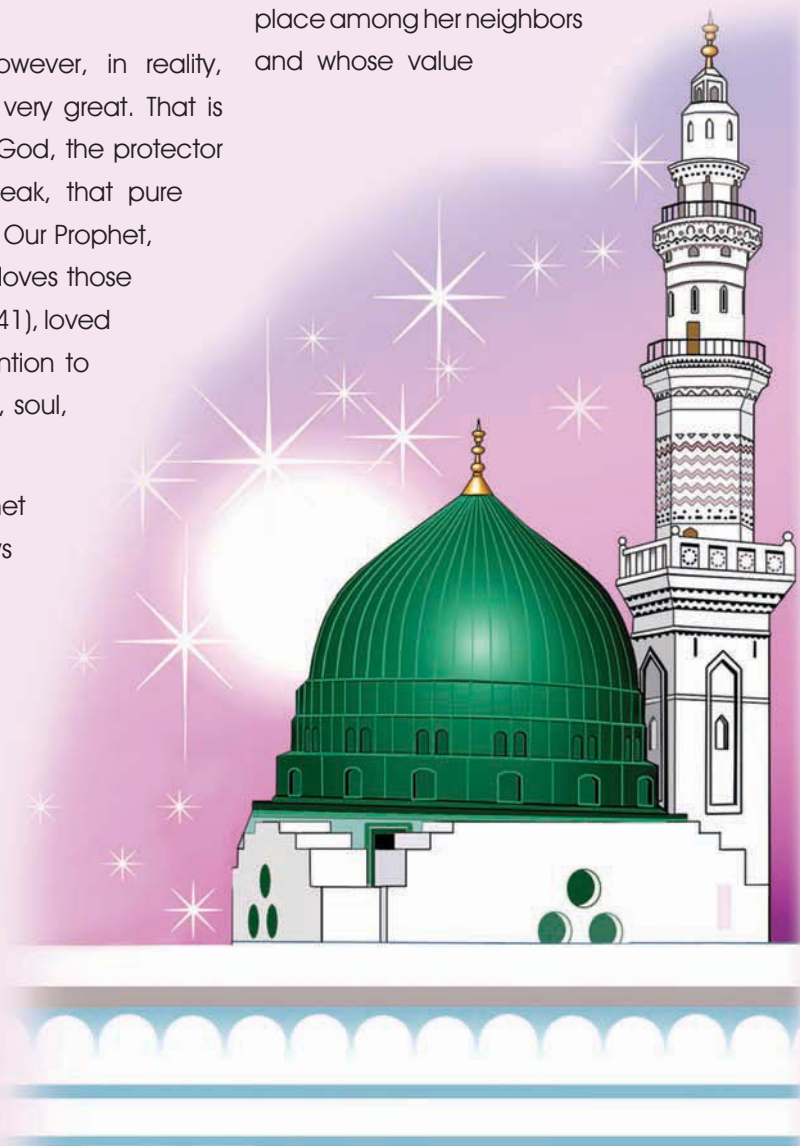
- If Umm Mihjan passes away, do not bury her before letting me know.

One evening, Umm Mihjan passed her pure soul filled with the love of serving Allah 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 set out for their journey. They marched towards the house of the Messenger of Allah (peace and blessings be upon him). However, he had already performed the night prayer and gone to bed.

This news saddened the visitors. Umm Mihjan, who had a special place among her neighbors and whose value



had increased even more especially after the Prophet visited her, was going to miss this last and important honor before she was buried. Umm Mihjan's neighbors talked among themselves:

- It looks like that is the fate of her...
- It would not be something nice to disturb the Messenger of Allah.
- It is possible that he might be receiving divine revelation in his sleep and we might make an unintentional mistake if we interrupt.
- Let's not bother him, they said.

Because of such worries, They took Umm Mihjan's body to the Baqi' cemetery without letting the Prophet know. Her funeral prayer got performed and she got buried.

The honorable Companions of the Prophet left her in the grave praying for Allah's Mercy be upon her soul.

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

- "O Messenger of Allah, she was buried."
- After we had completed the preparations for her funeral, indeed we came to you. However, you were sleeping. We thought it would not be right to wake you up.
- "Let's walk together" said the Prophet as he set out to the Baqi' graveyard with his friends. Umm Mihjan's neighbors showed him her grave. The Messenger of Allah and his friends redid her funeral prayer. They left after they said supplications for the mercy of Allah the Almighty.

AHMET LÜTFİ KAZANCI

(Adapted from The Era of Bliss series)

THE RELIGION OF ISLAM AND CLEANLINESS

Islam is the religion of purity. Cleanliness is one of the fundamentals of our acts of worship. The cleanliness of our body, clothes, and manners is the manifestation of our faith. Purity is also required for a living a healthy life and keeping our good health. This is why our religion attributes great importance to cleanliness.

That one of the first commands of the Qur'an is: "And your garment, purify!" (Muddassir, 74: 4) also shows the significance of purity in Islam. Our beloved Prophet also expressed that cleanliness is a requirement of Islam saying: "Purity is half of faith." (Muslim, Taharah, 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:

"A man saw a tree branch on the street and said "I swear to Allah, I will remove this branch from here so that it would not harm Muslims" and he did. Then he was sent to Paradise for this act".
(Bukhari, Adhan, 32; Mazalim, 28)

In Islam, just eliminating the physical impurities would not enough for cleanliness.

For example, when we wash an apple that was on the floor, we would only clean it physically. However, no matter how much we wash a stolen apple, it would still be dirty; because it is forbidden (haram). That apple is spiritually impure and 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 remove spiritual contamination from our hearts. Cleansing our hearts from such spiritual impurities can

be achieved by repentance for our mistakes, fulfilling the acts of worship, and doing good deeds. This is commanded by our Lord Almighty as follows:

"Allah loves those who turn back from wrongdoing and He loves those who purify themselves." (Baqara 2; 222)

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

Allah the Exalted says:

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

(al-Baqara, 2; 222)



Purity and 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 falling to the 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



TYPES OF PURITY

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 PURITY

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

a. Purification of the Hands: Our hands are the parts of our body that we use most and that's why they are the ones which get dirty most frequently. The dirt that gets to our hands creates a proper environment for the germs to multiply. These germs enter our body through the food that we consume and cause us to be sick. Therefore, in order to protect our body

from germs and diseases we should wash our hands before and after the meals. We should also thoroughly wash our hands with soap after using the bathroom.

b. Purification of the Face:

Just like our hands, our face is also part of our body which get filthy with dust and dirt. Washing our faces usually decreases our fatigue and the headaches associated with it. It energizes us and refreshes our health and looks. For this reason, we must frequently wash our faces.

c. Cleansing Our Mouth and Teeth:

The residues of the food that we consume accumulate on and between our teeth. When we don't clean our teeth regularly, harmful bacteria start to thrive there. This causes bad breath and tooth cavities. Cavities are the

main reason for many of the tonsillar illnesses, and stomach and heart sicknesses. In order to prevent such illnesses we have to keep our mouth clean and brush our teeth at least twice a day.

d. Keeping Our Nails Clean:

Cleansing the nails completes the hand and foot purification. We should never forget that our nails have the potential to become shelters for germs. When we think about the parts of our body, like our mouth, nose, and eyes, that our hands frequently touch we may realize the risks associated with unclean nails.

e. Purification of the Feet:

Our feet carry the burden of our entire 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. Purification of the Body:

Due to sweating and other reasons, our body gets dirty and starts to smell. Germs populating 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, one of the most important gifts that God has given us, we should take a bath at least once a week. Also, before some acts of worship, we must completely clean ourselves from any physical filth such as urine, blood, or pus that are also called najasah (physical impurities).

Our beloved Prophet says:

"Cut your nails! For harmful things shelter under the long nails."

(Daylami, Musnad al-firdaws, 4579)

I believe the brushing of the teeth is important but not enough. therefore I try hard to purify myself from evil feelings and bad behaviour that Allah Almighty has forbidden. I sincerely beleive that once I achieve this, Allah will love me very much.



Our beloved Prophet says:

"Using miswak¹ cleanses our mouth and is a way to reach the divine good pleasure."

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."

(Nasâi, Tahârah 4)

g. Cleansing the Bathrooms:

All types of cleanliness start with clean bathrooms. For this reason, in terms of our health and worship, one of the most important type of purity is cleansing our bathrooms.

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"O Allah! I seek refuge in You from the male and female noxious beings (devils)."

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

غُفْرُكَ إِنَّكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

"O Allah I seek Your pardon. All praises are due to Allah who has taken away from me discomfort and granted me relief"

h. Keeping our clothes clean:

When our clothes protecting us from heat and cold get dirty, they can be harmful to 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 our foods and drinks clean:

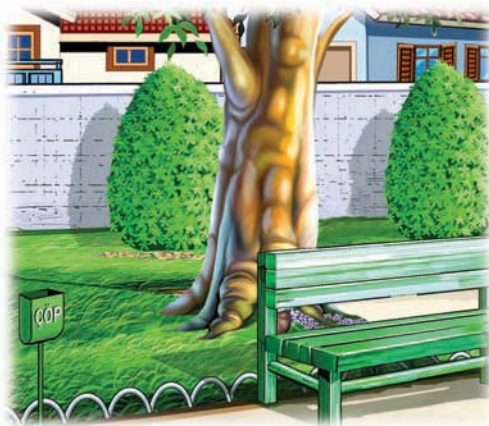
Germs generally enter our body through food and drinks that we have. For our health, we must wash fruits and vegetables before we eat. We must pay attention to the cleanliness of drinks as well.

i. Keeping our environment clean:

A clean environment starts first with our immediate surroundings. It is important to keep our house, our streets, our neighborhoods, our schools, the whole environment we live in and the

TO WHAT SHOULD WE PAY ATTENTION IN BATHROOM CLEANLINESS?

1. We should be careful not to let our clothes touch the floor and not to let any filth splatter onto them.
2. Before entering the bathroom, we pray "O Allah! I seek refuge in You from the male and female noxious beings (devils)."
3. We step into the bathroom with our left foot.
4. We should not urinate while standing.
5. We use plenty of water to clean ourselves and toilet paper to get dry.
6. We use our left hand in cleansing.
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 Allah I seek Your pardon. All praises are due to Allah who has taken away from me discomfort and granted me relief."
10. After we are done using the bathroom, we should wash our hands with plenty of water and soap.



air we breathe clean. A clean environment is important to prevent illnesses. It is also important for clean drinking water, and for the lives of other living organisms. By keeping our environment clean, we become considerate of others and not harm them. Our religion encourages keeping the environment clean. The Prophet (pbuh) 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; Imara, 164)

2. SPIRITUAL PURITY

Spiritual purity consists of purifying our hearts, feelings, and thoughts. There are two main types of spiritual purity:

a. Purification of the Heart:

Societies 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 prohibited by Allah the Almighty 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. It is stated in the Qur'an that **"He who purifies it [his soul] has succeeded."** (Shams 91; 9)

Our beloved Prophet says:

"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."

(Bukhari, Iman 39)

b. Purification from the states that are considered ritually impure: It means to perform ritual bath or minor ablution when necessary. In other words this kind of purification refers to elimination of major and minor spiritual impurities preventing us to perform the acts of worship. This is called **purification from ritual impurities or 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, lie, deceit,
Believe! These are the stains of heart,
Whoever abstains 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 is for both 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 Allah and regulates their relationships with others. For this reason, our religion commands us to be clean at all times. It requires us to perform some pre-purification like ablution and ritual bath in order to be able to be ready for some acts of worship.

When we worship, we enter to the presence of our Lord Almighty. We should get to His presence in a clean state with a clean body and clothes. When we are sweaty or when our clothes are dirty, we would not want to meet with others, for instance our respected elders or our friends. In order to feel comfortable, we take a bath, put on clean clothes, and wear nice perfumes. therefore we have to be much more careful about cleanliness when we worship Allah the Almighty during which we feel closer to Him.

Some types of worship like Friday and festival prayers are performed in congregation. In congregational acts of worship we both stand in the presence of Allah and get together with other believers. This makes purification even more important when performing such acts of worship.

Acts of worship get us accustomed to cleanliness in all aspects of our lives. Paying attention to purification before and during worship not only cleanses our body but also purifies our souls.

At the same time, all of our worship is just a means to purify our hearts. They protect our hearts 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:

- "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said,

"Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

(Bukhari, Mawaqit, 6; Muslim, Masajid, 283)



OUR PROPHET PAID ATTENTION TO CLEANLINESS

Our beloved Prophet paid a great deal of attention to purity. 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 mid-night prayer or for the dawn prayer, the first thing he would do was to clean his teeth with miswak. Even when he was in his deathbed, he asked for a miswak and brushed his blessed teeth.

Our Prophet (peace and blessings be upon him) paid attention to the cleanliness of body and clothes as much as he did to the purity of the hearts. There were times when he would wear patched clothes, but never put on 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 under whose shadows people rest, 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.

O my Lord, make me from the ones who repent and who are purified.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَمِنَ الْمُتَطَهِّرِينَ

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 Lord! Purify us from our sins just as a white garment is cleansed of filth.

رَبَّنَا نَقِّنَا مِنَ الذُّنُوبِ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ

مِنَ الدَّنَسِ

CLEANLINESS

Cleanliness comes from faith, 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 on 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 an order of Allah; keep your clothes clean,
Eat clean, drink clean, so that keep your body clean,
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!
O Seyrî! Allah loves those who are clean,
Cleanliness is the state that makes faces white!

M. Ali EŞMELİ (Seyrî)

QUESTIONS



Let's Check Our Knowledge

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

1. Cleanliness is the basis of our worship. ☐ RIGHT ☐ WRONG
2. Cleanliness can be achieved just by removal of physical dirt. ☐ RIGHT ☐ WRONG
3. In order to purify ourselves from sins, we must repent for what we did and should promise not to commit them again. ☐ RIGHT ☐ WRONG
4. We step into the bathroom with our right foot. ☐ RIGHT ☐ WRONG
5. Not staying away from the acts prohibited by Allah the Almighty contaminates our heart and soul. ☐ RIGHT ☐ WRONG

Let's Check Ourselves

1. Which one of the following statements is wrong in light of the Prophet's saying "cleanliness is half of the faith"?
 - a) In order to be a believer, it is enough to be clean.
 - b) Believing in Allah requires purity.
 - c) The surroundings of a Believer and himself are always clean
 - d) The faith of those who does 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 for 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. Which one of the following does not achieve a real purification?

- a) Using miswak or brushing our teeth before going to bed
- b) Taking a ritual bath (al-Ghusl) for the Friday Prayer.
- c) Washing and eating an apple that is taken by force from someone else
- d) Staying away from the prohibitions of Allah

4. Which one of the following is an example of spiritual purification?

- a) Cleaning the place where we will perform our prayer
- b) Washing the dishes
- c) Collecting the trash from under the trees where people sit.
- d) Performing dry ablution to perform prayer

5. Which one of the following acts cannot clean our hearts and souls?

- a) Washing our body and clothes
- b) Performing our worship
- c) Repenting from our sins
- d) Giving charity and paying the poor-due

Fill in the blanks

Fill in the blanks with the words in parentheses.

(purify themselves/ half of/ clean / hadath / Najasah)

1. "Cleanliness is the faith."
2. No matter how much we wash a stolen apple, it would not be because it would not be halal (lawful).
3. "Truly, 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. Such impurities are also called
5. Being in a state without ablution (al-Wudu) or ritual bath (al-Ghusl) is called



THREE KINDS OF PURITY SPECIAL TO MUSLIMS

ABLUTION (WUDU) – RITUAL BATH (GHUSL) – DRY ABLUTION (TAYAMMUM)



❁ Ablution

❁ How to perform ablution

❁ Rules related to ablution

❁ Benefits of ablution

❁ Ritual Bath (Ghusl)

❁ How to perform Ghusl

❁ Rules related to Ghusl

❁ Benefits of Ghusl

❁ Tayammum

❁ How to perform tayammum

❁ Rules related to tayammum



ABLUTION PURIFIES FROM SINS

It was the time when Islam was secretly spreading in Mecca. There was a man named Amr ibn Abasa from one of the tribes living in the desert. Amr ibn Abasa got curious about this new religion and immediately set out for a journey towards Mecca to inquire about it. When he reached Mecca, he looked for ways to speak with our Prophet and eventually found him:

Amr asked:

– Who are you? and What do you do? Our

Prophet replied:

– I am a prophet.

– Who sent you?

– Allah has sent me.

– What kind of duties has Allah given to you?

– He sent me with the responsibility to teach people to help relatives and be kind to them, to refuse idols, to acknowledge Allah as One and not to ascribe any partner to Him.

Amr asked again:

– Is there anybody who will help you here?

Allah's Messenger replied:

– There is a free man and a slave. On that day there were only Abu Bakr and Bilal with the Prophet. Amr said:

– I want to join you and stay with you to help. Our Prophet said:

– Today, you cannot do what you have just said. Don't you see my situation in Mecca? Go back to your family for now. Whenever you hear



that I begin to preach openly, then you can come to me.

Amr Bin Abasa converted to Islam by pronouncing the kalimat al-shahadah. He stayed with the Prophet for some more time and then went back to his town. For that time ritual payer had not been commanded, yet. This was why our Prophet had not informed Amr about prayer.

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

– O Messenger of Allah! Do you remember me? Our Prophet replied:

– “Yes, I do! Aren’t you the one who met with me in Mecca? Amr said “Yes” and continued his words saying:

– O Messenger of Allah! Inform me the new things that Allah has taught you and I do not know.

Our Prophet explained to Amr five daily prayers and the times when they need to be performed. After saying that one must perform ablution before praying, the Prophet said the following about ablution:

– None of you who prepares and uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he

washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then when he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And when he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allah, lauds Him and glorifies Him and shows wholehearted devotion to Allah, his sins would depart leaving him as sinless as he was on the day his mother bore him. (Muslim, Musafirin, 294)



ABLUTION (AL-WUDU)

What is Ablution?

✍ Ablution means to wash and wipe some part of the body in a way required by our religion.

What are the acts that cannot be performed without ablution?

Without ablution



✗ We cannot perform the ritual prayer.

✗ We cannot circumambulate the Ka'bah.

✗ We cannot touch the Noble Qur'an.

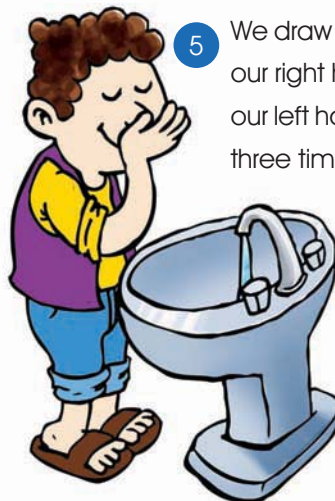
48

How do we perform ablution?

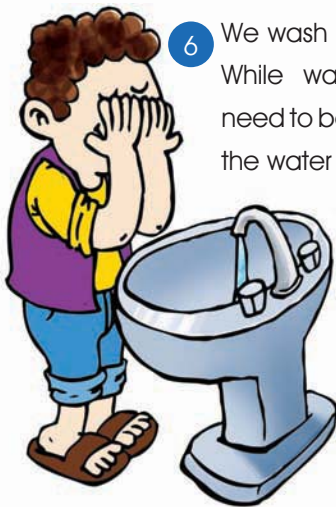
- 1 We make intention (niyyah) by saying "I intend to perform ablution for the sake of Allah" while washing our face
- 2 We start to take ablution by saying Audhu billahi min al-shaitan al-rajim (I seek refuge with Allah from the Devil the accursed), Bismillah al-Rahman al-Rahim (In the Name of Allah, the Beneficent, the Merciful).
- 3 Then we wash both hands up to the wrists.



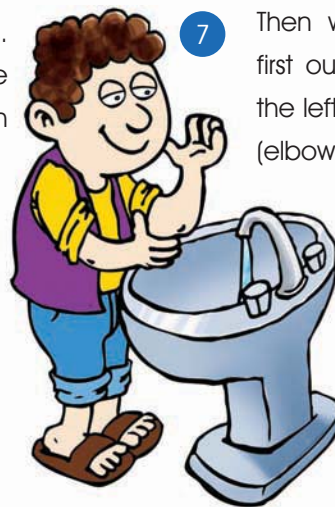
- 4 We take water into our mouth three times.



- 5 We draw water into the nostrils with our right hand and blow it out with our left hand and this is performed three times.



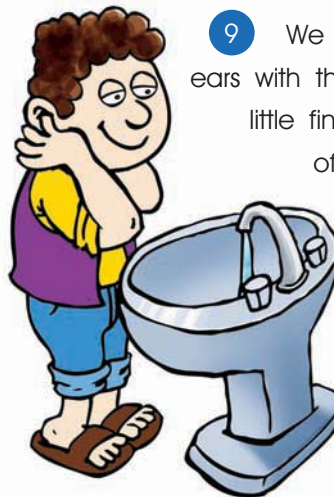
- 6 We wash our face three times. While washing our face we need to be careful not to splash the water onto our face.



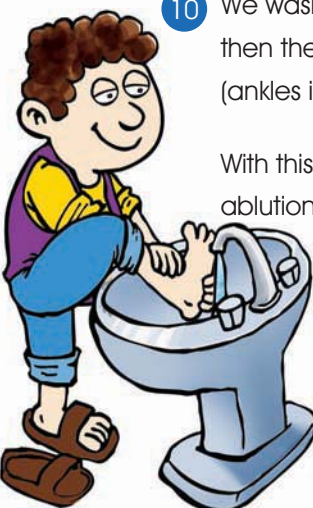
- 7 Then we wash three times first our right arm and then the left arm upto the elbows (elbows included).



- 8 We wipe over the head with the right hand, which is called Mash.



- 9 We clean inside of our ears with the forefingers (of the little finger) and wipe back of our ears with our thumbs.



- 10 We wash first our right foot and then the left one up to the ankles (ankles included).

With this, we conclude our ablution.

Our beloved Prophet says:

"Whoever amongst you performs ablution and does this nicely and then says: "Ashhadu alla ilaha illallah wa ashhadu anna Muhammadan abduhu wa Rasuluhu (I bear witness that there is no god but Allah and Muhammad is His servant and Messenger" eight gates of Paradise thrust open for him — he may enter from whichever he likes.

(Abu Dawud, Taharah, 65)

COLD SPRING

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

At night they made preparations for the journey. That night Tahir was so excited that he could not sleep well.

They set out for the journey with sunrise. After about a ten-hour journey they arrived at the village. It did not take long for Tahir to get accustomed to the village life. He and Salih became good friends in no time. Together they made mud houses by the stream and rode

bikes in the prairie. They were playing games when their grandfather was collecting wood.

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

– If you don't go to sleep now, you will not be able to come to the highland with me tomorrow. 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. At first the slightly steep pathway to the highland seemed easy to the children. However, when the sun started to warm up the surroundings, the journey got harder and the rocky pathway to the highland seemed never ending. Grandpa



Ali was talking 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?

Grandpa Ali and Salih smiled:

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

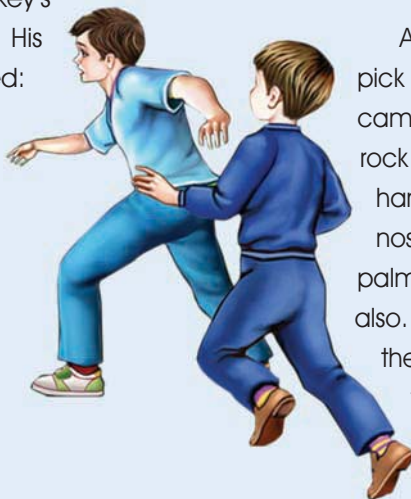
– Grandpa! I wish we had brought some watermelons and cantaloupes with us too. Grandpa Ali gave the good news by pointing to the donkey trudging behind them:

– 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.



A short while later the spring was seen in 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 pebbles. 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 coming out from under a big plane tree that he could not resist asking his grandpa about the ice-cold water in this hot summer months:

– Grandpa, how can this water be so cold in this hot weather? How can so much water be brought up to this steep hill without any machine and engine?

Grandpa's answer was short and clear:

– There is nothing difficult 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 put the watermelon and cantaloupe into a pool that had formed next to the spring. A while later 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 behind them with his



fingers. At the end, he washed his feet. Tahir asked his grandpa:

– Grandpa, why are you performing ablution? It is not time to pray yet!

– I know, my child! I will pray the Noon Prayer (Salat al-Zuhr) at highland if Allah permits, but I wanted to make my ablution in advance. That is because keeping the state of ablution at all times

is considered an act of worship. Ablution is also one of those acts for which a believer easily gains great spiritual rewards; it is also easy and fun. Salih and Tahir both asked:

– How?

– While a Muslim has ablution, angels record this as an act of worship as long as he/she stays away from wrongdoings. Also, protector angels protect that person from the evil of Satan. What an easy and profitable worship it is, isn't it my dear children?

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

Grandpa Ali called them while repacking Karakachan's bags:

– 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 reciting the Holy Qur'an by performing ablution first. Through ablution, we appear in the presence of Allah purified and try to gain His love and contentment.

Ablution purifies us

As we have already mentioned, our hands, arms, mouth, nose, face, and feet are the parts of our body that get dirty 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 brought by cleanliness.

Mouth hygiene is also very important for being healthy. 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 this 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 brings brightness
to our faces and peace
to our hearts.

Ablution purifies our heart from wrongdoings

We remember Allah each time we perform 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 Allah to us.

Allah the Exalted says:

O you who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles.

(al-Maida 5; 6)

What are the obligatory acts (fard) of ablution (Wudu)?

1. **To make intention just before washing the face**
2. **To wash the face:** To wash the face once 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 up to the elbows (elbows included).
4. **To wipe the head:** Wiping a part from the head, even if little, with wet fingers
5. **To wash the feet:** Washing the feet once up to the ankles (ankles included).
6. **Observing the sequence:** Doing the above mentioned acts in the sequence they are mentioned.

While
performing an
ablution



are obligatory





What are the sunnah acts of ablution?

While performing ablution



- ☺ Turning towards the direction of Mecca.
- ☺ Saying bismillah (in the name of Allah) at the beginning
- ☺ Rinsing mouth with water and drawing water into the nostrils
- ☺ Wiping the whole head.
- ☺ Cleaning the ears and wiping their back with fresh water.
- ☺ To do the obligatory and sunnah acts of ablution thrice.
- ☺ Rinsing the parts of the body while washing.
- ☺ Doing the acts of ablution continuously without giving a break.
- ☺ Washing the right organs first then the left ones.
- ☺ Brushing the teeth with miswak before the ablution.

are sunnah



What are the things that nullify our ablution?

**When you have
ablution**



- Discharging urine or feces
- Breaking wind
- Fainting
- Sleeping (unless one sleeps in a sitting position)
- losing consciousness because of an illness or intoxication
- Touching the frontal or rear private parts without intervening medium with the inner side of the hand
- Touching the skin of the opposite sex

**nullifies your
ablution**



The Divine Light of the Followers of Prophet Muhammad

One day Prophet Muhammad said:

– How much would I love to see my brothers? They (the hearers) said:

– Aren't we your brothers O Messenger of Allah?

He said:

– You are my companions, and my brothers are those who have, so far, not come into this world.

Companions said:

– O Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? Prophet asked:

– "Suppose a man had horses with white blazes on foreheads and legs among other

horses which were all black, tell me, would he not recognise his own horses?"

Companions:

– Certainly, O Messenger of Allah. He said:

– They would come with white faces and arms and legs thanks to ablution, and I would arrive at the Pool of Kawthar before them and recognize them from the brightness of the ablution parts of their body. (Muslim, Taharah, 39)

Our beloved Prophet says:

"In a believer brightness and shining would reach the places where ablution reaches"

(Muslim, Taharah, 40)

GHUSL (RITUAL BATH)

What is ritual bath (Ghusl)?

It means washing the entire body without leaving any dry spot with the intention of ritual bath.

Allah the Exalted says:

"(O you who believe!) If you are in a state of major impurity, bath your entire body."

(Maidah 5; 6)



What are the things that we cannot perform without ritual bath (Ghusl)?

Without ghusl



- ✗ We cannot perform a ritual prayer.
- ✗ We cannot circumambulate the Holy Ka'bah.
- ✗ We cannot touch the Noble Qur'an.
- ✗ We cannot recite or read the Noble Qur'an.
- ✗ We cannot enter a mosque.

What are the obligatory acts (fards) of Ghusl?

When performing ritual bath



1. Making intention
2. Cleansing the physical impurities from our body
3. Washing the entire body without leaving a dry spot

are obligatory



When do we have to perform ritual bath (ghusl)?

- ✓ When one has emission of semen or has sexual intercourse.
- ✓ For women when their menstrual period ends,
- ✓ For women when their postnatal bleeding period ends

It is obligatory to perform ritual bath



How do we perform ritual bath?

First we perform minor ablution just like we do for ritual prayer.



We cleanse the physical impurities, if there is any, from our body.



We make intention by saying "I intend to make ghusl for the sake of Allah."



We say A'udhu billahi min al-shaitan al-rajim bismillah al-Rahman al-Rahim at the beginning.



Starting from the head, we wash our entire body without leaving any dry spot.



BENEFITS OF RITUAL BATH (GHUSL)

The Ritual Bath (Ghusl) spiritually purifies us

According to Islam, major spiritual impurities (al-Hadath) require performing ghusl. Unless we get cleansed from impurities by taking ghusl, we cannot perform certain acts of worship. Ghusl thus prepares us for worship and relaxes us psychologically.

With Ghusl, we gain the divine pleasure

First of all ghusl is one of Allah's commands to us. By obeying this command, we fulfill one of our duties of being His servants and gain His love and contentment. By fulfilling His command, we feel peace and tranquility. In this respect, ghusl is a spiritual cleansing that places peace and tranquility to our hearts.

Ghusl gives energy to our body

Our bodies' contact with the outer world is through our skin. For this reason, dirt and dust mostly affect our skins. Also, fat and sweat in our

bodies exits through fat and sweat glands on our skin. In time these toxic materials stick onto our skins and eventually block the pores on our skin. Thus, our skin could 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 context, 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 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 both our whole being.

What are the acts that are considered inappropriate in our religion while taking a ritual bath?

While performing Ghusl



- Wasting water
- Facing Qiblah while naked
- Speaking unnecessarily

are considered makruh (reprehensible)



Sunnah Acts of Ghusl

While
performing

ghusl

- ☺ Starting by saying bismillah.
- ☺ Performing ablution before ghusl.
- ☺ Rinsing the body while washing
- ☺ Following the sequence
- ☺ Washing the right limbs before the left ones.

are sunnahs of
ghusl



THE POWER OF WATER

Ferit was playing with the olives at his breakfast plate. These days, he felt uncanny distress and was continuously daydreaming. That year he was starting to eight grade and he was feeling physical and mental differences. Suddenly he got taller, his voice became thicker, and he even got some beard on his face. Sometimes he was doing some childish things following his inner voice, and while at other times he felt ashamed of what he did, feeling too old to act so childish. 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, are you 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 not be late. His father who noticed the changes in him and was waiting

for the right time to talk to him. So he 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 a nice father and son talk. Tonight, there are important things that I want to talk to you about.

Ferit picked his backpack up and left for school. He was wondering what his father was going to talk about as he was trying to walk faster in order not to be late for the geography class and avoid his 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 were talking loudly 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 are formed as a result of the 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 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 erosion. 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 the 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 as 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 is obligatory (fard). 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 the way ghusl is performed. 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 just like for prayer (al-wudu).

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. This was what Ferit felt in his first ghusl.

Ghusl not only cleans the body, but it is also one of the most important religious 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 TAHSİN KARAMAN



TAYAMMUM (DRY ABLUTION)



What is Tayammum?

✍ Tayammum is a symbolic type of ablution performed as a substitute for minor ablution or ghusl by rinsing hands to clean soil and then wiping them to arms and face.

Allah the Exalted says:

"...(for performing ablution or bath lustration) if you find not water, then go to pure earth and rub your faces and your hands with

some of it."
(al-Maida 5; 6)

When is Tayammum performed?

If we cannot find water or if we find some but not clean enough to perform ablution or ghusl, or if it is impossible to use water for some reason such as illness,

We perform
tayammum or
dry ablution

Instead of
Ablution or Ghusl

How is Tayammum performed?

- 1 First we say A'udhu billahi min al-shaitan al-rajim bismillah al-Rahman al-Rahim.
- 2 We need to mention our intention for what our tayammum will be a substitute, i.e. whether a substitute for ablution or for ghusl
- 3 We strike our hands on earth or on something with which is tayammum is valid, and then wipe the whole face.
- 4 We strike our hands on earth for a second time and then first wipe our right arm and then the left one up to the elbows.

What are the obligatory acts (fard) of Tayammum?

When
performing
dry ablution



1. making intention (niyyah).
2. striking hands on earth or something similar and wiping the face with hands
3. striking hands on earth or something similar to it and then wiping with them the two arms from the end of fingers up to the elbows.
4. Transferring the clean earth to arms and face
5. Observing the sequence

are obligatory
(Fard)



What are the sunnahs of dry ablution?

While performing dry ablution



1. saying basmala
2. wiping the right arm before the left one
3. observing Muwalat (to wipe the limbs continuously without giving a break between them)

are the sunnahs of tayammum.



What nullifies dry ablution!

1. To do things that nullify major or minor ablution
2. To find water or to be able to use it
3. When the excuses to perform dry ablution become no longer valid, it
4. Entering to the next prayer time

nullifies dry ablution



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 in the presence Allah 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 were 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, drinking water, and a hat with you 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 the presence 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 washed. ☐ RIGHT ☐ WRONG
2. One can circumambulate the Holy Ka'bah without ablution. ☐ RIGHT ☐ WRONG
3. Wasting water is reprehensible even when making ablution. ☐ RIGHT ☐ WRONG
4. To fall asleep in a lying position or while leaning against something does not annul ablution. ☐ RIGHT ☐ WRONG
5. One can wipe over (mash) a band-aid or bandage on parts of the body that are meant to be washed in ablution. ☐ RIGHT ☐ WRONG

Let's Check Ourselves (1)

1. Which one of the items below is among the obligatory (fard) acts of ablution (wudu)?
 - a) To take water into the mouth
 - b) To draw water into the nostrils
 - c) To rub (mash) one's head
 - d) To rub (mash) one's ears
2. Which one of the items below is not among the obligatory (fard) acts of ablution (wudu)?
 - a) To wash the arms up to elbows
 - b) To wash the feet
 - c) To wash the face
 - d) To rinse the mouth
3. Which one of the items below is among the sunnah acts of ablution (wudu)?
 - a) To wash the face
 - b) To wash the feet up to and including the ankles
 - c) To wash the nose.
 - d) To wipe (mash) part of the head.
4. Which one of the items below does not nullify ablution (wudu)?
 - a) To break wind
 - b) To laugh
 - c) To sleep
 - d) To lose consciousness

5. Which one of the items below nullifies ablution (wudu)?

- a) To yawn
- b) To cry
- c) To speak
- 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/ makruh (reprehensible) / obligatory (fard))

1. To wash each part of the body required to be rinsed in ablution is sunnah.
2. To wipe the entire head is
3. To useor a tooth brush to clean one's teeth is a sunnah act of ablution.
4. Using more water than necessary when making ablution is
5. To wash the feet once up to and including the ankles is

Let's Check Our Knowledge (2)

1. To take water into the mouth and nostrils when performing ghusl is obligatory (fard). ☐ RIGHT ☐ WRONG
2. Without ghusl, one cannot touch the Holy Qur'an. ☐ RIGHT ☐ WRONG
3. Without ghusl we can enter a mosque but we cannot perform prayer. ☐ RIGHT ☐ WRONG
4. Intention (niyyah) is not among the obligatory acts of tayammum. ☐ RIGHT ☐ WRONG
5. When the excuse that prevents one from using water ends, his tayammum will not be nullified. ☐ RIGHT ☐ WRONG

Let's Check Ourselves (2)

1. Which one of the following is among the obligatory (fard) acts of ghusl?
 - a) To wash our feet
 - b) To make intention
 - c) To wipe (mash) the head
 - d) To wipe (mash) the ears
2. Which one of the following requires performing ghusl?
 - a) Emission of semen
 - b) Nosebleed
 - c) To use the bathroom
 - d) To vomit a mouthful
3. Which one of the following is among the reprehensible acts of ghusl?
 - a) To waste water while performing ghusl
 - b) To speak unnecessarily
 - c) To face toward Qiblah while naked
 - d) All of the above
4. Which one of the following acts can be performed without ritual bath (ghusl)?
 - a) To perform prayer
 - b) To read the Holy Qur'an
 - c) To eat
 - d) To circumambulate around Ka'bah
5. Which one of the following does not nullify tayammum?
 - a) To cry
 - b) To use the bathroom
 - c) Entering to the next prayer time
 - d) Starting to be able to use water

Fill in the Blanks (2)

Fill in the blanks with the words in parentheses.

(Obligatory (fard)/ Tayammum/ Makruh/ entire body/ sunnah)

1. When performing ghusl, it 's obligatory to wash our
2. For ladies who complete their menstruation, it is to perform ghusl
3. It is to wash our hands and private parts when starting to perform ghusl.
4. It is to face toward Qiblah while naked when performing ghusl.
5. If one does not find clean enough water to take ablution or ghusl, he may perform



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

RITUAL PRAYER (AL-SALAH)

❁ *Definition of Ritual Prayer*

❁ *Benefits of Ritual Prayer*

❁ *Types of Ritual Prayer*

❁ *Rules Related to Ritual Prayer*

❁ *Call to Prayer and Call to Commence the Prayer*

❁ *How to Perform Ritual Prayer*

❁ *Congregational Prayer*

❁ *Prayer of the Sick, Travellers, and Make-up Prayer*

❁ *Prophet's Attention to Ritual Prayer*

❁ *Mosques and Prayer Houses*



THE FIRST PRAYER

What a cold morning it was. I shivered when I left the warmth of my bed and put my bare feet into the slippers that fully absorbed the coldness of the night.

It was not dawn yet. I leaned on the window. There was no one in the small Minaret of the Old Mosque rising through the sky with spiritual grandeur among the houses. Then, the shadow of the young muezzin appeared in the minaret. I snuggled into my sweater. When I was listening the soul shaking call to prayer, I was thinking the first one of my dawn prayers that I have been performing for the last fifteen years. Ah, fifteen years ago...

My respectable mother whom I love most in this world had waken me up for my first dawn prayer fifteen years ago. I guess it was a winter

like this one. While I was sleeping in my room that was next to hers, she said by cuddling my hair with her kind and thin fingers:

– 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..."

After kissing from the edge of my left eyebrow, where she always does, she helped me

to get up by holding 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. The stove in her room was burning furiously. I said:

– Oh... Pervin is awake too...!

Pervin was getting the yellow kettle from the top of the stove. I did not think 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 to hear that she could wake up every morning. They helped me to take off my sweater and roll up my sleeves, and I got down next to the ablution basin. My mother said:

– "You would get tired like that" and passed me a little stool to sit on. After finishing my ablution, I got closer to the stove to warm up. When I looked back, I saw my mom laying the wool prayer rug down... Then she put her green scarf on and called me:

– Come here...

And I went. The little me stood next to my kind mother on the same prayer rug.

I was imitating whatever she did. So without knowing, I was performing my prayer in a way a Muslim woman did. After finishing the performance of the sunnah of the prayer, she kindly smiled at me and said:

– My son! Are you a woman? Women pray



like that. You should pray like a man. and then showed me how to do it.”

I did everything she had said and finished performing my prayer. then I raised my hands then I asked my mother:

– Mom! What should I say in my prayers?

My mother told me to say:

– O Allah! All praises belongs to You for I am a Muslim. I ask You to protect our country from the enemies. I pray to You to give health and well-being to the believers who are suffering from hardships, who are sick, who face disasters, and who are poor.

Then my mother advised me to pray to

Allah to be a good person who is not deceived by Satan’s tricks...

After the prayer, my mother asked me while rolling up the prayer rug whether or not I was going to sleep. Was I sleepy? I did not know that... I did not answer her.

– Come on then, go get your book, let’s check your homework.

– 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, so that angels will teach it you in your sleep.

Those angels had taught me my lesson that night too. My mother cuddled my hairs, said "well done" and then continued:

– There is still time to go to school and let me lay down in her bed.

I was not sleepy and was looking at my mother. In the pale morning light, my mom in her green headscarf picked up the Holy Qur'an, moving as if she was a dream. Sitting on the

wide sofa next to the window, she started to read with her gentle voice. I fell asleep listening to her beautiful voice, which always left an imprint of a poem on me, seeing her beautiful and bright 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 Allah. Imagining the angels that must have been gathering around my mother reading the Holy Qur'an, I fell asleep....

ÖMER SEYFETTİN

(Briefly adapted)

WHAT IS RITUAL PRAYER (AL-SALAH)?

Every creation in this universe worships and praises our Lord in its own way. Ritual prayer (salah) is a compact act of worship which combines elements from the worship and praises of all creatures. Since it is the most important act of worship (ibadah) in Islam, our Prophet called it as "the pillar of Islam."

Ritual prayer (salah) which literally means to say prayers and ask goodness, is the "Ascension of the believer to the Heavens". In other words, it is believer's meeting with his Lord. By means of prayer, we come to 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.

Ritual prayer is a way to show our gratitude to Allah. By means of prayer we thank Allah for all His blessings to us and show our love and reverence to Him; because prayer is the most

magnificent way of showing respect.

Ritual prayer means to say prayers to Allah, to ask for His help, and to beg for Him to forgive our sins.

In short, ritual prayer (salah) is the pillar of our religion, and an illumination for our hearts. It is the lifeblood of our spiritual world. While it cleanses us physically, it also keeps us spiritually aware.



Our beloved Prophet says:

"Ritual prayer is an illumination in a person's heart. Whoever from you wishes to do should enlighten his heart with it and try to increase the light in his heart."

(Tirmizî, Deavât 85)



WHY DO WE PERFORM THE RITUAL PRAYERS?

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

Our Lord bestowed upon us endless blessings. We have to thank Him for these blessings. We perform our prayers to thank Allah for all those blessings.

Thanking should be in accordance with the blessing. By giving the Islamic poor-due (al-Zakat), we thank Allah for the blessings and wealth that He has given to us. By fasting, we thank Allah for enjoying a healthy body and various foods. By performing prayer, we show our thanks in the best way to our Lord Who created us as human beings and also fulfill our duty of showing our gratitude to Allah for His

blessings. Our Prophet (peace and blessings be upon him) said:; **“Charity is due from every joint and bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two cycles (rak'ahs) of prayer which one prays in the forenoon will suffice for all.”** (Muslim, Musafirin, 84)”

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



Allah the Exalted says:

“Establish worship for My remembrance.”

(Taha, 20; 14)

Allah the Exalted says:

“O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.”

(Hajj 22; 77)

THE BENEFITS OF PRAYER

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

Prayer ensures that we remember Allah in the best manner

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

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

Praying reminds us of the Day of Judgment and the Hereafter

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

Our consciously and carefully performed prayers remind us Allah, the Hereafter, and the Judgment Day five times a day. As we remember the Hereafter and the Judgment Day, we stay away from evil. We would not

Allah the Exalted says:

"O you who believe! Seek help through patience and prayer; surely Allah is with the patient."

(al-Baqara, 2: 153)

Allah the Exalted says:

"Verily in the remembrance of Allah do hearts find rest!"

(al-Ra'd, 13: 28)

Allah the Exalted says:

And keep up prayer at the two ends of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.

(Hud, 11: 114)

Allah the Exalted says:

Hiç şüphesiz namaz,
insanı ahlâsızlıktan ve kötülüklerden
alı koyar.

(Ankebut Sûresi, 45. âyet)

harm anyone or their property, and would not be unfair to anyone.

Prayer purifies our sins

Prayer is the moment of meeting with our Creator. As we pray, we know that we are in the presence of our Almighty Lord. When we are about to commit a sin, we change our mind by remembering that we are going to pray and come to the presence of our Lord. Thus, 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 good morals

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

Prayer makes our day more fruitful and blessed

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

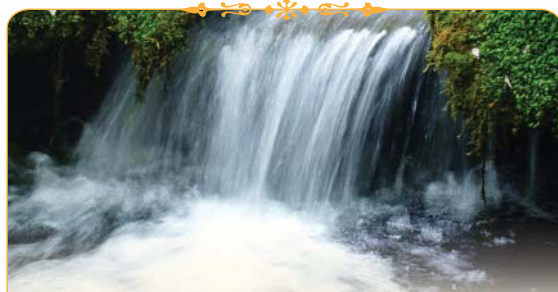
With the noon and late afternoon prayers that are performed at the busiest hours of the day, we remember Allah and relax our souls. We take a break with prayer, mentally relax and

regain energy for our work. Thus we become more productive.

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

Prayer helps us gain the habit of purification

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



Once our Prophet asked his Companions:

– "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" Companions said,

"Not a trace of dirt would be left." The Prophet added,

"That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

(Bukhari, Mawaqit, 6)

UPON WHOM PRAYER IS OBLIGATORY?

Five daily prayers is an act of worship commanded to us on the Night of Mi'raj (Ascension to Heavens). Praying five times a day is obligatory (fard) for Muslims who have reached the age of puberty and are of sound mind.

Prayer is one of the clear commands of Allah. While believing in its obligatory characteristic, those who do not perform their prayers just because of laziness commit a great sin.

Our religion asks us to get our children accustomed to prayer in their early ages. Our beloved Prophet recommended us to teach our children how to perform prayer when they reach at the age of seven. He also emphasized the importance of praying regularly starting from the age of ten.



Our beloved Prophet says:

"The first act that a servant will be held accountable on the Day of Judgment will be his prayers. If his prayers are sound, then he will prosper and reap benefits. If his prayers are not properly-performed, he will lose and suffer disappointment."

(Tirmidhi, Mawaqit, 188)



TYPES OF PRAYERS

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



A. OBLIGATORY (FARD) PRAYERS

There are three types of obligatory prayers.

1. FIVE DAILY PRAYERS

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

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

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

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

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

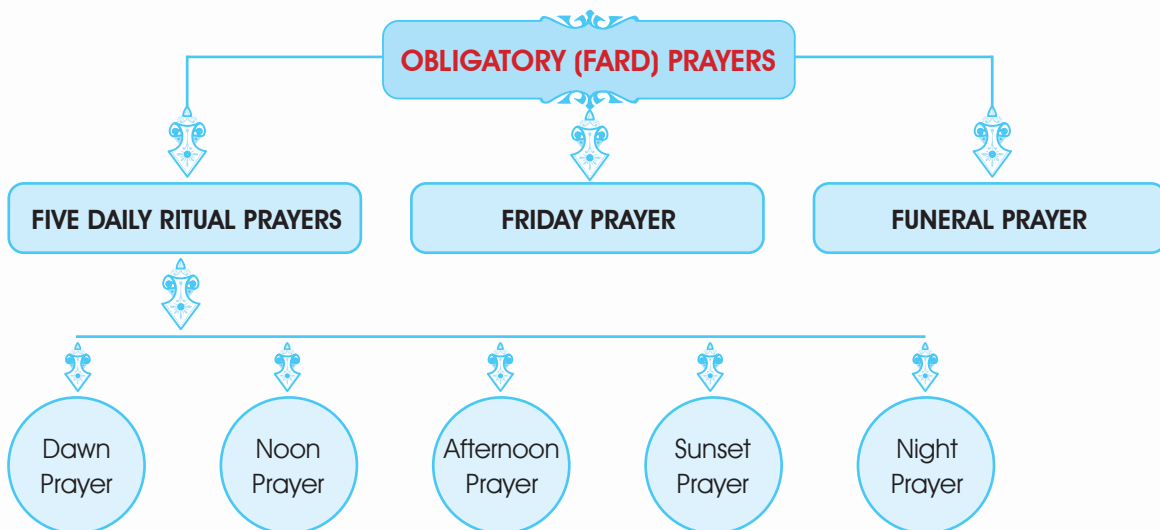
Number of ra'kahs of the five daily prayers

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

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

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

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



C. SUNNAH PRAYERS:

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

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

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

Muakkad sunnahs are:

- 1- Two cycles before the obligatory cycles of dawn prayer
- 2- Two cycles before the obligatory cycles of noon and two cycles after them.
- 3- Two cycles after the obligatory cycles of sunset prayer,
- 4- Two cycles after the obligatory cycles of night prayer.

Gayr muakkad sunnahs are:

- 1- Two cycles before the obligatory cycles of noon and two cycles after them.
- 2- Four cycles before the obligatory cycles of afternoon prayer. Performing them as two at a time is more virtuous.
- 3- Two cycles before the obligatory cycles of sunset prayer.
- 4- Two cycles before the obligatory cycles of night prayer.

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

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

c) Witr prayer: Witr prayer is performed between one to eleven cycles. Performing it two cycles at a time and one single cycle at the end is more virtuous. For instance when performing three cycles of witr prayer, first one may perform two cycles followed by one more cycle.

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

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

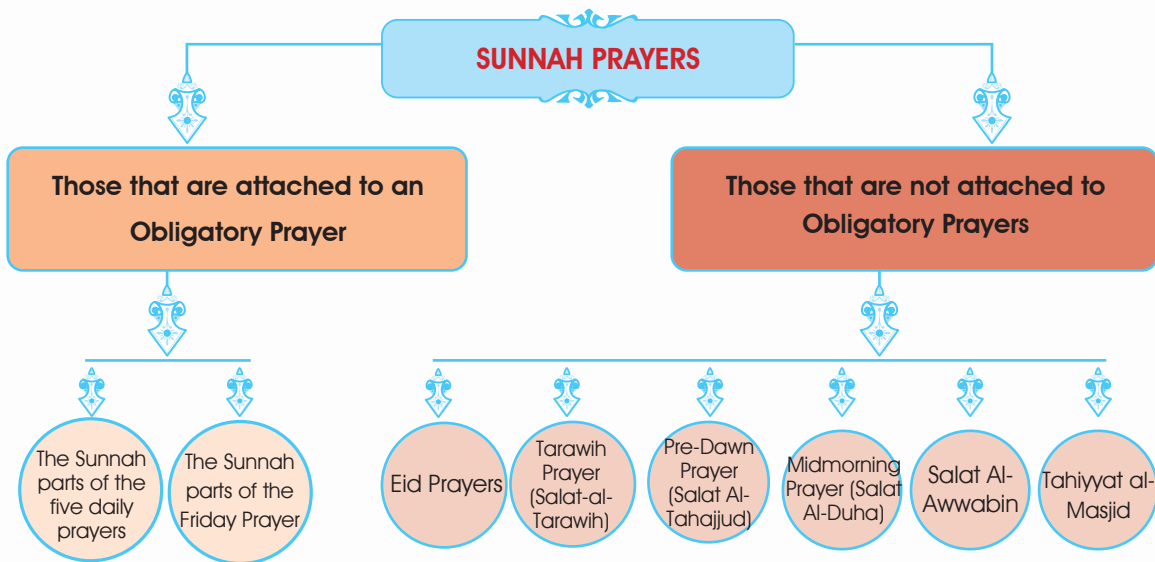
b) Salat al-Tahajjud (Pre-Dawn Prayer): One may perform cycles of prayer after the night prayer either before going to bed or after taking some rest before the dawn prayer. If it is performed after some sleep, it is called tahajjud prayer. Tahajjud prayer may consist of between two to twelve cycles.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

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

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

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

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



“Help Me by PERFORMING PRAYER A lot!”

One of the Companions of the Prophet, Rabia ibn Qa'b used to serve him. Our Prophet was very pleased from his service. This Companion who had the honor to serve our Prophet narrated the following incident:

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

– “Rabia! Ask from me whatever you want!” and I replied:

– “O Messenger of Allah! Let me think about it and I will let you know later.” Then I thought “material goods are temporary, and I already have enough of it. It is better to ask something for my afterlife; for the Prophet has a very high place before Allah

the Almighty.” When I went to our Prophet, he asked:

– “O Rabi’a! Have you made up your mind about what you wish?” So I told him:

– O Messenger of Allah! I want to be together with you in Paradise. I ask you to intercede for Allah to save me from hellfire. He asked:

– “Don’t you wish to ask for anything else?” And I replied:

– That is all I wish for. Our Prophet (peace and blessings be upon him) said:

– Then perform lot of prayers (al-Salah) and do prostration (al-Sajdah) and help me for yourself! (Muslim, Salat, 226)

OBLIGATORY ACTS (FARDS) OF PRAYER

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

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

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

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

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

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

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

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

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



Ibn Mas'ud (may Allah be pleased with him) said: "I asked the Prophet:

- "Which deed is the dearest to Allah?" He replied,
- "To offer the prayers at their early stated fixed times." I asked,
- "What is the next (in goodness)?" He replied,
- "To be good and dutiful to your parents" I again asked,
- "What is the next (in goodness)?" He replied,
- "To participate in Jihad (religious fighting) in Allah's cause."

(Bukhari, Mawaqit, 5)



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

(Jalal al-Din Rumi)



b. Integral parts of a Prayer

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

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

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

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

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

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

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

7. Prostration (Sajdah): To perform two prostrations in each cycle of prayer. To place the forehead, the nose, hands, feet, and knees on the

ground after having risen from the bowing (al-Ruku').

8. To sit between two prostrations:

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

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

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

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

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

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

THE CALL TO PRAYER (AL-ADHAN)

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

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

When and how is Adhan recited?

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

How should one act during the recitation of adhan?

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

Our beloved Prophet says:

"If the people knew the reward for pronouncing adhan and for standing in the first row (in congregational prayers) and found no other way to get them other than drawing lots, they would draw lots,"

(Buhari, Adhan, 9)

Our beloved Prophet says:

"Whenever you hear adhan, repeat what the muezzin is saying."

(Bukhari, adhan, 7)

The words of adhan and their meanings

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



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

What does adhan remind us?

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

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

THE CALL TO COMMENCE A PRAYER (IQAMAH)

What is Iqamah?

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

By whom and when can al-Iqamah be called?

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

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

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

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

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

(Buhârî, Ezân 8)

The words of Iqamah:

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

HOW DO WE PERFORM A PRAYER?

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

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

I. Rak'ah (First Cycle)

1 (Men)

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



1 (Women)

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



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

(Luqman 31;17)



2 (Men)

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



2 (Women)

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



3 (Men)

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



3 (Women)

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



4 (Men)

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

5 (Men)

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



6 (Men)

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

4 (Women)

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

5 (Women)

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



6 (Women)

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

7 (Men)

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

8 (Men)

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

7 (Women)

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

8 (Women)

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

II. Rak'ah (Second Cycle)

9 (Men)

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

10 (Men)

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

11 (Men)

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

9 (Women)

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

10 (Women)

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

11 (Women)

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

12 (Men)

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

13 (Men)

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

14 (Men)

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

15 (Men)

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

12 (Women)

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

13 (Women)

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

14 (Women)

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

15 (Women)

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



16 (Men)

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



16 (Women)

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



PERFORMANCE OF THE FIVE DAILY RITUAL PRAYERS (SALAH)

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

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

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

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

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

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

SOME SUPPLICATIONS RECITED DURING RITUAL PRAYER

Opening (Wajjahtu) Supplication:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ
بِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Transliteration of Opening (Wajjahtu) Supplication:

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

The Meaning of Opening (Veccehtu) Supplication:

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

The Supplication of Qunut:

اَللّٰهُمَّ اهْدِنَا فِيْ مَنْ هَدَيْتَ وَعَافِنَا فِيْ مَنْ عَافَيْتَ
وَتَوَلَّنَا فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيْ مَا اَعْطَيْتَ وَقِنَا شَرَّ
مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهُ لَا يَدُلُّ
مَنْ وَالَيْتَ وَلَا يَعْزُزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ
فَلَكَ الْحَمْدُ عَلٰى مَا قَضَيْتَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَ
صَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِ وَصَحْبِهِ وَسَلَّم

Transliteration of the Supplication of Qunut:

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

The Meaning of Supplication of Qunut:

"O Allah, guide me among those whom You guided, relieve me from sickness among those whom You relieved,

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

Supplication of Tahiyat:

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

Transliteration of the Supplication of Tahiyat:

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

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

The supplication recited after the supplication of Tahiyat:

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

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

Its Transliteration:

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

Its Meaning:

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

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

Every prayer after salutation one should recite the following supplication three times:

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

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

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحِينًا رَبَّنَا بِالسَّلَامِ تَبَارَكْتَ
وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ
وَلَا مُبَدِّلَ لِمَا حَكَمْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

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

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

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

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

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

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

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

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

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

All praises are due to You. You are True and Real. Everything You said that You would do is true and real. Your Word is true and real. Returning to You is true and real. Paradise is true and real. Hell



is true and real. It is true and real that the Day of Judgment will arrive. The prophets are true and real. Muhammad (peace and blessings be upon him) is true and real.

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

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

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

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

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

O Allah! Protect me from erring in my religion, which is the beginning of all my works! Bless my businesses in this world! Help me in earning my

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

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

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

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

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

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

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

Amin!



One day our Prophet (blessings and peace be upon him) held Muaz b. Jabal's hand and said: "Muaz! As Allah is my witness, I truly love you." Upon this, 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 اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

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

(Ebu Dawud, Witr, 26)



PERFORM YOUR PRAYER AGAIN

Surrounded by his Companions, one day our Prophet entered the mosque, and sat to a corner. Just then someone came in and began to perform 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; for you did not [properly] perform your prayer."

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

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

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

SUNNAHS OF THE RITUAL PRAYER




Sunnahs of the prayer are of two types:

A. Sunnahs performed before the prayer:

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

B. Sunnahs performed during the prayer:

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










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

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





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

B. Sunnahs of Hay'ah or ordinary sunnahs:

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

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



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

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

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

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



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

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

- ☹️ Unnecessarily playing with clothes or parts of the body during the prayer
- ☹️ Praying while sleeves are drawn up.
- ☹️ Praying while one has to go to the bathroom

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

Who is HERE TO PRAY?

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

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

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

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

barely enough for one table! Bahlul Dana said:

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



LET US PERFORM OUR PRAYERS IN AWE

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

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

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

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

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

Allah the Exalted says:

Successful indeed are the believers who are humble in their prayers.

(Mu'minun, 23; 1-2)

Allah the Exalted says:

And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones, who know that they shall meet their Lord and that they shall return to Him.

(al-Baqara, 2; 45-46)

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

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

ACTS THAT NULLIFY THE RITUAL PRAYER

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

I DID NOT WANT TO INTERRUPT YOUR play

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

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

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



THE IMPORTANCE OF PRAYING IN CONGREGATION

The meaning of "imam" (leader) and "jama'ah" (congregation)

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

Why are mosques also called "The Houses of Allah"?

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

What is the superiority of praying in congregation?

Our Prophet (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. It is not welcomed in Islam to abandon congregation without an excuse. Making a habit of praying in congregation is considered one of the good traits of a Muslim. Our beloved Prophet also gave us the good news that for those who make ablution and go to a mosque to pray, for each step they take, one of their sins will be forgiven and one divine reward will be given.

What are the benefits of praying in congregation?

Performing a prayer with other Muslims helps us concentrate better when praying. Thus, our minds focus on prayer only. Also, praying in



Our beloved Prophet says:

"The prayer in congregation is twenty seven times superior to the prayer offered by person alone!"

(Bukhari, Adhan, 30)



Our beloved Prophet says:

"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 the rewards of those who pray alone and then go to sleep."

(Bukhari, Adhan, 31)



Our beloved Prophet says:

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

(Muslim, Masajid, 282)



congregation leads to feelings of love and solidarity among Muslims. Muslims who pray together get informed about each other's problems. They help each other solve their issues. We learn the rules and prohibitions of our religion from sermons, lectures, and conversations. In mosques, we also increase our knowledge of the Prophet's life and manners.

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

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

• Adult males should stand in the front rows, boys may stand between them or form new rows behind them, and females should form the back rows.

• If there is only one person in congregation, he should stand right side of the leader (imam) but a little bit behind him.

• When praying in congregation, the rows should be in order and there should be no space left between people. It is not appropriate to form a new row when there is space in the front rows.

Allah's Messenger (blessings and peace be upon him) said;

"Set your rows straight, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. Allah grants contentment to the hearts of those who keep no space between the rows. Allah does not bestow His blessings to those who leave space in rows" (Abu Dawud, Salat, 93) and he talked about the role of having straight rows in completion of the prayer. He personally used to walk around the rows and touch the chests

MOSQUE MANNERS

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

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



and shoulders of his Companions and say: "Do not stand back and forward. Then your hearts would also be different from each other." (Abu Dawud, Salat, 93)

What is the ruling on praying in congregation?

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

How may one perform prayer in congregation?

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

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

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

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

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

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

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

6) In the sitting position, with the imam, we also recite the supplications of "Al-Tahiyyat," "Allahuma Salli," "Allahuma Barik," "Rabbana Atina and Rabbana-ghfirli," then we wait for the imam to say greetings to his right and when he says his greetings to his left, we say our greetings to our right then left.

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

How do we complete a prayer when we join a congregation late?

When we are late to join a congregation, we complete the cycles that we missed after Imam finishes prayer. If we catch Imam before he raises back from a ruku', we are considered as being performed that cycle. We do not need to redo that cycle.

Suppose we catch the congregation in the second cycle, we wait at the last sitting for the imam to recite Al-Tahiyyat and give Salam. We stand up after Imam says the final greetings, and we perform the cycles we missed as follows:

First Cycle

- * Audhu, Bismillah
- * Surah al-Fatiha
- * Additional Surah
- * Bowing (al-Ruku')
- * Tuma'ninah
- * Standing back from ruku'
- * I'tidal
- * Tuma'ninah
- * Prostration
- * Tuma'ninah in prostration
- * Sitting between prostrations
- * Tuma'ninah
- * Second prostration
- * Tuma'ninah in prostration
- * Sitting for Tahiyyat
- * Recitation of Tahiyyat Salli - Barik-Rabbana
- * Salams



If we join the congregation in the third cycle, after waiting for the imam to say Salams, we complete the first two cycles that we missed as follows:



First Cycle	Second Cycle
<ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for resting (Istirahah) * Standing up for the fourth cycle 	<ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Salams


If we join the congregation in the fourth cycle, after waiting for the imam to say Salams, we complete the first three cycles that we missed as follows:



First Cycle	Second Cycle	Third Cycle
<ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Standing up for the third cycle 	<ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for resting (Istirahah) * Standing up for the fourth cycle 	<ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Salams

If we join the sunset prayer in the third cycle, we stand up after the salams and make up the first two cycles as follows:



 If we join in any prayer in congregation after the bowing of the final cycle, we wait for imam's salams and then stand up and make up all the cycles of that prayer as usual and thus complete our prayer.

First Cycle	Second Cycle
* Audhu, Bismillah	* Audhu, Bismillah
* Surah al-Fatiha	* Surah al-Fatiha
* Additional Surah	* Additional Surah
* Bowing (al-Ruku')	* Bowing (al-Ruku')
* Tuma'ninah	* Tuma'ninah
* Standing back from ruku'	* Standing back from ruku'
* I'tidal	* I'tidal
* Tuma'ninah	* Tuma'ninah
* Prostration	* Prostration
* Tuma'ninah in prostration	* Tuma'ninah in prostration
* Sitting between prostrations	* Sitting between prostrations
* Tuma'ninah	* Tuma'ninah
* Second prostration	* Second prostration
* Tuma'ninah in prostration	* Tuma'ninah in prostration
* Sitting for Tahiyat	* Sitting for Tahiyat
* Recitation of Tahiyat Salli - Barik-Rabbena	* Recitation of Tahiyat Salli - Barik-Rabbena
* Standing up for the third cycle	* Salams



SOME PRAYERS THAT ARE PERFORMED IN CONGREGATION

A. FRIDAY PRAYER:

Fridays are the weekly festivals of Muslims. They meet at the mosques on Fridays, enquire of each others' news and hear each others' issues. They help each other.

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

Our religion commands Muslims to leave whatever they are doing at the time of Friday prayer and come to perform it.

In order to perform a Friday prayer there must be a congregation of forty qualified Muslims including an imam.

Friday prayer consists of six cycles. It is performed at the time of noon prayer and becomes a substitute for that day's noon prayer. Those who cannot perform Friday prayer because of a valid excuse must perform the noon prayer.

Upon whom is Friday prayer obligatory?

Friday prayer is obligatory upon those who are male, adult, sane, healthy enough to go to mosque, and local residents, meaning they live there and do not leave unless they need to.

Upon whom is Friday prayer not obligatory?

Women, children, people who are too sick to go to mosque, those who have to take care of sick people, travelers, those who do not have freedom, the blind who have no one to take them to mosque, the crippled, and those who are too old to go to mosque. Even though it is not obligatory upon them, if the above mentioned people perform Friday prayer their prayer is valid and they do not need to perform that day's noon prayer.

Allah the Exalted says:

"O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know."

(Jumu'a, 62; 9)

Allah the Exalted says:

"But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful."

(Jumu'a, 62; 10)

Our beloved Prophet says:

"Provided that major sins are not committed, five daily prayers are expiation of the minor sins committed in between two prayers and Friday prayer is an expiation of the minor sins committed from one Friday prayer to the next."

(Muslim, Taharah, 14)

What are the conditions that a valid Friday prayer requires:

1. The site of Friday prayer should be the dwellings of a numerous enough community to perform it, such as a village or a city.

2. In that place, there should be at least forty qualified believers including the imam.

3. Friday prayer should be performed at the time of noon prayer.

4. To perform Friday prayer in congregation

5. Deliverence of two sermons.

What are the integral parts of a sermon (khutbah)?

The first three of the conditions below are required for both sermons:

1. Hamdala: Saying praises to Allah the Almighty or saying "al-Hamdu lillah" (praise be to Allah)

2. Salwala: Saying blessings on the Prophet (Allah bless him and give him peace)

3. Enjoining taqwa or piousness: Giving advice to believers in worldly and religious matters

4. Recitation of a verse from the Qur'an (this is required in either one of the sermons)

5. And supplication for the believers. (This is required in the second sermon)

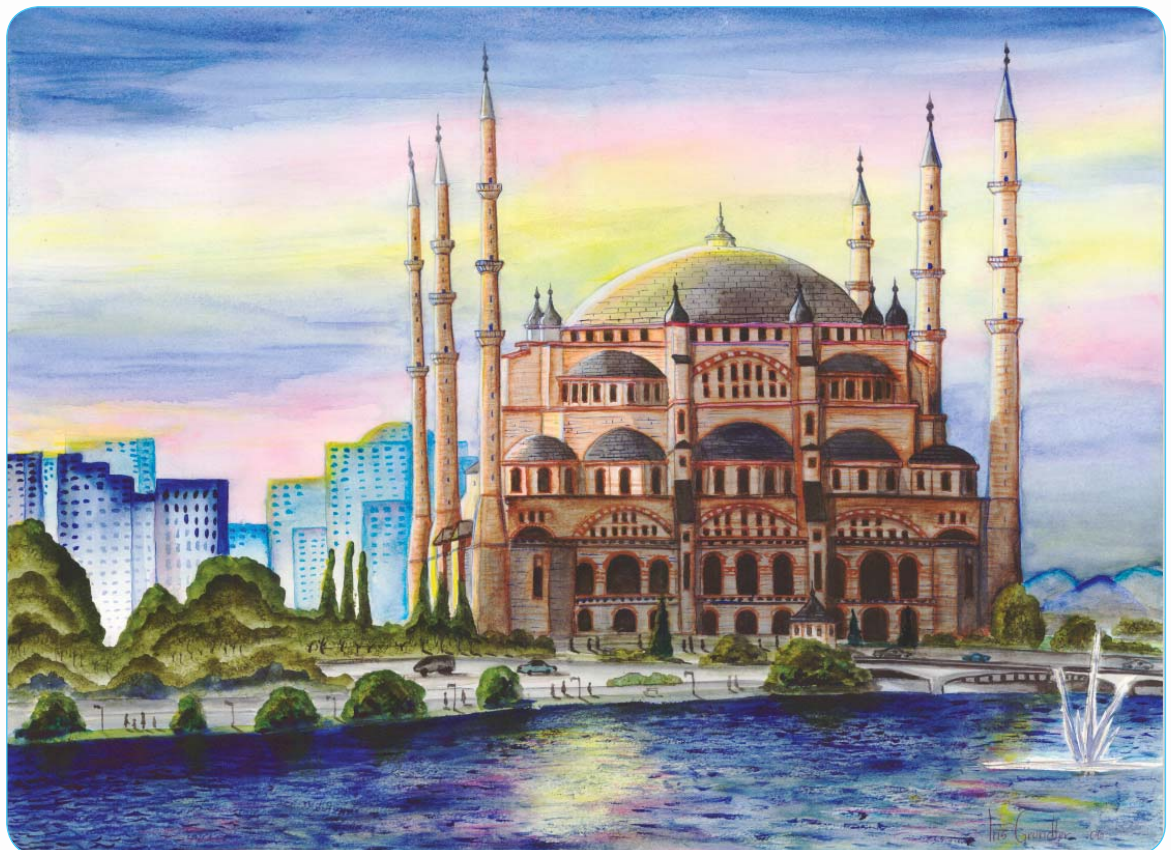
How do we perform Friday prayer?

✿ It is recommended to perform a two-cycle prayer before the Friday prayer.

✿ Then imam goes up the pulpit and sits down.

✿ Muezzin calls the interior adhan

✿ After the adhan, imam stands up and delivers two sermons. It is obligatory to deliver these sermons and listen to them.



✿ After the sermons, imam goes down from the pulpit while muezzin calls for the commencement of prayer (iqamah). We then perform the two-cycle obligatory Friday prayer together with the congregation.

B. FESTIVAL PRAYERS

We have two religious Festivals in the year. One of them is called Eid al-Fitr (the festival day right after the completion of the month of Ramadan) and the other one is Eid al-Adha (or the festival day at the completion of Hajj –the pilgrimage to Mecca). In these festivals, we perform two-cycle festival prayer to show our thanks to Allah.

When is a festival prayer performed?

A festival prayer is performed on the festival day after the sunrise. It is recommended to wait for about 40-45 minutes after the sunrise.

How do we perform a festival prayer?

Festival prayers can be performed in congregation but congregation is not required. There are no calls to prayer or commencement to prayer. We make our intention and follow the imam. Then we perform our prayer as follows:

First cycle: We make our intention and then raise our hands, say the opening takbir and raise our hands up to the level of earlobes right after imam does. then we recite the supplication of wajahtu. Then we say takbir and raise our hands up to the level of our earlobes seven times before the recitation of audhu-bismillah



and Fatihah. Between each takbir, we tie our hands above our navel and say "Subhanallahi wa al-hamdulillahi wa la ilaha illallahu wallahu akbar (Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is greatest)".

After finishing the seven takbirs, we recite audhu-bismillah, Fatihah, and additional verses from the Qur'an before bowing down.

Second cycle: After standing back from the prostrations of the first cycle, following the imam we begin to raise our hands up to the level of our earlobes and say takbirs just like the first cycle. However this time we do this five times. After finishing the takbirs, we recite audhu-bismillah, Fatihah, and some additional verses from the Qur'an before bowing. Festival prayer becomes complete after performing the rest of the cycle.

When is a festival sermon delivered?

A festival sermon is delivered after the festival prayer and constitutes a sunnah of our beloved Prophet.

The person who gives the sermon usually talks about the meaning and importance of the day. After the completion of the sermon and the supplications, Muslims greet and congratulate each other on their festival. Even people who had a falling-out hug and forgive each other.

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

The takbirs recited after the completion of every obligatory (fard) prayer during the days of Eid al-Adha are called Takbir al-Tashriq. These takbirs are sunnah and are recited after obligatory prayers beginning with the dawn prayer of the day before eid and ends with the afternoon prayer of the fourth day of eid. We need to recite this formula whether we perform our prayers by ourselves or in congregation.

Takbir al-Tashriq is also recited after the evening and night prayers of the day before eid al-



Fitr and after the dawn prayer of the eid al-fitr day.

What is the formula of Takbir al-Tashriq and what does it mean?

Below is the formula of Takbir al-Tashriq:

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

"Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu akbar, Allahu Akbar wa lillahi'l-Hamd"

It means:

"Allah is Greatest, Allah is Greatest, Allah is Greatest. There is no god but Allah. Allah is Greatest, Allah is Greatest and all praise is due to Allah"

C. FUNERAL PRAYER

The funeral prayer is a supplication for our deceased brethren in Islam. Although usually performed in congregation, this prayer can also be performed individually.

What is the ruling about the funeral prayer?

Performing the funeral prayer is a collective obligation (fardh al-kifayah) upon Muslim community. In other words when a group of Muslims fulfill this obligation, they get the reward for their prayer and the responsibility of the rest of the Muslim is lifted. However, if nobody fulfills this obligation, the entire Muslim community of that region becomes responsible and commits a sin.

How do we perform funeral prayer?

The Funeral Prayer is a prayer without bowing (al-ruku) and prostration (al-sajdah). It is performed with intention (al-niyyah) and then saying four takbirs:

We stand in rows keeping the platform where the deceased is placed in front of us and make the intention by saying "I have intended to say supplication (al-Dua) over the deceased, and to follow the leader (imam)." Then we raise our hands and say the opening takbir. After the opening takbir, we place our right hand over the left above the navel and recite fatiha.



Our beloved Prophet says:

"Whoever attends the funeral procession till he offers the funeral prayer will get a reward equal to one Qirat, and whoever accompanies it till burial will get a reward equal to two Qirats." It was asked,

"What are two Qirats?" The Prophet replied:

"Like two huge mountains."

(Bukhari, Janaiz, 59)



We raise our hands and say the second takbir and say the blessing on the Prophet (recite Allahu Salli and Barik). After the third takbir we supplicate for the deceased. After the fourth and final takbir, it is sunna to say, "O Allah, do not withhold from us his recompense, nor try us after him, but forgive us and him." (this supplication has to be done in Arabic which is given below). Then we complete the funeral prayer by saying salams to right and left.

The Funeral Supplication:

If the deceased is a male:

اللَّهُمَّ تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ
وَاعْفُ عَنَّا وَعَنْهُ وَاعْفِرْ لَنَا وَلَهُ

If it is a female

اللَّهُمَّ تَحْرِمْنَا أَجْرَهَا وَلَا تَفْتِنَّا بَعْدَهَا
وَاعْفُ عَنَّا وَعَنْهَا وَاعْفِرْ لَنَا وَلَهَا

After the funeral prayer, we condole with the family, relatives and friends of the deceased. We stay with them and support them on their sad day, sharing their grief.

D. TARAWIH PRAYER (Salat-al-Tarawih)

Tarawih prayer consists of twenty rakahs and is performed during the month of Ramadan after the night prayer. Performing this prayer is Sunnah al-Muakkadah for both male and female believers. It is sunnah to perform the tarawih prayer even for those who have an excuse not to fast.

PRAYER OF A SICK PERSON

How do we perform our prayers when we are sick?

Our beautiful religion has provided some rules for exceptional circumstances to make our duties easier. When we are too sick to pray standing, we are allowed to perform our prayers seated. If we are unable to perform it sitting, then we may perform it lying down through nodding our head as much as we can in stead of bowing and prostration.

If we are too sick to node our head, how do we pray?

If we cannot even node our heads, then we postpone the performance of our prayers until a time that we feel better. When we get better we make up the prayers that we could not perform.



Our beloved Prophet says:

"Whoever performs prayers during the nights of Ramadan out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

(Bukhari, Iman, 37)



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. During the caliphate of Umar it started to be performed in congregation and continued thus to this day.

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

How and when do we perform the tarawih prayer?

Tarawih is performed between night and witr prayers. It consists twenty cycles which can be performed in twos.



PRAYER OF THE TRAVELER

When are we considered a traveler according to Islamic law?

We are considered as a traveler (musafir) if we are travelling to a place that is at least 83km away from our city or village and if we are going to stay there less than four days excluding the days we travel.

When does travel start and end?

Travel starts as soon as we leave our town and it ends when we come back.

How do we perform our prayers when we are travelers?

Since journeys usually involve hardships, our religion makes some things easier for the travelers. We shorten the four-cycle obligatory prayers (noon, afternoon, and night prayers), and perform them as two cycles. We perform three and two-cycle obligatory prayers (dawn and sunset prayers) as they are. If we do not have much time during our journey, we may omit the sunnah prayers. If we are going to perform them, then we should know that there is no shortening for sunnah prayers.

How do we perform a prayer in congregation during our journeys?

If we are travellers and perform our prayers with an imam who is not a traveller (muqim), we

can not shorten our prayers. We have to follow the imam and perform our prayers as he does.

If a traveller leads a prayer, how do the residents (muqim) praying with him perform their prayers?

If a traveller becomes the imam of a prayer, he shortens his prayer and finishes it at the end of second cycle of four-cycle prayers. If within the congregation there are people who are not travellers, they do not finish their prayers with the imam and continue to perform the remaining two cycles alone.

What does it mean to combine two prayers (jam' al-salah) during a journey?

During a journey or when there is an absolute necessity like heavy weather conditions, it is permissible to perform noon and afternoon prayers together during the time of either one of them; and it is similarly permissible to combine sunset and night prayers during the time of either one of them. If joining is done during the time of the former ones (i.e. noon or sunset prayers), it is called jam' al-taqdim; if it is done during the time of the latter ones (i.e. afternoon or night prayers), it is called jam' al-Ta'khir.



MAKE UP PRAYER (SALAT AL-QADA)

What does Salat al-Qada mean?

✍ Performing a prayer on time is called "ada", and late performance of a prayer that is not performed at its original due time is called "Salat al-Qada or make-up prayer"

Those who missed some prayers should not perform sunnah or supererogatory prayers until performing the make-up prayers.

What is the ruling for missing a prayer?

Just like we have an obligation to perform our prayers within their proper times, we also have an obligation to make up the prayers that we missed. It is also a grave sin to postpone a

prayer to a later time or not to perform it in its proper time without a valid excuse.

How do we perform a make-up prayer?

If a dawn prayer is missed, it can be made up together with its sunnah cycles until sun comes to the meridian that day. After sun passes the meridian, only its obligatory cycles should be made up. As for the other daily prayers, only the obligatory cycles need to be made up. We do not perform the sunnah cycles until we finish up performing our make-up prayers.

How do we make our intention for a make-up prayer?

For instance when making intention to make up that day's dawn prayer, we say "I intend to make up the obligatory part of today's dawn prayer that I could not perform today." If we do not remember the day of the prayer that we missed, we make our intention by saying "I intend to make up the obligatory part (fard) of

the last dawn prayer that I could not perform on time."

When can we perform a make-prayer (salat al-qada)?

We can perform Salat al-Qada anytime during the day.

SATAN TRIES TO DETER US FROM OUR PRAYER

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

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

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

al-Salat) and from performing bowing (al-ruku) and prostration (al-sajdah) properly. In fact, when we think about it, compared to the time spent in praying, we realize how much time we waste doing other things.

To deter us from praying, Satan works his way through many tricks and traps that we could not imagine. Some of these traps are as follows: Satan goes to poor and desperate people and tells them to quit performing prayers by whispering:

"Praying is not for you. It is for the people who receive wealth and blessings from Allah." Satan goes to sick people and whispers "Quit praying, because Allah says "There is no burden upon the sick." You can pray a lot when you get better." By this, Satan causes them to abandon praying. Satan tries to prevent the performance of praying by making up excuses depending on each person's situation or profession.

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

PROSTRATION OF FORGETFULNESS (SAJDAT AL-SAHW)

What does sajd al-sahw mean?

✍ Sajdat al-sahw mean prostration of forgetfulness or prostration of mistake.

During a prayer if we accidentally make a mistake that does not nullify our prayer, we need to perform prostration of forgetfulness at the end of the prayer. This prostration is done to make up the incomplete acts in our prayer, and It is a sunnah.

When does one have to perform sajd al-sahw?

1. If one forgets to perform one of the main sunnahs of a prayer, for instance sitting for the first tashahhud or recitation of the supplication of qunut, then he/she needs to perform the prostration of forgetfulness.

2. If someone is not sure about the number of cycles performed, then it is a sunnah to perform the prostration of forgetfulness.

When we have doubts whether we performed a cycle or not, then we should proceed on the assumption that we did not and perform the prostration of forgetfulness at the end of prayer. This is done because of the possibility that we have performed an extra cycle. For instance, when someone is uncertain during the third cycle of a four-cycle prayer as to whether it is the third or fourth cycle, and if he is still in prayer, he should assume that he is in the third cycle and perform one more cycle then the prostration of forgetfulness.



3. Unintentionally doing some of the things that would invalidate a prayer if it is done intentionally. For instance speaking a few words or if someone mistakenly adds a cycle to the prayer and realizes his mistake before finishing his prayer, he performs prostration of forgetfulness.



4. If the sequence of integral or obligatory parts of a prayer is changed; recitation of a chapter or a supplication out of its required order, performing a prostration of forgetfulness becomes a sunnah. For instance if one recites fatiha instead of tashahhud or recites qunut during prostration or recites the additional chapter after standing back from bowing which is normally done after fatiha, performing a prostration of forgetfulness becomes a sunnah.

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

A single prostration would be enough for all of the mistakes that require a prostration of forgetfulness,

How do we perform a prostration of forgetfulness (Sajdat al-Sahw)?

In the final sitting of the prayer, one recites all the supplications and before saying salams goes down to prostration twice. After prostrations, salams are said without reciting any other supplication.

PROSTRATION OF RECITATION (SAJDAT AL-TILAWAH)

What does Sajdat al-Tilawah mean?

✍ There are certain verses in the Glorious Qur'an that require prostration to the person reciting, listening, or merely hearing them. The prostration we perform upon recitation, listening, or hearing of these verses is called Sajdat al-Tilawah.

How many verses are there in the Qur'an that require prostration (Ayat al- Sajdah)?

There are fourteen verses in the Qur'an that require prostration. They do not include the prostration in the chapter Sad (38; 24), which is a prostration of gratitude, not a prostration of recitation. Unlike others the latter is not an emphasized sunnah and is only performed outside of prayer.

What is the ruling of the performance of Sajdat al-Tilawah?

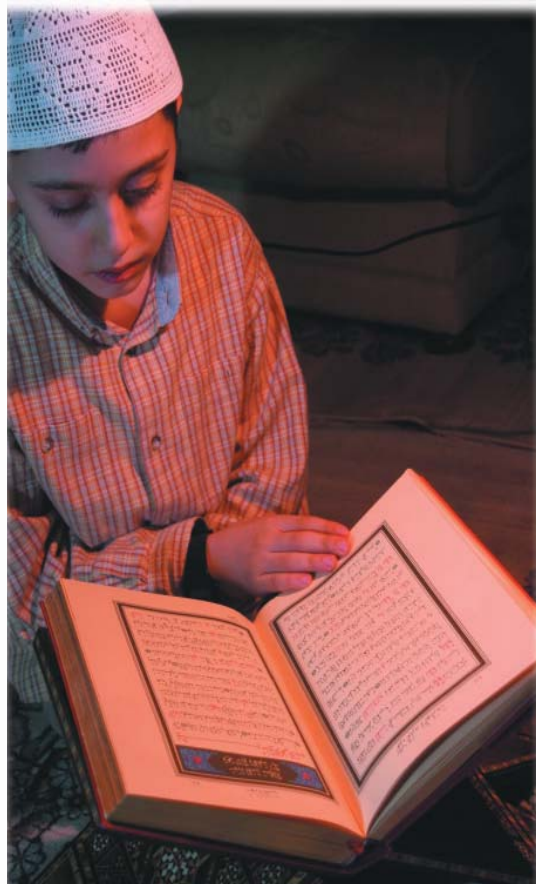
For those who recite, listen to, or merely hear one of these verses, it is a sunnah muakkadah to perform the prostration of recitation.

How do we perform a Sajdat al-Tilawah in a prayer?

When we recite one of these verses during prayer, we say "Allahu Akbar" and go down to prostrate. We say "Subhana Rabbi al-A'la" three times and then stand back saying "Allahu Akbar" and continue our prayer either by recitation or by going down to ruku'.

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

When we recite one of these verses outside a prayer, we perform the prostration as follows: The prostration of recitation is considered to be like prayer so we must be ritually pure for it, but standing (qiyam) is not a requirement of the prostration so we could start it while sitting. Then we turn to the direction of qiblah, say "Allahu Akbar" and raise our hands. Then we go down to prostrate and say three times "subhana rabbi al-A'la". After that we sit up saying "Allahu Akbar." Finally we say salams and finish our prostration.



TIMES WHEN PERFORMING A RITUAL PRAYER IS REPREHENSIBLE (AWQAT AL-KARAHAH)

For which prayers are there reprehensible times to perform?

There is no reprehensible time for the prayers whose reasons to perform are passed.

These are the following prayers:

Missed prayers, solar or lunar eclipse prayers, drought prayer, prayer after circumambulation, prayer after ablution, prayer for greeting the mosque, and funeral prayer.

There is no reprehensible or forbidden time to pray within the Meccan Sacred Precinct (Haram) at any time.

Are there times during the day in which performing a prayer is reprehensible?

There are some reprehensible times to offer supererogatory prayers and prayers performed for a reason which will come into existence after the prayer, such as the prayer performed before entering the state of the sanctity of the pilgrimage (ihram) and guidance prayer (istikharah). These times are:

- 1- after praying the dawn prayer till sun rises.
- 2- from sunrise until the sun is a spear's length up above the horizon. (about 40-45 minutes after sunrise)
- 3- from the time the sun is at meridian in the sky until it moves on
- 4- after praying the after-noon prayer until sun sets.
- 5- About 45 minutes before the sunset for those who have not performed the afternoon prayer.



MY PRAYERS

His grandmother's words were ringing in his ears:

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

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

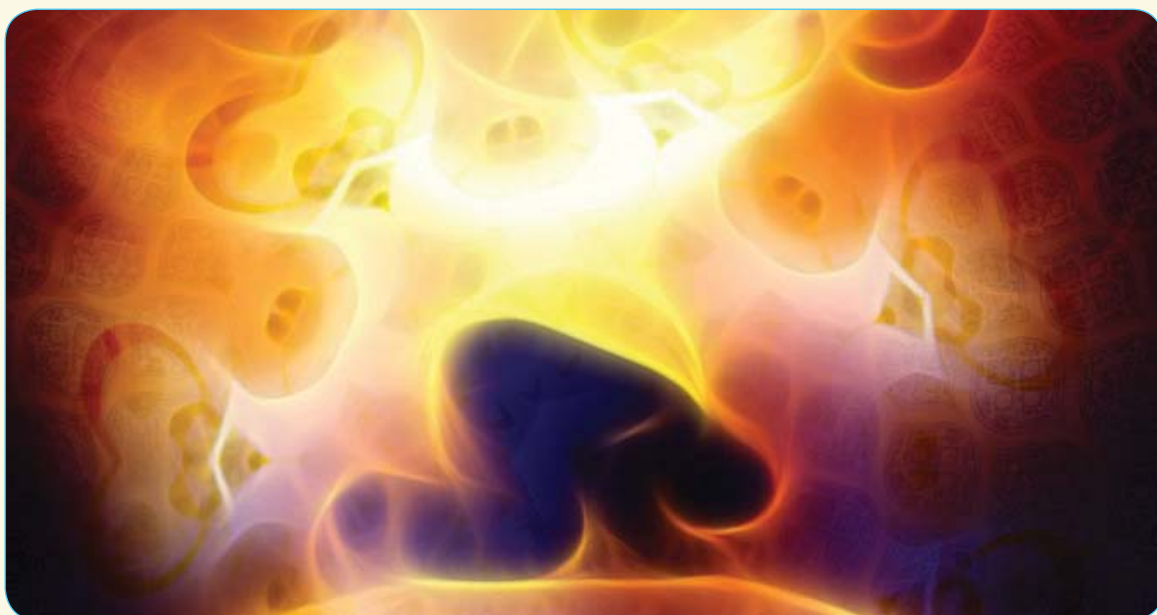
He thought to himself "Again, I procrastinated my prayer," shaking his head both sides woefully. He made his ablution with quick movements. Without drying himself, he ran to his room. He

performed his sunset prayer in a hurry. He could not stop thinking of his grandmother as he was reciting the formulas of glorification of Allah.

– If she could see this state of mine, she would be angry.

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

– How tired I am, he thought. In such thoughts he went to sleep and had a dream.



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

– Did you call my name? His voice was trembling.

The crowd suddenly parted and a way opened up in front of him. Two people held his hands. It was obvious they were in charge. He walked through the crowd, utterly bewildered. The three of them came to the center. The angels left his arms. His head was down. His whole life was passing in front of his eyes like a movie strip. It was the Day of Judgment.

– Thank God, he said to himself and continued:

– I have always been among the good people since I was born.

My father was going one sermon to another to learn Islam and spending his wealth for the sake of Islam.

My mother was hosting guests and food was served in our home all the time.



As for me, I have always been on their path. I tried to serve and help people. I talked to them about Allah and performed my prayers. I observed my fast. I fulfilled everything obligatory upon me, and I stayed away from everything unlawful.

While tears were rolling down from his eyes, he was thinking: "I love my Lord, at least I think I do." But at the same time he was thinking: "Whatever I did, it could not be enough for my Lord. My deeds cannot be sufficient to earn the Paradise."

His only shelter was the mercy of Allah.

Questioning kept going on and on!

He was sweating bullets. He was soaked in sweat and shaking.

He was waiting for result of the Judgement. Finally, the result was going to be announced. Holding a paper in their hands, the angels in charge turned towards the crowd.

First his name was called. His feet were not holding him anymore. He almost fell to ground.

He closed his eyes in complete anxiety and became all ears to hear the result. A voice was heard from the crowd. Was he hearing wrong? His name was on the list of those sent to Hell! He fell to his knees. He was shocked, "It cannot be!" he shouted. He ran around.

– How can I be among those going to Hell? All my life, I was with those who served Allah. I worked hard with them. I always told others about my Lord....

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

Words dropped from his lips incoherently, mixed with begging:

– "My services... Fasting... My recitations of the Qur'an... My prayers... Will these not save me?"

He was crying for help. The angels of Hell continued to drag him. He was so close to the fire. He turned his head away. It was his last struggle. He remembered the words of the Messenger of Allah:

"Just like a river running in front of someone's house cleans the person who takes a bath from that river five times a day, praying five times a day cleanses us from sins." He was thinking:

– "Aren't my prayers going to save me?" He whimpered:

"My prayers...My prayers...My prayers....."

The angels did not even stop a bit. They kept walking until they arrived at the top of the great hole of Hell. The heat of the blaze was scorching





his face. He turned for the last time and looked back. Now, his eyes were dry too. His hopes were gone as well. He dropped his head. He cringed. The fingers that tightly held his hands let go. One of the angels pushed him. He suddenly found his body floating in mid-air. He was falling headlong into the fire. Lo and behold! Someone caught his hand. He raised his head, looked up. An elder with a long white beard had saved him from falling down.

The old man pulled him up. As he put out the flames on himself, he looked at the old man's face.

– Who are you? He asked.

The old man smiled and said: "I am your prayers."

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

Old man smiled and shaking his head he said:

– Don't you remember? You were always performing me at the last moment.

At that moment he woke up. He raised his head from the prostration. He was drenched in sweat. He listened to the voice that was coming from the outside. It was the call to the night prayer.

He quickly stood up. He was going to make ablution for the night prayer.

(ABDULLAH DEMIR – Sizinti Magazine)

OUR PROPHET LOVED PERFORMING RITUAL PRAYERS

Our Prophet called prayer “the light of my eye,” for he perceived it as the most beautiful way to prove one’s love and loyalty to Allah. He performed his prayers on time. He loved to perform a prayer as soon as its time arrived. He disliked procrastinating a prayer and said: **“the contentment of Allah is in the initial parts of a prayer-time, and in its final moments, there is His forgiveness.”** (Tirmidhi, Salat, 13). By this, he was emphasizing that Allah would be pleased by those who perform their prayers early in its time, and would be merciful and forgive those who procrastinate it to the last minutes.

Our Prophet would leave everything aside when it was time to pray and would turn to Allah. Our mother Aisha said the following about our Prophet’s prayer:

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

Apart from the obligatory prayers, he would perform supererogatory prayers whenever he got a chance. When he was happy, he would perform a prayer to show his happiness. Similarly when he was sad, he would perform a prayer to strengthen his patience.

Once, he performed a prayer until his feet were swollen. When our mother Aisha asked him: “O Messenger of Allah! Why do you pray so much and exhaust yourself when all of your sins are forgiven?” He said, **“O Aisha! Should I not be a slave who thanks his Lord?”**

The Messenger of Allah never abandoned his prayers even during the most difficult times of his last illness. Even though the illness was getting worse and his body was weakening, he went to the masjid with the help of two Companions and performed his noon and afternoon prayers (Salat al-Asr) together with the congregation. Just before his death, reminding his followers of important issues, he said **“Never abandon your prayers! Never abandon your prayers! Fear Allah with respect to the rights of your slaves, wives, and children!** (Abu Dawud, Adab, 123-124)”

Allah the Exalted says:

“And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).”

(Taha, 20; 132)

Our beloved Prophet says:

“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 Majah, Zuhd, 15)

Our prophet who spent his life spreading and conveying the message of Islam in the best way and educating his friends with divinely inspired training, wanted prayers, the source of peace, to be performed by everyone. Abdullah ibn Rawaha, who have been preparing to go to the Mu'tah 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 told him:

- "Tomorrow, you will go to a country where very few prostrations (al-sajdah) are made to Allah. There, perform many prostrations and prayers." (Waqidi, II, 758)



MOSQUES AND PRAYER ROOMS (MASJIDS)

What is a mosque or a prayer room?

Masjid, which means in Arabic "place of prostration" is a sacred place built to worship Allah. In some Muslim countries like Turkey the word "masjid" usually refers to small places of worship where only a few people may fit into; whereas the word jami' or mosque is used for much bigger places of worship. In some other Muslim countries both words are used interchangeably. Masjids and Jami's are also called ma'bad or place of worship.

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

virtuous than worshipping alone. Our mosques are holy places where people come together and socialize five times a day and definitely every Friday.

What is the first temple ever built to worship Allah?

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

Did our Prophet ever have a masjid built?

Our Prophet used to perform his prayers and worship Allah in the Ka'bah as a masjid when he was in Mecca. When the polytheists increased their persecution, he used to lead the prayers and teach Islam in a place called "Dar al-Arqam or the House of Arqam." At those times, there were Companions, like 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 called "Kuba." Shortly after his orders, a small open-air masjid was built there. When he arrived at Madina, the first thing the Prophet did was to purchase a land and build a masjid called "Masjid al-Nabawi," which means The Masjid of the Prophet. Our Prophet personally worked in building this masjid and carried bricks on his blessed shoulders. Today's Masjid al-Nabawi in the city of Madina al-Munawwara is the expanded version of this masjid.

Why are the Mosques and Masjids important?

Having a mosque or a masjid somewhere indicates that there are Muslims living there. Masjids are places dedicated to Allah. 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 is a grave 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 Ka'bah. For this reason, in every place where Muslims go or country they conquer, they build mosques that are large, small, plain, or magnificent depending on the needs and circumstances.

Are mosques only for prayers?

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



Who do work at mosques?

Imam: The word imam, which means “chief, leader, and head of the state,” is used for a person who leads the prayers and guides people in religious issues. The imams of the mosques are not only the people who lead the prayers, but also people who lead the society with their knowledge and wisdom, and are responsible for the society’s moral/spiritual training.

Muezzin: The muezzin is a person who calls to prayer (Adhan) when the time arrives and who performs other related tasks. When the imam is not present, he fills in for the imam’s position and leads the prayer. He works for the society’s moral/spiritual training along with the imam.

Preacher (Waiz): These are the people who give advice to people before or after the performance of prayers on Fridays, Festival Days, in Ramadan, and on certain days of the week. 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 generally work in big mosques. They are the staff who are responsible for the cleanliness and the orderliness of the mosques.

What are the main sections of a mosque?

Mihrab, “Prayer-niche”: a place where the imam stands ahead of the congregation when leading them in prayer.

Minbar, “Pulpit”: A raised platform where the sermon is given on Fridays and Festival Days. When we face towards the Ka’bah, the Minbar usually stands on the right side of the Mehrab and has steps. In order to give a sermon, one climbs up the stairs of the Minbar.

Kursii: Literally it means chair. Like the pulpit, it is a high place that imam or waiz preach about Islam.

The Pew of the Muezzin: It is a place where the muezzins perform their prayers and call the commencement to prayer (iqamah). Not every mosque has a pew of muezzin. Usually, only the big mosques do.



Mihrab



Minbar



Kursii



The Pew of the Muezzin

QUESTIONS



Let's Check Our Knowledge (1)

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

1. Performance of the five daily prayers was first commanded on the Night of Ascension (Laylat al-Mi'raj). ☐ RIGHT ☐ WRONG
2. The Dawn Prayer is composed of 8 cycles. 4 cycles of sunnah and 4 cycles of obligatory. ☐ RIGHT ☐ WRONG
3. The Noon Prayer is composed of 10 cycles. 2 sunnahs, 4 obligatory, and 4 last sunnah. ☐ RIGHT ☐ WRONG
4. The Night Prayer (Salat al-'Isha) is composed of 10 rakahs. 2 muakkad sunnahs, 4 obligatory, and 4 ghayr muakkad sunnahs. ☐ RIGHT ☐ WRONG
5. It is a sunnah to perform witr. ☐ RIGHT ☐ WRONG
6. It is obligatory to perform eid prayers. ☐ RIGHT ☐ WRONG
7. Cleansing one's body, clothes, and the place where the prayer will be performed from visible uncleanness is called "taharah min al-hadath." ☐ RIGHT ☐ WRONG
8. Witr is performed after the sunset prayer. ☐ RIGHT ☐ WRONG
9. In congregational prayers one should also make intention to follow the imam. ☐ RIGHT ☐ WRONG
10. To say "Allahu Akbar" at the beginning of prayer is called "Takbir al-Iftitah." ☐ RIGHT ☐ WRONG

Let's Check Our Knowledge (2)

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

1. The call Muslims to a prayer is called "al-Iqamah." ☐ RIGHT ☐ WRONG
2. We recite the Supplication of Qunut at the third cycle of the Noon Prayer. ☐ RIGHT ☐ WRONG
3. It is sunnah to make intention (al-niyyah) to pray ☐ RIGHT ☐ WRONG
4. It is obligatory to make the opening takbir (Takbir al-Iftitah). ☐ RIGHT ☐ WRONG

- | | | |
|---|--------------------------------|--------------------------------|
| 5. It is obligatory to recite the supplication of "wajjahtu" after the beginning takbir. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 6. It is sunnah to prostrate in prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 7. It is a sunnah to make a prostration of forgetfulness when we make a mistake in prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 8. When we have a strong urge to go to the bathroom, it is forbidden (haram) to perform a prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 9. It is disliked (makruh) to eat or drink while praying. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 10. Turning the chest away from qiblah nullifies our prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

Let's Check Our Knowledge (3)

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

- | | | |
|---|--------------------------------|--------------------------------|
| 1. There must be a sermon before the Friday Prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 2. We have two religious Festivals in a year. One of them is Eid al-Fitr and the other one is Eid al-Adha. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 3. The takbirs that are recited after every obligatory prayer during the days of Eid al- Adha are called Takbir al-Tashriq. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 4. When we are on a journey, we shorten the three-cycle prayers and perform them as a two-cycle prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 5. When the sun is rising, when itb is at the meridian, and during sunset, no prayer can be performed. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

Let's Check Ourselves (1)

1.

- I. Performing a prayer makes us remember Allah in the best way
- II. Performing a prayer reminds us of the Hereafter and the Day of Judgment.
- III. We would have exercise by praying.
- IV. Performing a prayer cleans us from our sins.

Which one of the above are among the benefits of prayer to us?

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

2. **On which night were the five daily prayers commanded as obligatory?**

- a) The Night of Ascension (Laylat al-Mi'raj)
- b) The Night of Power (Laylat al-Qadr)
- c) The Night of the Birth of the Prophet
- d) The Night of Wishes (Laylat al-Ragha'ib)

3. **Which one of the items below is not required for an individual to be obliged to pray?**

- a) To be sane
- b) To be hardworking
- c) To reach the age of puberty
- d) To be a Muslim

4. **Which one of the prayers given below is sunnah?**

- a) The Noon Prayer (Salat al-Zuhr)
- b) Witr Prayer
- c) The Sunset Prayer (Salat al-Maghrib)
- d) The Friday Prayer (Salat al-Jum'ah)

5. **Which one of the Prayers given below is**

sunnah?

- a) Funeral Prayer
- b) Noon Prayer
- c) The Tarawih Prayer (Salat-al-Tarawih)
- d) Friday Prayer

6. **Which one of the following is an obligatory prayer?**

- a) The Festival Prayers (Salat-al-Eidain)
- b) The Funeral Prayer
- c) Salat al-Witr
- d) The Night Prayer (Salat al-Tahajjud)

7. **Which one of these prayers' obligatory cycles are performed first?**

- a) The Noon Prayer (Salat al-Zuhr)
- b) The Dawn Prayer (Salat al-Fajr)
- c) The Sunset Prayer (Salat al-Maghrib)
- d) The Night Prayer (Salat al-'Isha)

8. **Which one of the following is not among the conditions that need to be fulfilled before prayer?**

- a) Covering of the private areas (Satr al-awrah)
- b) The time (al-Waqt)
- c) The intention (al-Niyyah)
- d) Standing (al-Qiyam)

9. **Which one of the following is not among the integral parts of a prayer?**

- a) Standing (al-Qiyam)
- b) The time (al-Waqt)
- c) Prostration (al-Sajdah)
- d) Recitation (al-Qira'ah)

10. Which one of the following is among the integral parts of the prayer?

- a) Taharah min Al-Hadath
- b) Taharah min Al-Najasah
- c) Satr al-Awrah
- d) Prostration (Sajdah)

11. What is the term used for the announcement of the prayer time?

- a) Adhan
- b) Iqamah
- c) al-Salah
- d) Takbir

12. Which one of the following is not a four-cycle sunnah prayer?

- a) The first sunnah of the Noon Prayer
- b) The sunnah of the Afternoon Prayer
- c) The sunnah of the Sunset Prayer
- d) The Sunnah of the Night Prayer

13. Which one of the following is not a two-cycle sunnah prayer?

- a) Sunnah of the noon prayer
- b) Sunnah of the dawn prayer
- c) Sunnah of the sunset prayer
- d) Sunnah of the night prayer

14. Which one of the following is not a four-cycle obligatory prayer?

- a) Noon prayer
- b) Afternoon prayer
- c) Sunset prayer
- d) Night prayer

15. Which one of the following is among the required (fard) acts of prayer?

- a) Recitation of Wajjahtu
- b) To say Subhana rabbi al-A'la during prostration
- c) Recitation of Fatiha
- d) To say samiallahu liman hamidah while standing back from ruku'

Let's Check Ourselves (2)

1. Which one of the supplications listed below is not recited at the final sitting of a prayer?

- a) Tahiyat
- b) Rabbena atina
- c) Allahumma Salli and Allahumma Bârik
- d) Supplication of Qunut

2. Which one of the following acts is not among the reprehensible acts of a prayer?

- a) Unnecessarily playing with the clothes or body
- b) Reciting the glorifications of Ruku' and prostration more than three times
- c) Praying while having a strong need to go to the bathroom
- d) Praying towards a human being

3. Which one of following prayers has to be performed in congregation?
- a) Friday prayer
 - b) Noon prayer
 - c) Afternoon prayer
 - d) Sunset prayer
4. What is term used for make-up prayers?
- a) Salat al-Duha
 - b) Salat al-Qada
 - c) Prayer of a sick
 - d) The prayer of Greeting a mosque
5. In which month do we perform Tarawih prayer?
- a) Rajab
 - b) Shaban
 - c) Ramadan
 - d) Muharram
6. Which one of the prayers below does not require bowing and prostration?
- a) Funeral prayer
 - b) Tarawih prayer
 - c) Friday prayer
 - d) Festival prayers
7. What is the Qiblah of the Muslims and where is it?
- a) Ka'bah-Mecca
 - b) Ka'bah-Medina
 - c) Masjid al-Aqsa-Jerusalem
 - d) Rawda-Medina
8. When do we call for the commencement to the prayer (iqamah)?
- a) Before the obligatory cycles of a prayer
 - b) Before festival prayers
 - c) Before funeral prayers
 - d) Before witr prayers
9. Which one of the following does not nullify a prayer?
- a) Speaking
 - b) Yawning
 - c) Eating or drinking
 - d) To recite a verse incorrectly so much as changing its meaning
10. Which one of the following is correct about the cycles of noon prayer?
- a) 10 cycles. 6 sunnah, 4 obligatory
 - b) 12 cycles. 8 sunnah, 4 obligatory
 - c) 8 cycles. 4 sunnah, 4 obligatory
 - d) 4 cycles. 8 sunnah, 4 obligatory

Let's Check Ourselves (3)

1. It consists of 2 obligatory cycles. Before its obligatory cycles, a sermon is delivered. It can only be performed in congregation. It is only obligatory upon male believers.
To which prayer do the characteristics above belong?
 - a) Festival prayers
 - b) Dawn prayer
 - c) Funeral prayer
 - d) Friday prayer
2. Which one of the following nullifies both prayer and ablution?
 - a) Turning the chest from qiblah
 - b) Eating something during a prayer
 - c) Speaking during a prayer
 - d) Losing consciousness during prayer
3. What are the body parts that Muslim men must cover during prayer?
 - a) Between feet and shoulders
 - b) Between the navel and knees
 - c) Between the navel and feet
 - d) Between the shoulders and knees
4. What are the body parts that Muslim women must cover during prayer?
 - a) The entire body except face and hands
 - b) The entire body except the head
 - c) Between the shoulders and feet
 - d) Between the shoulders and knees
5. In which prayer is the Supplication of Qunut recited?
 - a) The Friday Prayer
 - b) The Tarawih Prayer
 - c) Dawn Prayer
 - d) Funeral prayer
6. What is the ruling of Funeral Prayer?
 - a) Supererogatory
 - b) Obligatory upon the community of Muslims
 - c) Obligatory upon every individual Muslim
 - d) Sunnah
7. How many cycles are there in the Tarawih Prayer?

a) 18 b) 10 c) 20 d) 13
8. Which information given below is not correct about the two Festival Prayers?
 - a) It can be performed individually.
 - b) It is performed twice a year.
 - c) It is a prayer without bowing and prostration
 - d) A sermon is delivered.
9. What is the term used for the place where a sermon is given during the Friday and Festival Prayers?

a) Minbar	b) Mihrab
c) Sharafa	d) Kursi
10. In order to shorten the obligatory four-cycle prayers to two cycles, what is the minimum distance of travel?

a) 9 km	b) 83 km
c) 100 km	d) 900 km

Fill in the blanks (1)

Fill in the blanks with the words in parentheses.

(al-Qira'ah / Tahajjud / Prostration / Istiqbal al-Qiblah / Satr al-Awrah)

1. The supererogatory prayer that is performed after midnight is called salat al-.....
2. To cover the necessary parts of the body in prayer is called
3. To face the Ka'bah during prayer is called
4. Reciting at least three short verses from the Noble Qur'an in a prayer when standing is called
5. After bowing (al-ruku), placing the forehead, nose, the feet and hands on the ground is called

Fill in the blanks (2)

Fill in the blanks with the words in parentheses.

(Takbir al-Tashriq / right / Sajdat al-Tilawah / sin / sermon/ Sajdat al-Sahw / signalling / al-Kifayah)

1. We must enter mosques with ablution and with ourfoot
2. Amust be given before the Friday Prayer (Salat al-Jum'ah).
3. The takbirs that are recited after the completion of every obligatory (fard) prayer during the days of the Festival of Sacrifice (Eid al-Adha) are called
4. It is Fardto perform a Funeral Prayer.
5. A sick person who cannot even sit can perform his prayers lying down and by
6. It is a graveto miss prayers without an excuse.
7. When we forget and omit one of the main sunnahs of a prayer, it is a sunnah to perform a
8. The prostration we perform when we recite ayat al-sajdah from the Noble Qur'an is called ...



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 related to Fasting*

❁ *Tarawih, Itikaf, The Night of Power (laylat al-Qadr) and Eid al-Fitr*

❁ *Our Prophet's Life in the Month of 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 barely 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 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 was going to start the following day.

Burak was ten years old now. The next day was going to be his first fasting. In the previous months of Ramadan, he had performed children's fasting called "boat fasting". He was fasting from dawn till lunch and with the support of lunch it was reaching to fast breaking time. But this year since Burak was

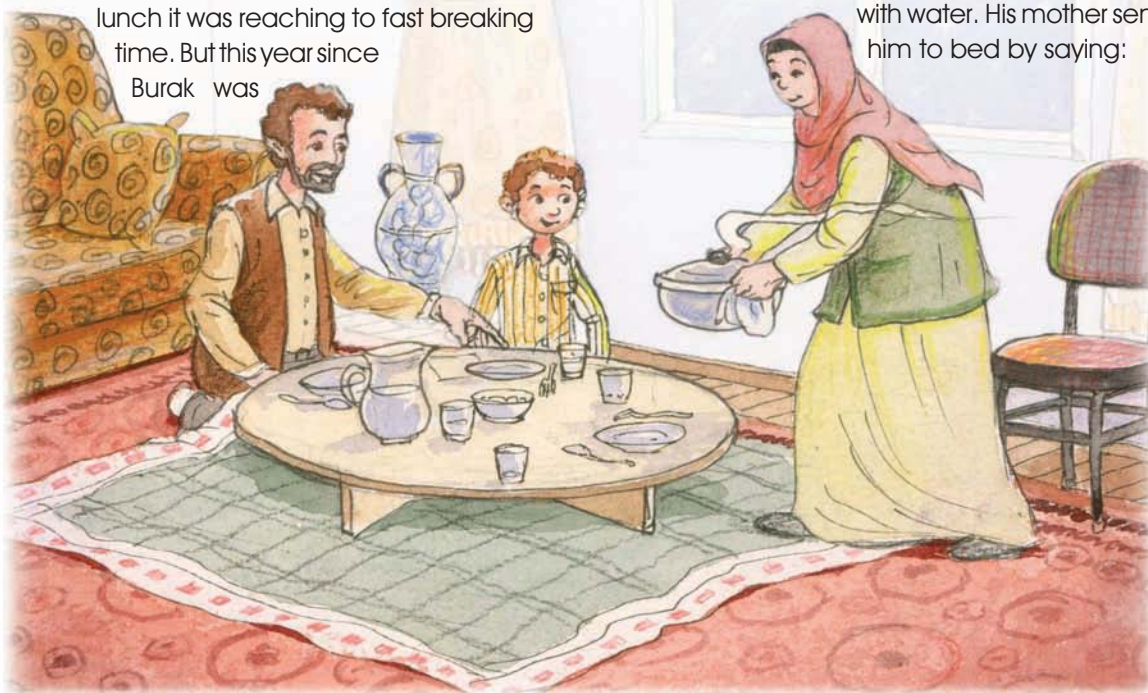
old enough, he was going to fast like the grown-ups do. His father told Burak;

- 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 first. And Burak answered:

- Okay father, I will finish them right away.

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 (predawn 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:

- Mommy, 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-niyyah) 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 iftar (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! 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. His mother said;

- 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.

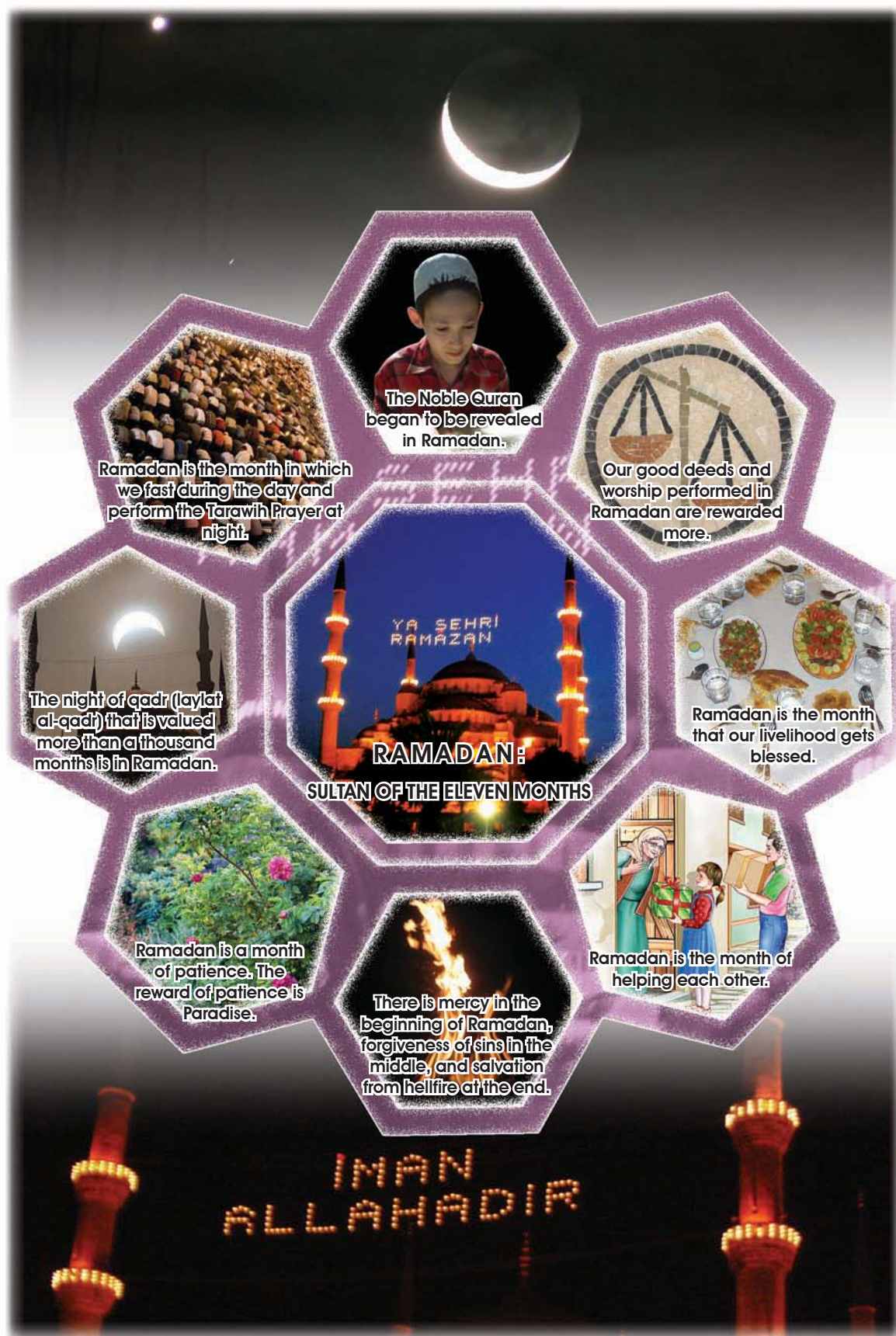
As the fast-breaking time was approaching, the whole family sat at the table and waited. His father said smiling:

- 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))



WHAT IS FASTING?

 **Fasting**, means to abstain from eating, drinking, and sexual intercourse from dawn till sunset.



Allah the Almighty says:

"O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)."

Baqara, 2; 183


Upon whom fasting is obligatory?

It is obligatory


to fast during
the month of
Ramadan

for every Muslim

*who is sane,
has reached puberty
*and is healthy enough to
fast


 Even though fasting is not obligatory upon children, it is appropriate to let them fast as long as it does not give any harm to their health. This way, they would get accustomed to fasting and share a happiness with their elders.



What are the necessary conditions for our fast to be valid?

For our fasting
to be valid,

- * making intention
- * and abstaining from everything that breaks fasting from dawn to sunset.

are required


SOME TERMS RELATED TO RAMADAN



When and how do we make intention for fasting?

We make intention to fast before dawn saying; "I intend to fast for the coming day of Ramadan for the sake of Allah."



What happens if one forgets to make intention at night for the supererogatory fasting?



It is not required to make intention for a supererogatory fasting before dawn. Intention can be made about 45 minutes before the time of noon prayer.



Do we actually have to say the intention?

No, it is sufficient to intend by 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, it is better if we pronounce our intention.



What is **imsak**?



Imsak means "holding off" and refers to the time the fast begins, which is just before the dawn about to rise. This time is also the beginning time of the dawn prayer.



What is **Sakhur**?

The time before imsak is called sahur. The meal that is eaten at that time is called "the sahur meal."



What happens if one forgets to make intention before dawn for the Ramadan fast?



If we make intention to fast after dawn, both our intention and fast become invalid.





Do we need to repeat our intention every Ramadan night? Can we fast the entire month of Ramadan with one intention made at its beginning?

One must make the intention to fast for each day one fasts before dawn. One intention for the entire month is not sufficient.



❁ The time of sahur is a time that the supplications are accepted. The sahur food gives us energy and endurance to fast. Our beloved Prophet advised us to have a sahur meal and said "Eat at sahur since there is abundance and fruitfulness in a sahur meal." (Bukhari, Sawm, 20)

The time of sahur is before dawn. It is a time when the divine mercy and bounties shower us.

Sahur is a sacred period of time during which those who love Allah pass their time with worship, supplication, and remembrance of Allah. Believers who wake up for Sahur are as if saying:

Dear Lord! Many thanks that I am among those who know You, love You, and devote 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. O Allah! I hope that You will be pleased with me.

What is iftar?



The time for breaking the fast is called "iftar." The time of iftar is the same as the beginning of the Evening Prayer.



❁ Iftar is the happiest hour of those who spend the day without food and water for the sake of Allah. In iftar 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 iftar to those who fast is a highly rewarding act.

❁ As the sahur time, the iftar time is also a time that our prayers get accepted. Our Lord accepts our sincere prayers made at the iftar time. We must take advantage of these times and make supplications.

Our beloved Prophet says

"There are two pleasures for the fasting person, one at the time when he will meet his Lord; then he will be pleased because of his fasting."

(Bukhari, Sawm, 9)

"Whoever offers an iftar to a person who fasts receives a reward corresponding to that of fasting. Nothing would be reduced from the rewards of the one who fasted."

(Tirmidhi, Sawm, 82)

"The supplications of three people are not rejected: the supplication that is made at iftar time by those who fasted, the supplication of a just ruler, and the supplication of the oppressed."

Tirmidhi, Daawat, 128

Supplication of Ifthar:

It is sunnah to make the following supplication at the time of iftar:



اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَيَّ رَزَقَكَ اَفْطَرْتُ وَصَوْمَ الْغَدِ
مِنْ شَهْرِ رَمَضَانَ نَوَيْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ

"Allahumma laka sumtu wa bika amantu wa alaika tawakkaltu wa ala rizqika aftartu wa sawma al-ghadi min shahri ramadana nawaytu faghfir li ma qaddamtu wa ma akhkhartu."

"O Allah! I fasted only for Your sake. I believe only in You, and I put my trust only in You. I break my fast with Your provisions. I make my intention to fast tomorrow. Please forgive my sins past and present."

FASTING HOLDS US WHEN WE FAST

HOW DO WE FAST?

We wake up at night, eat the "sakhur meal" and make intention (al-niyyah) to fast. With the time of dawn (imsak) we start fasting.

From imsak to sunset, we abstain from acts that nullify the fast such as eating and drinking.

When the sun sets, we break our fast and eat "iftar 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 we do not stay away from the prohibited things (haram), even if we stay away from eating and drinking the permitted foods, our fasting does not mean anything in the sight of Allah. Our beloved Prophet informed us about this saying:

"Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink." (Bukhari, Sawm, 8)"

THE BENEFITS OF FASTING

BY FASTING



- * We please our Almighty Lord, and gain His love and contentment.
- * We remember that Allah is the one who provided us so many blessings, and thus 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 experience 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. Thus, we please our Almighty Lord, and gain His love and contentment.

The Prophet said that Almighty Allah said:

"He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it."

(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 Almighty says:

"Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me."

(Baqara, 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 Majah, 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 or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.'"

Bukhari, Sawm, 9)

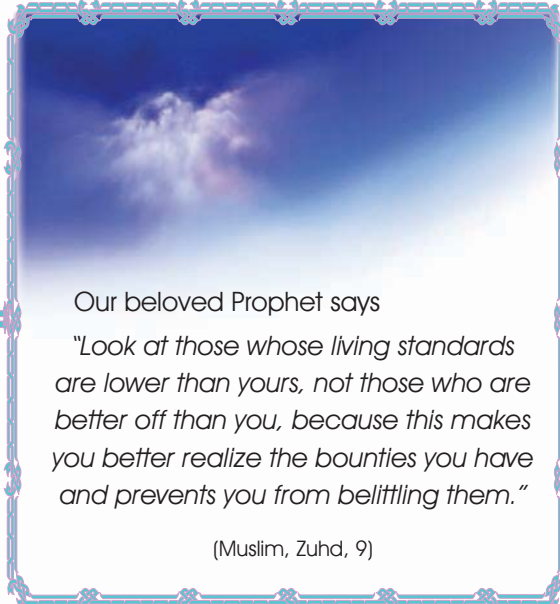


Those who never experienced hunger cannot perfectly realize the hunger and hardship that the poor go through. Comfortable and wealthy people cannot feel in their hearts the pain that the poor experience. When we fast, we begin to understand what hunger and being poor mean by actually experiencing it. 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)

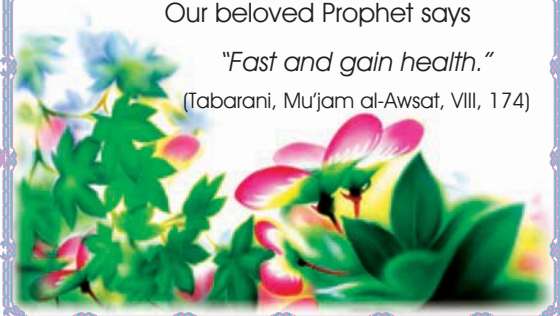


Our stomach and other organs work day and night for eleven months. We all know that those with stomach problems are treated with a diet. In a sense, fasting works as a diet. In Ramadan first of all our stomach and then all the rest of the digestion system takes a break, and therefore we sustain our health.

Our beloved Prophet says

"Fast and gain health."

(Tabarani, Mu'jam al-Awsat, VIII, 174)



TYPES OF FASTING

OBLIGATORY FASTING



Fasting in the month of Ramadan

Fasting to make-up (Qada) missed Ramadan fasting

The expiation (Kaffara) of untimely broken fasts of the month of Ramadan.

Vowed (Nazr) fast

SUNNAH FASTING



Fasting in the month of Muharram

Fasting in the month of Shawwal

Fasting on Mondays and Thursdays

Fasting on the 13th - 14th - 15th. days of lunar months

The fasting of Prophet David

Fasting on the day before eid al-adha

REPREHENSIBLE FASTING



Fasting only on Fridays

Fasting only on Saturdays

UNLAWFUL FASTING



Fasting on the days of eid al-adha

Fasting on the first day of Eid al-Fitr

Fasting on the last day of the month of Shaban (yawm shak) thinking that it might be the first day of Ramadan.

Fasting during the second half of the month of Shaban, if one has not fasted during the first half of it

Prophet David was fasting a day and not the next day.



TYPES OF FASTING

There are four types of fasting: Obligatory, Sunnah, Prohibited and Reprehensible

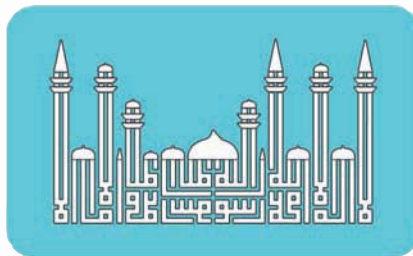
OBLIGATORY FASTING 😊😊😊

- ❁ Fasting during the month of Ramadan,
- ❁ Fasting to make up (Qada) the missed Ramadan fasting,
- ❁ The expiation (Kaffara) of untimely broken fasts of the month of Ramadan.
- ❁ Vowed (Nazr) fast

SUNNAH FASTING ☺☺

It was our beloved Prophet's custom to fast some days other than the month of Ramadan and advised it to his Companions to fast at such times as well. Some of these customary fastings are:

- * Fasting on the ninth and tenth days or tenth and eleventh days of the month of Muharram,
- * Fasting six days in the month of Shawwal
- * Fasting on Mondays and Thursdays,
- * Fasting on the thirteenth, fourteenth, and fifteenth days of the lunar months,
- * Fasting one day and skipping the other day in days other than Ramadan (Fasting of Prophet David).
- * Fasting on the day before eid al-adha (This is a sunnah for those who are not performing pilgrimage)



PROHIBITED FASTING ☹☹☹

- * Fasting on the first day of the Ramadan Feast (Eid al-Fitr)
- * Fasting during all of the four days of the Sacrifice Feast (Eid al-Adha).
- * Fasting on the last day of the month of Shaban (yawm shak) thinking that it might be the first day of Ramadan.
- * Fasting during the second half of the month of Shaban, if one has not fasted during the first half of it.

REPREHENSIBLE FASTING ☹☹

- * Fasting only on the tenth day of Muharram, Ashura, without fasting the day before or the day after.
- * Fasting only on Fridays
- * Fasting only on Saturdays
- * Fasting only on Sundays
- * Except those who continue fasting in those days as part of another sunnah fasting.
- * Fasting the entire year

MAKE-UP (QADA) FASTING

What is a make-up fasting?

✍ It is a kind of fasting performed in place of the fasts nullified or missed accidentally or out of necessity.

When does one perform a make-up fast?

It can be performed on any day after the month of Ramadan except the days that are prohibited (unlawful or reprehensible) to fast.



FASTING AS EXPIATION (KAFFARA)

What is Kaffara?

✍ In addition to making up the fast, an expiation is obligatory for men for fast-days of Ramadan that are deliberately nullified by sexual intercourse. The expiation consists of fasting the days of two consecutive months. This fast, which is performed as a penalty, is called "Kaffara."

How many days is the Kaffara?

The length of the Kaffara is two lunar months. This is usually sixty days. When one additional day to make the nullified fast up is added to this, which makes the total sixty-one. For this reason, this fasting is also popularly referred to as "sixty-one."



ACTIONS THAT NULLIFY THE FAST

Not fasting a day in Ramadan or breaking a fast before its due time without an excuse is a sin. If we break our fast deliberately before sunset while we are aware of that we are fasting, we should ask Allah's forgiveness for the sin that we committed. Those who break their fast untimely by something other than sexual intercourse needs to make it up as a day for a day or under some circumstances give certain amount of food to the needy (fidya).

If we do one of the following actions, our fast gets nullified:

- Eating or drinking deliberately
- Getting something inside the body through nose, mouth, ear, or genitals
- Deliberately vomiting,
- Deliberately having sexual intercourse
- Ejaculation because of lustful thinking or looking
- For women, onset of menstrual period or the period after childbirth
- Losing consciousness by fainting, getting drunk, or losing mind
- Converting out of Islam



nullify fasting. ••

The fasts unperformed in the month of Ramadan should be made-up before the next month of Ramadan. If one delays without an excuse and does not make the unperformed days up before the next Ramadan, he/she becomes a sinner. In addition to making up the missed days, one should also pay fidya or monetary compensation for each day missed. Fidya is paid out of most common food in a city. It should be given to the needy as a charity. If someone makes up his/her missed fasts ten years later, he/she should pay fidya for ten years.

But if one's excuse for not performing a fast persists, then it is permissible for one to delay making it up as long as the excuse is present. One is not obliged to pay fidya for this delay even if several Ramadans pass by, but is merely obliged to make up the missed fastdays.





THINGS THAT ARE REPREHENSIBLE WHILE FASTING ☹☹

Doing the following things are reprehensible for the person fasting:

While
fasting

- ☹ having fight with others
- ☹ delaying to break fast after sunset
- ☹ tasting food without swallowing it
- ☹ giving blood
- ☹ kissing one's wife without sexually arousing
- ☹ hugging one's wife
- ☹ having a shower or bathing
- ☹ using toothstick (miswak) after noon
- ☹ smelling something nice
- ☹ Lining the eyes with kohl

are reprehensible.



ACTIONS THAT DO NOT NULLIFY THE FAST

- ✖ Eating or drinking by not remembering the fast,
- ✖ Swallowing food particles smaller than a chickpea remained between the teeth after meal
- ✖ Doing something nullifying the fast under compulsion or threat
- ✖ Swallowing one's own saliva
- ✖ Swallowing the wetness left after washing the mouth along with saliva,
- ✖ Having smoke or dust enter into nose or mouth unwillingly
- ✖ having a wet dream,
- ✖ Bathing,
- ✖ Using eye drops,
- ✖ Having tooth extraction provided that not swallowing blood
- ✖ Unvoluntary vomiting,
- ✖ Using tooth brush without tooth paste
- ✖ Giving blood
- ✖ Having an injection



do not nullify the fast

* If one eats or drinks absentmindedly, he/she should stop eating or drinking as soon as remembers. This does not nullifies fasting. ✖ He/she washes his/her mouth and continues to fast. If he/she does not quit eating or drinking after remembering fast, his/her fast is nullified ✖ and needs to be made up.

Our beloved Prophet says

"If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah

(Bukhari, Sawm, 26)













UNDER WHAT CONDITIONS IS ONE NOT OBLIGED TO FAST?

Islam is a religion that makes our life easier. Allah the Exalted does not hold His subjects responsible for 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 should be made up as soon as possible.

The following are the conditions that our religion considers as valid excuses for not fasting or for breaking the fast in Ramadan:

1	Traveling	 In Ramadan, those who travel at least 83 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 to their health 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 be diagnosed by 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	Old Age	 Elderly who are unable to perform fasting does not have to fast.  Those who have no hope to be able to fast again pay fidya for each day they could not fast.
4	Breast feeding or pregnant woman	 If a breast-feeding or pregnant woman worries that fasting ,may harm her or her baby, she does not have to fast.
5	During menstrual period or the puerperal period after childbirth	 If a woman starts menstruation or gives 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 the strength to fight with the enemy does not have to fast during Ramadan.
7	Being under compulsion 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. Similarly someone who works at heavy jobs like farmwork and is afraid that fasting may give him harm does not have to fast.

MONETARY COMPENSATION (FIDYA) FOR THE MISSED FASTDAYS



✍ As we mentioned before, if one does not fast some days during Ramadan, it is obligatory to make up these missed fasts before the next Ramadan arrives, regardless of whether these fasts were missed because of a valid excuse (e.g. menstruation, travel, sickness, etc.) or without a valid excuse. However, The elderly who do not have the strength to fast and those who have chronic illness and have no hope to recover do not have to make qada for their

missed fastdays. Instead they must give food or money to the poor and needy for each day that they could not fast. This is called **“fidyah or monetary compensation.”**

📖 The amount of fidya is the same as zakat al-fitr (alms paid in Ramadan). The Fidyah for one day of fast is equal to an average person’s two meals for a day. Fidyah may differ based on the person’s economic status and the locality he/she lives in. It can be paid in food or in money.

ALMS PAID TO THE POOR IN RAMADAN (ZAKAT AL-FITR)



✍ Zakat al-Fitr is a type of alms paid by the Muslims who are considered rich according to the measures of Islamic law for themselves and for the family members dependent on them. This obligatory alms given in the month of Ramadan is known as “zakat al-fitr.”

☞ Zakat al-Fitr should be paid before the eid al-fitr. In this way, poor people will be happy and they will be able to take care of their needs before the festival.

The amount of Fitr is one sa’ (about 2.400 gr) of certain types of crops. A believer should pay zakat al-fitr for himself, for his children, and for the believers depended upon him.

✍ Zakat al-Fitr can be paid in the form of the main crop of the area such as wheat, rice, raisin, chickpeas, or corn.

☞ Today the value of the main crop is calculated and zakat al-fitr can be paid in cash. Because money is usually better than food to take care of poor people’s needs. With food the poor people may only satisfy their hunger, whereas with money, they can buy anything they need.

☞ Fitr should be given to the poor people living in the close neighborhood. It is not allowed to be sent to the poor living in other regions. However if there is no needy people in a region, fitr can be sent to other regions.

☞ The time for the payment of fitr: Zakat al-fitr becomes obligatory when the sun sets on the evening of the last day of Ramadan. However, just like the payment of obligatory alms before its due time, it is permissible to give zakat al-fitr anytime in the month of Ramadan.

✍ It is reprehensible to delay its payment until the night of the first day of the eid, and it is a sin to delay until after the eid. Although after the first day of eid the due time for zakat al-fitr passes, it must still be paid.

✍ Zakat al-fitr is the alm for our body and health. It is a way of showing our gratitude to Allah who created us, let us live as Muslims, and let us reach the month of Ramadan in health and welfare.

VOWED FASTING



✍ Vowed fasting is the fast that we promise to perform for the sake of Allah. It is obligatory to fulfill such vows.

There are two types of vowed fast:

1. Vowed fasting attached to a certain condition

- For instance, "If someone vows to fast for three days for the sake of Allah, if his/her mother recovers from an illness" he/she needs to fast for three

days when his/her mother recovers from the illness.

2. Vowed fasting not attached to certain conditions

- For instance, "If we promise to fast three days for the sake of Allah" he/she needs to fast three days. Or "If we vow to fast on a certain day, such as next Monday, for the sake of Allah", we need to fast on that specific date.

TARAWIH PRAYER (SALAT AL-TARAWIH) 😊😊

✿ Tarawih Prayer is a twenty-cycle (rakah) prayer that is performed in the month of Ramadan. Performance of this prayer is an emphasized (muakkad) sunnah both for men and women.

✿ 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 it in congregation in terms of divine rewards.

✿ It is also sunnah to perform this prayer for those who cannot fast due to an excuse. It is required to perform it in cycles of two.

SPIRITUAL RETREAT 😊😊

✍ "I'tikaf" means to stay in a mosque or in a prayer house for a period of time with the intention of worship.

✿ After fasting had become obligatory, our Prophet spent the last ten days of Ramadan in i'tikaf until he passed away. Therefore, it is a sunnah to retreat in the mosque for the last ten days of Ramadan.

✿ Before retreating in a mosque, we put on clean clothes and nice fragrances. While we are in retreat, we recite the Noble Qur'an, say supplications, read sayings of Prophet Muhammad (hadith) and books about Islam. We chant the names of Allah, and perform supererogatory or make-up (qada) Prayers. We continuously pray and avoid idle and unnecessary talk. We watch our behavior, thinking that we are in the presence of our Lord.

THE FIRST TARAWIH

It was a Ramadan night during the age of Happiness. There were only seven days left until the end of Ramadan. Until that day, 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 till one third of the night had passed.

The following day, the news that the Prophet (upon him blessings and peace) had led the performance of tarawih prayer spread. However, he did not lead the tarawih prayer that night.

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 till the end of Ramadan, 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 (fard) prayer. He advised everyone to perform it in their houses.

The regular performance of tarawih prayer in mosques with congregation started in the era of Caliph Umar.



THE NIGHT OF POWER (LAYLAT AL-QADR) C

C Just as Ramadan has a special place among the other months, the Night of Power has a special place among the other nights. Allah the Exalted says: **"We have indeed revealed this (Message) in the Night of Power: And what will explain to you what the Night of Power is? The Night of Power 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 Morning!" (Qadr 97; 1-5)**

C The Night of Power is a blessed night. It is a time when Allah's mercy and benediction is bestowed, the sins of all Muslims are forgiven and supplications are answered.

C The Prophet would spend more time in worshipping in the last ten days of Ramadan. One reason was that the Night of Qadr that is "better than a thousand months" is among these days.

C 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 in the Night of Qadr 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;

- ✳ Attending sermons in mosques,
- ✳ Reciting the Holy Quran,
- ✳ Performing ritual prayers,
- ✳ Saying prayers,
- ✳ Saying blessings on our Prophet
- ✳ We should benefit from the night of Qadr by asking forgiveness from Allah for our sins and thus appreciate the value of that night.

Our beloved Prophet says

"Whoever performs prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven"

(Bukhari, Iman, 25)

One day, Aisha asked our Prophet: "O the Messenger of Allah! If I know what night is the Night of Power, how should I pray during it?"

Our Prophet taught her the following supplication: "O Allah, You are most forgiving and You love to forgive, so forgive me."

(Tirmidhi, Daawat, 84)

The supplication for the Night of Power

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka afuwwun tuhibbu'l-afwa
fa'fu anni

"O Allah, You are most forgiving and You love to forgive, so forgive me."



FESTIVAL OF COMPLETION OF THE MONTH OF RAMADAN (EID AL-FITR)

Islam declared fasting obligatory (fard) to fast during the month of Ramadan. It also announced the first day of Shawwal 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 are supposed to 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 first congratulate our elders' festival and receive their good invocations. 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.

OUR PROPHET'S LIFE DURING THE MONTH OF RAMADAN

The Good News from Our Prophet about the Month of Ramadan

Our Master the Prophet would long for the month of Ramadan. He would become very happy when he reached the three sacred months, and he would supplicate saying: **"O Allah! Make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadan."**

He would fast in Rajab and Sha'ban more than usual. He would give the good news of Ramadan saying:

"When the blessed month of Ramadan comes, the gates of paradise are opened and

the gates of hellfire are closed, and the devils are chained."

"In Paradise there are eight gates, among which is a gate called al-Rayyan, which none will enter but those who fast. It would be proclaimed: Where are the observers of fast that they should be admitted into it? -and when the last of them would enter, it would be closed and no one would enter it. 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 Prophet

Our beloved Prophet would 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, Irbad Ibn Sariyah, who used to live in the shelter next to the Prophet's Mosque and

one of the first happy ones to convert to Islam, He said: "Come and join the blessed food!"

Another time, he expressed the importance of waking up for sakhur saying:

"The sakhur food is blessed. Do not neglect it. Have something at sakhur even if it is just a sip of water. Allah the Exalted and His angels would shower mercy on those who have sakhur."

Our Prophet's Iftar

Our Lord the Exalted becomes pleased to see His servants' loyalty and respect. The iftar time is the best time to show this loyalty and respect. For this reason, our Master the Prophet paid special attention to the time of the iftar.

He would become happy like children and point out that breaking the fast immediately pleases Allah and brings goodness and benediction:

"As long as they show effort to break their fast as soon as the iftar time arrives, my followers

will not be deviated from path of goodness and benediction." (Bukhari, Sawm, 45)

Allah's Messenger, who said that supplications made before iftar would not be refused, prayed at the time of iftar saying:

"Oh, Allah! For Your sake I have fasted and with Your sustenance I have broken my fast." Then he would break his fast with a date if there was any, otherwise with water, and recommended us to do so as well.



The Generosity of Our Prophet in Ramadan

The well-known generosity of the Messenger of Allah would increase even more in the month of Ramadan. During the three sacred months, he would become more generous than "a continuously blowing wind." He would distribute among Muslims whatever he had. If something

was asked from him he would immediately give it; if it was something that he did not have, he would find it from his friends. He would respond to those who asked him which charity was more acceptable: "Charity that is given in the month of Ramadan!"



Prophet's Acts of Worship in the Month of Ramadan

An increase would be observed in Prophet's supererogatory acts of worship in Ramadan. Tarawih prayer was definitely the most obvious one of those acts.

In this month of worship, prayer, and remembrance our Prophet would recite the Noble Qur'an more than the other months. As a matter of fact, Angel Gabriel would come to our Prophet every night during Ramadan and they would recite the Noble Qur'an 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 end of Ramadan, there would be a noticable increase in our Prophet's acts of worship. The likelihood that the Night of Power (Laylat al-Qadr) is one of the last ten nights of the Ramadan, especially that it is one of the odd nights (21st, 23rd, 25th, 27th, or 29th) would encourage him to show extra effort not to miss that night. He used to say:

"Whoever performs prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven"

During the last ten days of Ramadan, our Prophet (upon him blessings and peace) would retreat in Masjid Nabawi (the Mosque of the Prophet). He would occupy himself during these days with acts of worship such as prayer, supplication, and invocation. As if he was saying "Dear Lord! I came to your door and will not go anywhere until you forgive me."

M. Yaşar Kandemir

FASTING AND RECITATION OF THE QUR'AN INTERCEDE FOR US

Pointing out the special spiritual rewards and richness which we would gain from recitation of the Noble Qur'an during the month of Ramadan, Allah's Messenger (peace and blessings be upon him) said:

Fasting and recitation of the Qur'an during Ramadan intercede for us.

Fasting says:

Dear Lord! I prevented this servant of Yours from eating and other material temptations for the whole day. Please accept my intercession for him!

Recitations of the Noble Qur'an say:

I Prevented this servant of Yours from sleeping at night. Please accept my intercession for him!

Thus, both of them intercede for that person.

Ahmad b. Hanbal, Musnad, VI, 188

RAMADAN

The world is flooded in light,
A test for the servants of God,
For those who say "I am a believer,"
Ramadan is the fasting.

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, at each corner,
Every family cheers up,
It is obligatory for each Muslim servant
To fast for thirty days.

Islam is salvation,
Belief is happiness.
Every moment of a fasting servant
Is worship.

Fasting is a way to reach 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 deliberately without an excuse while fasting in Ramadan requires both qada and kaffara. ☐ RIGHT ☐ WRONG
3. The elderly who do not have the strength to fast during the month of Ramadan and the sick who have no hope to get better give certain amount of food for each day that they could not fast. ☐ RIGHT ☐ WRONG
4. Vowed fasting for the sake of Allah is called kaffara. ☐ RIGHT ☐ WRONG
5. To stay in a mosque or prayer house for a period of time is called iftar. ☐ RIGHT ☐ WRONG
6. The Noble Qur'an started to be revealed in The Night of Ascension (Laylat al-Mi'raj). ☐ RIGHT ☐ WRONG
7. The fasting of those who eat or drink forgetting that they are fasting gets nullified. ☐ RIGHT ☐ WRONG
8. The Prophet's saying "fasting is a shield" means that fasting protects us from wrongdoings and sins. ☐ RIGHT ☐ WRONG

Let's Test Our Knowledge

1. Which one of the acts listed below is not related to month of Ramadan?
 - a) Going to pilgrimage.
 - b) Fasting.
 - c) Beginning of the revelation of the Qur'an
 - d) The Night of Power.
2. Which one of the acts listed below is not among the benefits of fasting?
 - a) By fasting, we gain the love and contentment 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 obligatory (fard) fasts?
 - a) Supererogatory fasting
 - b) Fasting in the month of Muharram
 - c) Fasting in Ramadan
 - d) Fasting on Mondays and Thursdays
4. What is the term used for the time when the night ends and the day begins?
 - a) Fajr b) Sakhur c) Iftar d) I'tikaf
5. Which one of the acts listed below does not nullify fasting?
 - a) To eat something that is normally not considered food.
 - b) To swallow one's saliva.
 - c) To swallow a snow particle or hailstone intentionally.
 - 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)?
 - 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) Unintentional Vomiting
7. Which one of the reasons listed below is the most important one why Muslims fast during the month of Ramadan?
 - a) Desire to control their carnal self.
 - b) Desire to live healthy lives
 - c) Desire 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) To take shower or bathe in order 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 unintentionally.
9. Which one of the reasons 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 an enemy.
 - d) To be a traveler

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(Power/mercy/forgive/ sixty-one/ forgiveness of sins /qada / nadhr/ health/ al-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 kaffara for intentionally breaking the Ramadan fast by sexual intercourse 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. Vowed fasting for the sake of Allah is called
6. Our Prophet used to pray in the Night of as: "O Allah, You are forgiving and You love to forgive, so me!"
7. "In Paradise there are eight gates, among which is a gate called, which none will enter but those who fast. It would be proclaimed: Where are the observers of fast that they should be admitted into it? -and when the last of them would enter, it would be closed and no one would enter it. Such a drink will be offered to those who enter from this door that those who drink it will never feel thirsty again".



THE BRIDGE BETWEEN THE RICH AND THE POOR

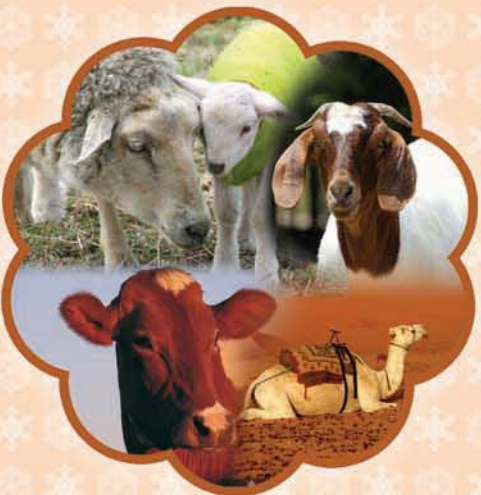


ZAKAT



- ❁ *Sadaqah (Charity) and Zakat (Alms)*
- ❁ *The definition of Zakat*
- ❁ *The benefits of Zakat*
- ❁ *Rulings related to Zakat*

- ❁ *To what things should we pay attention when giving zakat*
- ❁ *The benevolence of our Prophet*



THE TEST OF GRATITUDE

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 suffering from leprosy, the other bald-headed and the third one blind. Allah the Exalted wanted to test them and send an angel in human form to them.

The angel came to the one with leprosy and asked:

- What is the thing that you wanted the most? He said:

- Beautiful color and fine skin and removal of this suffering which makes me detestable in the eye of people. Upon this the angel wiped his skin. and his illness was no more and he was

conferred upon beautiful color and beautiful skin. The angel asked again:

- Which property do you like most? The man answered:

- Camels. After giving him a she-camel in the advanced stages of pregnancy, the angel prayed saying:

- "May Allah bless you in this camel" and then left.

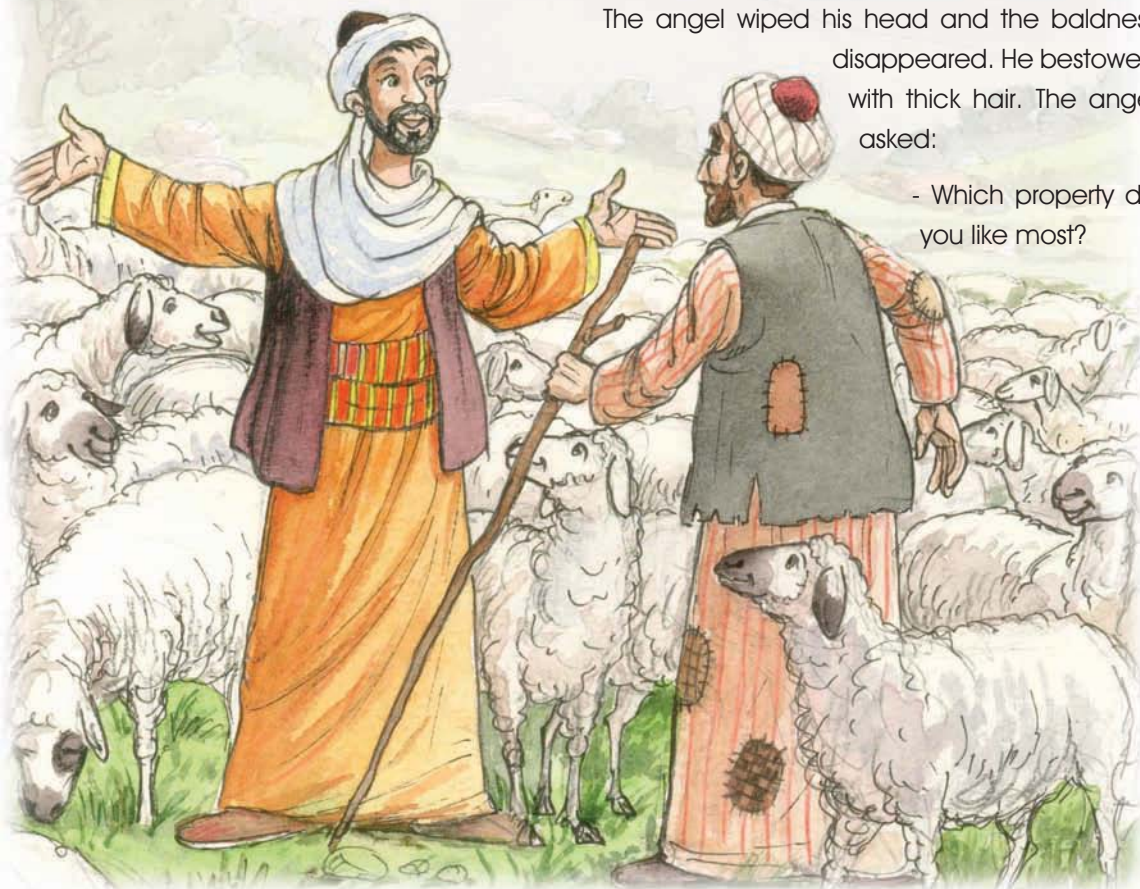
Then angel came to the bald-headed man and asked:

- "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 wiped his head and the baldness disappeared. He bestowed with thick hair. The angel asked:

- Which property do you like most?



- The cow, the man said. He was given a pregnant cow. While handing it over to the man he (the angel) said:

- May Allah make bless you in this. Then, the angel came to the blind and asked:

- "What do you want the most?". The blind man replied:

- I want Allah to give my eyesight back so that I can see people. When the angel wiped his eyes, the man began to see. Angel asked:

- "Which wealth do you like most?" He said:

- "I like the flock of sheep." Upon this a pregnant sheep was given to him.

The camel, cattle, and the sheep all gave birth to young ones. In time the men's possessions accumulated. One of them had a valley full of camels, the other had a valley full of cattle, and the last one had a valley full of sheep.

Later on the angel came to the one who used to suffer from leprosy in the form of a man with leprosy 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 your favor. For the sake of Allah Who gave you this beautiful color, nice skin, and all of this wealth, I beg of you a camel which should carry me in my journey.

The man refused him 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 poor man with leprosy whom people hated and you were a destitute and Allah gave you health and

wealth? However, the man denied the truth and said:

- You have talked too much; I have inherited this wealth from my ancestors. The angel cursed him saying:

- "If you are a liar, may Allah return you to your previous state."

Then the angel turned into the form of a bald-headed man and came to the man who used to be bold-headed and said the same what he had said to the one suffering from leprosy. And the man gave the angel the same reply as the one suffering from leprosy had given him. The angel left him saying:

- "If you are a liar, may Allah return you to your previous state."

Then the angel turned into the form of a blind man 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 lawful (halal) ways. However, we should not forget the following fact:

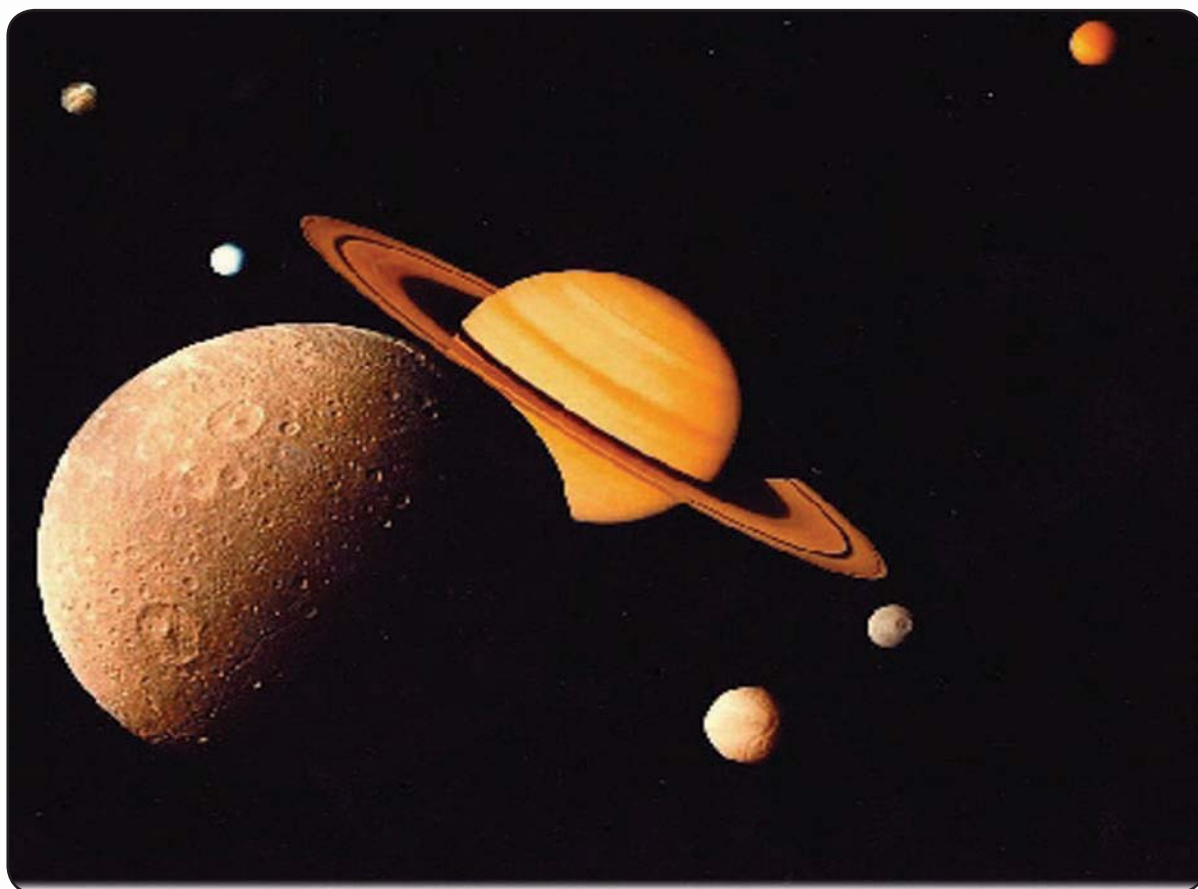
Allah the Exalted is the one who gives us all these blessings. He is the real owner of our wealth and property. He has entrusted us with all these blessings for a certain period of time. He wants to test us if we use these blessings in the way He pleases or not. He commanded us to share the part of our wealth which 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 Almighty 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."

(Al-i Imran, 3; 26)



CHARITY (SADAQAH) AND ALMS-GIVING (ZAKAT)

Spending the blessings that Allah bestowed upon us in His way is called "infaq" in Islam. The best way of infaq is to give part of the blessings given to us as zakat and sadaqah.

Sadaqah is the voluntary charity given by a Muslim for the sake of Allah. When we say sadaqah, usually a monetary help given to the poor is understood. However, sadaqah has broader meaning than monetary or material help. Our Prophet informs us that all of our nice deeds are considered sadaqah. He gave us many examples of kind acts that are as valuable as sadaqah in terms of divine rewards. Here are some examples of sadaqah according to sayings of the Prophet:

- ◆ Donations to the needy is a sadaqah
- ◆ Giving extra time to a debtor who have difficulty in his payment is a sadaqah.
- ◆ Advising someone to do good deeds and warn them against wrongdoings is a sadaqah.
- ◆ Removing the harmful things from the roads is a sadaqah.
- ◆ Giving directions to someone is a sadaqah.
- ◆ Helping those who try to get into their vehicle or to help to carry something is a sadaqah.
- ◆ Helping disputing people to find a compromise among them is a sadaqah.



- ◆ Remembering Allah by saying "Allahu Akbar", "La Ilaha Illallah" and "Alhamdulillah" is a sadaqah.
- ◆ Behaving in a friendly manner is a sadaqah.
- ◆ Speaking nicely is a sadaqah.
- ◆ Gain knowledge and teaching is a sadaqah.
- ◆ Every step towards the masjid while going to a prayer is a sadaqah.
- ◆ Planting a tree is a sadaqah.
- ◆ Everything a man do to make his wife happy is a sadaqah
- ◆ Everything a woman do for her husband and children is a sadaqah.

Allah the Almighty says:

"O you who believe! Spend out of (the bounties) We have provided for you..."

(al-Baqara, 2; 254)

- A child's help and good deeds towards his father, mother, and siblings is sadaqah.

In short;

A Muslim's "every good deed done to gain Allah's pleasure is sadaqah." (Bukhari, Adab, 33).

As 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 spiritual rewards of sadaqah by behaving nicely. However, infaq has an exclusively material dimension as well.

Our Lord Almighty made obligatory upon Muslims who have a certain amount of wealth to share some of it with the needy. This act of worship, done with material goods and one of the five Pillars of Islam, is called Zakat.

Once the Prophet (peace and blessings be upon him) said:

- "Every Muslim has to give in charity."

His friends asked,

- "O Allah's Messenger! If someone has nothing to give, what will he do?"

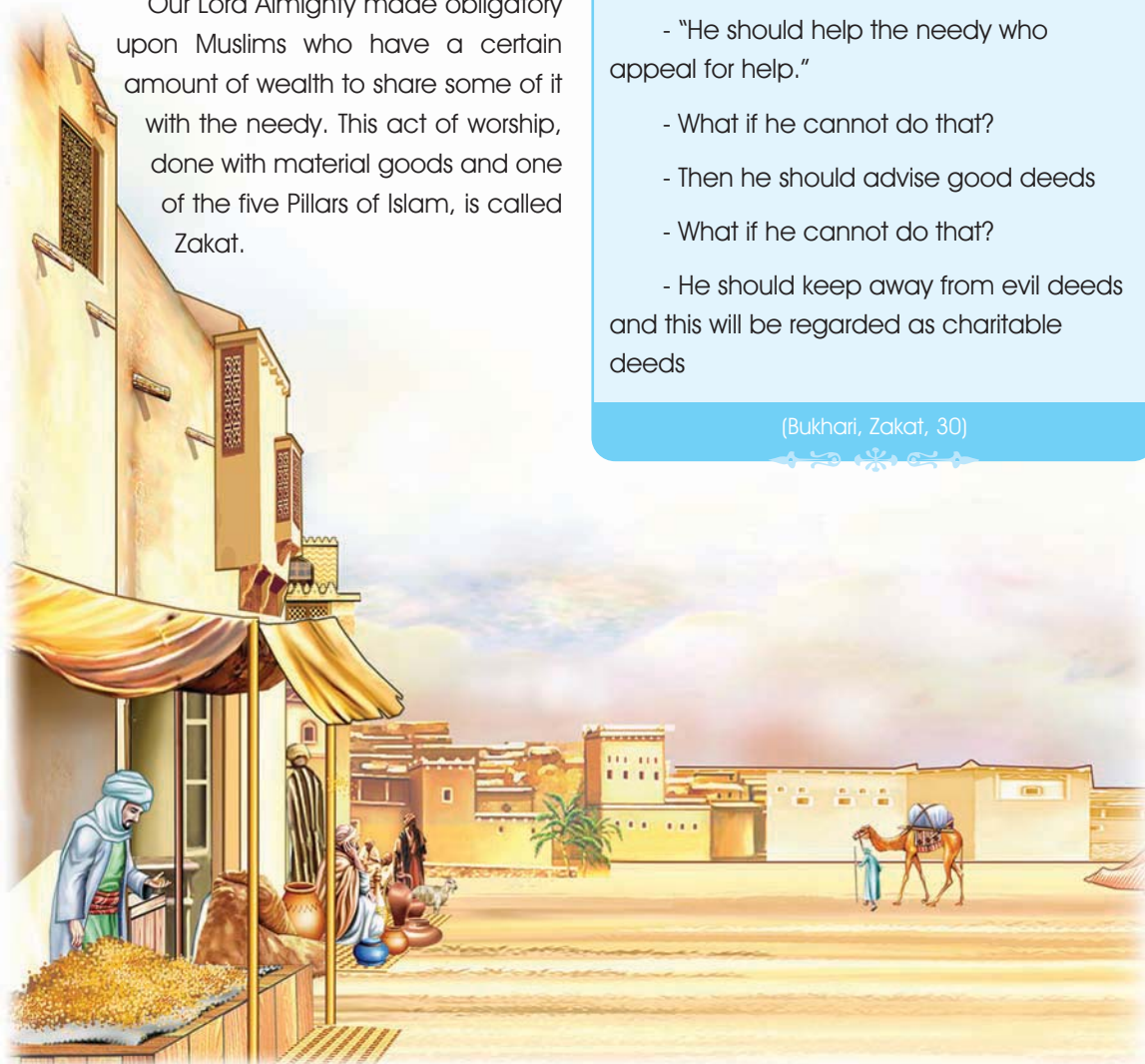
Our beloved Prophet replied:

- "He should work with his hands and thus he may benefit himself and also give in charity from what he earns."

His friends further asked,


- What if he is unable to do that?
- "He should help the needy who appeal for help."
- What if he cannot do that?
- Then he should advise good deeds
- What if he cannot do that?
- He should keep away from evil deeds and this will be regarded as charitable deeds

(Bukhari, Zakat, 30)





WHAT IS ZAKAT?

 **Zakat** is the term used for the certain amount of money given to certain group of people from certain types of property which has reached to a certain amount.

Allah the Almighty 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."

(Baqara, 2; 110)

Zakat is a Type of Purification

One of the literary definitions of zakat is "purification." 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 human beings.

"Of their goods, take alms, that so you mightest purify and sanctify them; and pray on their behalf."

(Tawbah, 9; 103)

THE BENEFITS OF ZAKAT

ZAKAT



- * helps us appropriately thank Allah Most High for our wealth.
- * strengthens the feelings of compassion, mercy, and kindness.
- * purifies our wealth.
- * protects us from stinginess and selfishness.
- * strengthens solidarity and love in our society.
- * makes our wealth blessed and abundant.
- * protects our wealth from trouble and evil.

Allah the Almighty 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."

(al-Baqara, 2; 261)



We must thank our Exalted Lord for all the blessings that He provided. Using the blessings 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 Almighty 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."

(Insan, 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 strengthens the feelings of **compassion, mercy, and kindness.**

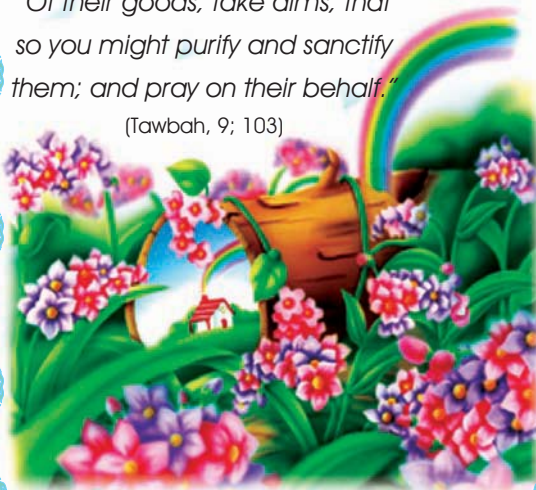
Our beloved Prophet says
"If you want your heart to be softened, feed the needy and caress the orphans' head."

(Ahmad b. Hanbal, 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)"* (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 Almighty says:
"Of their goods, take alms, that so you might purify and sanctify them; and pray on their behalf."

(Tawbah, 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 **stinginess and selfishness**. It makes us altruistic humans who are not selfish, who think of others, and spend his money for the happiness of other people.

Our beloved Prophet says

"He who gives his zakat, who treats his visitors well, and who succors those who face disaster saves himself from stinginess."

(Tabarani, Mu'jam al-Kabir, 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 strengthens solidarity and love in our society.** 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 says

"Zakat is the bridge of Islam."

(Haythami, Majma al-Zawaid, I, 480)

Zakat and charity (sadaqah) **protect our wealth from trouble and evil.** A popular saying among Turkish people "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 says

"Protect your wealth with zakat."

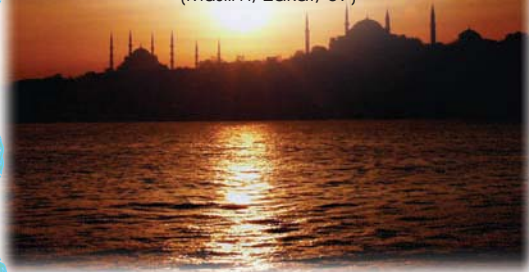
(Bayhaqi, Shu'ab al-Iman, V, 184)

Zakat ensures that our wealth stays abundant. In a verse, *"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."* (Rum, 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 says

"There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: O Allah, give him more who spends (for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds."

(Muslim, Zakat, 57)



THERE IS SOMEONE ELSE WHO GIVES MORE!

During the caliphate of Abu Bakr, 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, Uthman had sent a trade caravan to Damascus and had brought wheat to Medina carried by a hundred camels. The wheat that Uthman had brought would be sufficient to supply most of the people's need for wheat. That is because, at the time, Medina was not a city so much populated.

Some traders talked to Uthman right away. They wanted to purchase the wheat that he brought from Damascus. They were offering four dirhams per unit of wheat. However, 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 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, Uthman was saying

Allah the Almighty says:

"Those who spend (freely), whether in prosperity, or in adversity..."

(Al-Imran, 3; 134)

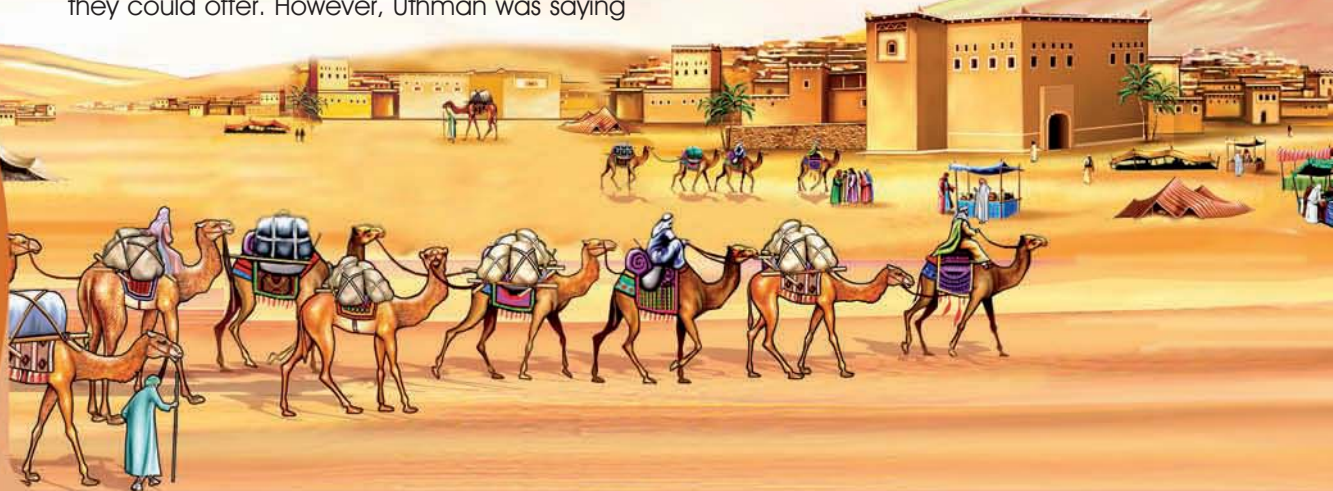
Allah the Almighty says:

"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."

(Baqara, 2; 261)

nothing 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 take this matter to the caliph Abu Bakr. They were planning to ask the caliph to find a way to compromise with Uthman.

They told exactly what happened to the Caliph. Abu Bakir listened until the end and said:

"There is something weird in this. I think that you did not understand what 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."

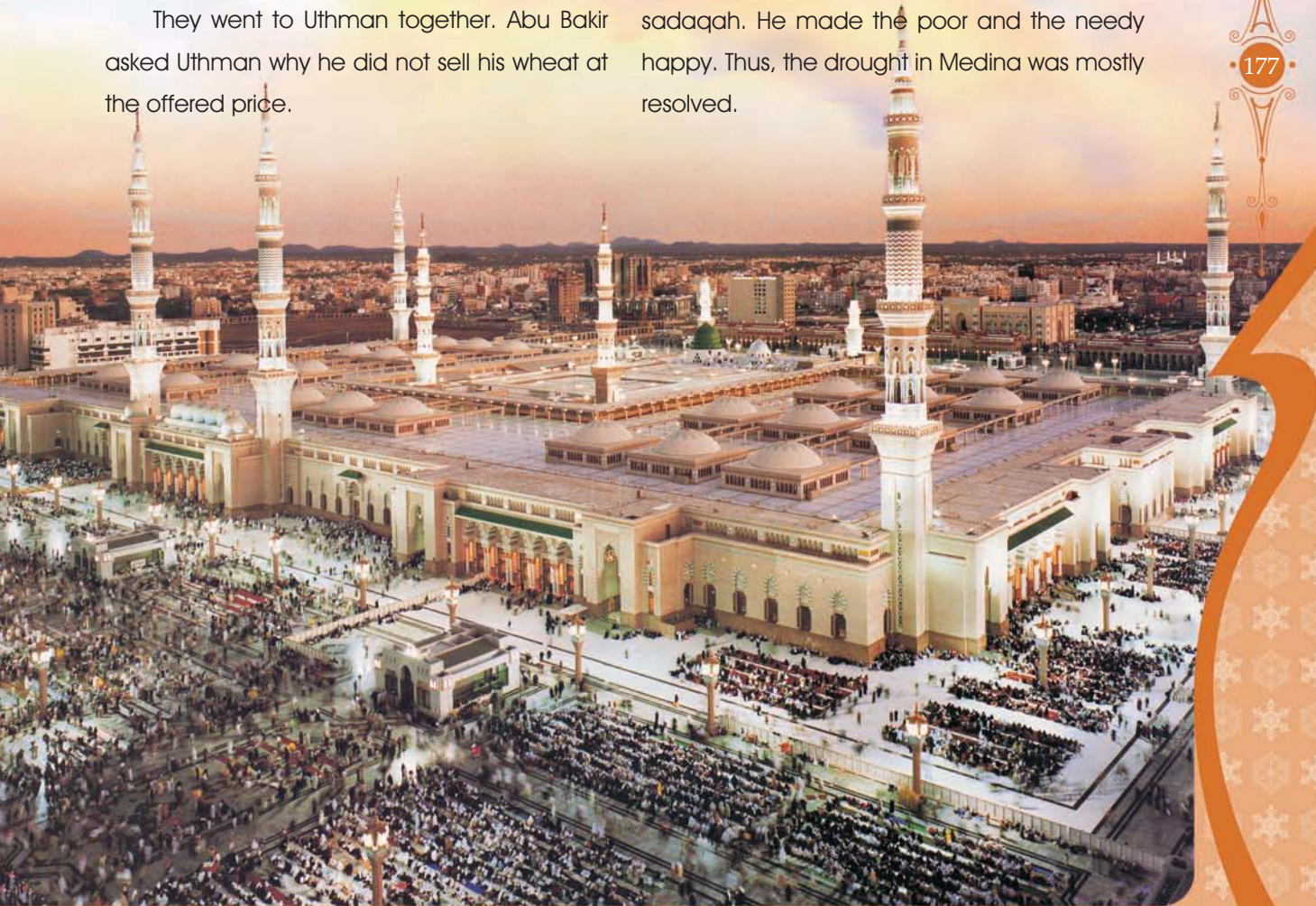
They went to Uthman together. Abu Bakir asked Uthman why he did not sell his wheat at the offered price.

Uthman's answer to this question was meaningful and thought-provoking:

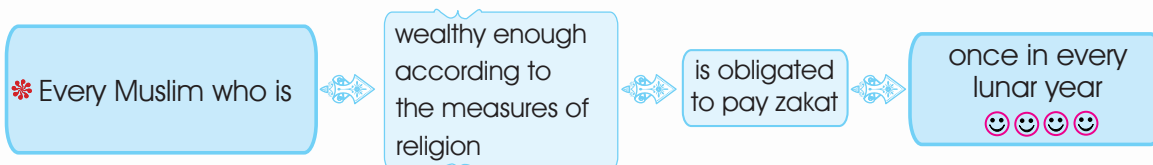
"O Caliph of the Messenger of Allah! They want to purchase one unit of my wheat for seven dirhams. In other words, they give seven for one. I want to sell it to someone who gives seven hundred for one. Doesn't Allah the Exalted promise to give up to seven hundred divine rewards for one good deed? While 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.

Uthman gave all the wheat carried with a hundred camels to the people of Medina as sadaqah. He made the poor and the needy happy. Thus, the drought in Medina was mostly resolved.



Who are obligated to pay the Zakat?



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 is considered rich in Islam.

The amount of nisab is the minimum level of being rich in Islam. However, in order for zakat to be obligatory (fard), this amount of wealth has to be owned for at least one lunar year (354 days.)

What are the essential (basic) needs?

The following items if they are not for trade are regarded as essential needs:

- House,
- Household items,
- Clothes,
- Vehicle,
- Books,
- Tools that are needed for the job,
- Savings that is enough for the family's one-year-long expenditures



The Amount of Nisab [zakat-payable amount] and the Amount of Zakat

- ✍ Those who are rich according to the measures of Islam and who maintains this amount of wealth for a lunar year or more must pay zakat.
- ✍ The amount of nisab is calculated after taking out the essential needs.
- ✍ The amount of nisab and zakat change depending on the kind of good.

Ticaret Mallarının Nisabı ve Zekâtı

Type of Good	The Amount of Nisab	The Amount of Zakat
Gold	80,18 grams (20 Miskals)	ONE FORTIETH (2,5 %)
Silver	561 grams (200 Dirhams)	
Trade Goods	Amount that is equal to the value of 80,18 grams of gold	
Cash	Amount that is equal to the value of 96 grams of gold	

- ✍ There is no requirement of zakat from women's gold and silver ornaments, if their total value is less than the value of 80,18 grams of gold.



The Amount of Nisab and Zakat for Animals

The amount of zakat in animals changes 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 a one-year-old sheep or a two-year-old goat.



✍ The zakat amount of sheep, goat, cattle, and camel more than the amount listed above can be learned from books of basic jurisprudence.

✍ In order to be subject for zakat payment animals have to be grazed on open range pasturage for more than half of the year. There is no zakat on work animals, for example, those trained to plow or carry loads.

✍ Animals' zakat must be paid as animal. It is not permissible to pay their monetary value as zakat

- ✿ **Cattle:** For cattle ranging from 30 to 39 (inclusively), the amount of zakat is a two-year-old calf.

- ✿ **Camel:** For camel ranging from 5 to 9 (inclusively), the amount of zakat is either one sheep or one goat.





The Amount of Nisab and Zakat on Crops

➡ The zakat of agricultural goods is also called "ushur" or tithe (one-tenth).

❖ The nisab for crops is about 610 kilograms of net dried weight, free of husks or chaff.

❖ The zakat for crops that have been watered without effort, as by rain and the like, is 10 percent of the crop.

❖ The zakat for crops that have been watered with effort is 5 percent of the crop.

✍ There is no zakat on grains or legumes except the staple types that people cultivate, dry, and store, such as wheat, barley, millet, rice, lentils, chickpeas, etc.

✍ For agricultural goods, it is not required to wait for one lunar year. After the crop is harvested, its zakat should be given.

✍ Zakat for crops must be given as crops. It is not permissible to pay their value as zakat.

"When someone sows, his barn becomes empty of seed, but when the harvest time comes, think about how many times more he gets from his field than the seeds he sowed.

How many barns he gets in return for the one barn he emptied.

if he leaves the seed in the barn and saves it up, instead of sowing, weevils and mice and calamities of time and decay devour it.

(Jalaladdin Rumi, Mathnawi, I, 2239-2240)

THE RUINED GARDEN

Once 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 and 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 saying:

- Mind you! Let no poor come near us today. Let's not give them any 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.

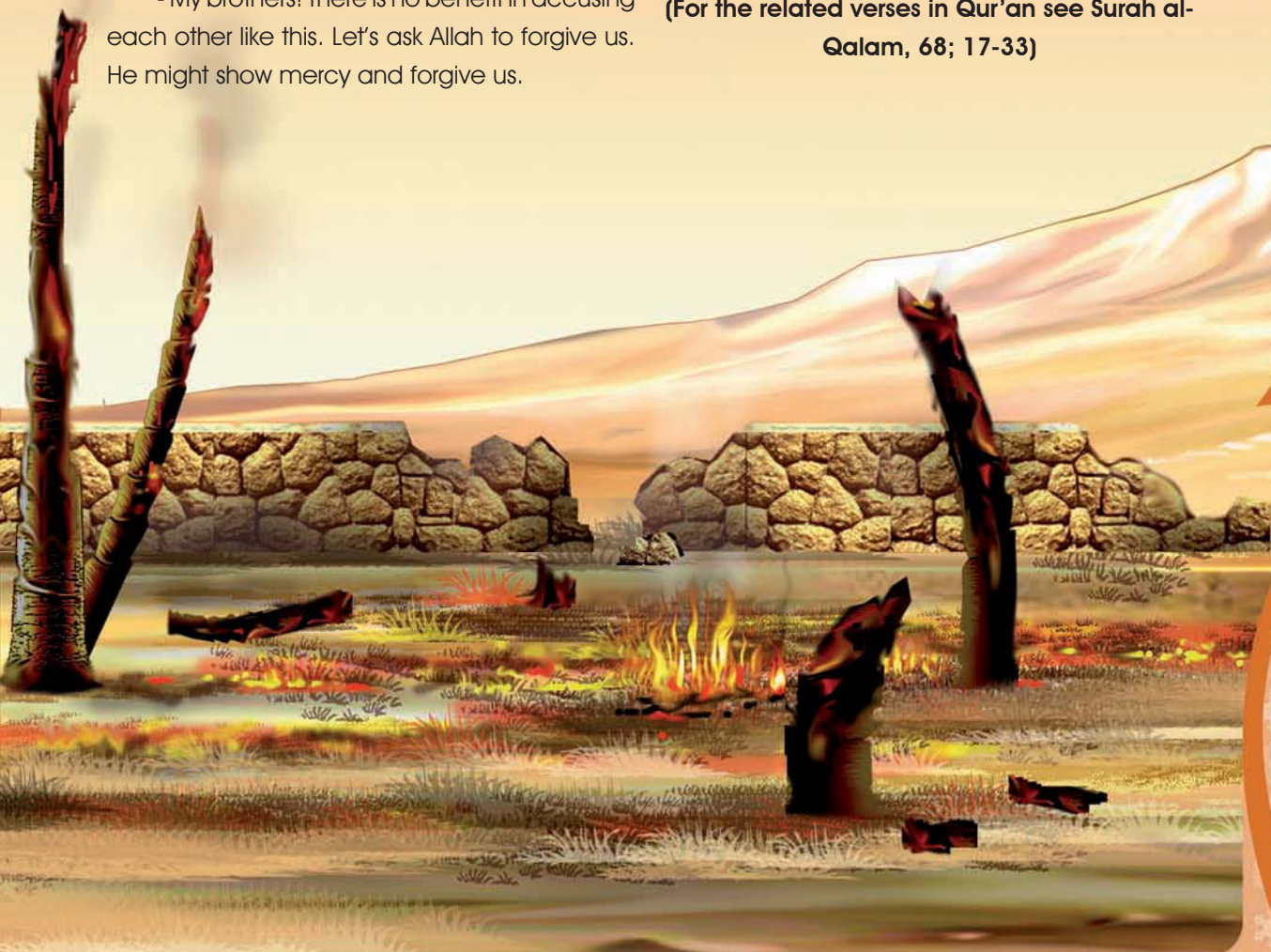
They all turned pale from sorrow and grief. What they had planned at night and what they faced in the morning! Upon this, they started to argue and accuse each other by saying "you gave us that bad idea." The farseeing ones advised the others:

- 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 Qur'an see Surah al-Qalam, 68; 17-33)



TO WHOM CAN ZAKAT BE GIVEN?

People to whom zakat can be given are:

☞ **The Poor:**

someone who does not have enough to suffice himself or someone whose possessions do not satisfy even half of his needs like food and clothes.

Allah the Almighty 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)."

(Zariyat, 51; 19)

☞ **The Needy:**

Someone who has some possession which is enough to satisfy for more than half of his needs but not enough to satisfy his entire needs. These can be called as those who short of money. In other words they have some money but not enough.

☞ **Those in Debt:**

These are the people who could not pay up their debts with the money they have in hand. It is permissible to give them zakat as much as to pay up their debts. However, they should have been in debt for lawful reasons.

☞ **Wayfarers:**

They are the travellers who have money in their hometown but are left without money on their way and need others' help. They can be given zakat enough to go back to their hometown. However, for those people it is better to borrow money rather than taking zakat.

☞ **Those fight for the sake of Allah:**

These are the ones who would like to fight for the sake of Allah but cannot because they are in need of food, weaponry, and other necessary equipment. 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-Tawbah, the list of those to whom zakat can be given includes three more classes apart from the five 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, the list of those whom zakat can be given consists of eight groups

❁ As one can give zakat to any single one of these groups, one also can distribute the zakat between some or all of them.

❁ When giving zakat, starting with the closest relatives brings higher divine rewards.

Allah the Almighty says:

"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom."

(Tawbah, 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),
- ⊗ to institutions like schools, hospitals, mosques, to build fountains, bridges etc.

 Women can give their zakat to their poor husbands and children. Because, she is not responsible for their livelihood.

 One can give zakat to other relatives like paternal and maternal uncles, aunts, and nieces.



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 loved very much this date garden in which there was a fresh-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." (Al-i Imran, 3; 92)

When Abu Talha heard this verse he was deeply affected and 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.

- "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.

Caliph Umar bin Abdulaziz used to buy bags of candy and distribute them to the poor. It was asked to Umar;

- "Would it not be better to give money instead of distributing candies?"

Umar bin Abdulaziz replied:

- "I love sweets therefore I wanted to donate what I like most."



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 we could be one of them.



When giving our zakat, we should not forget that we are performing an act of worship

When giving our zakat and sadaqah, we should not forget that we are fulfilling one of Allah's commands, i.e. we are performing an act of worship. For this reason, we should be thankful and feel respect towards the poor who enable us to fulfill such an act of worship.



We should be polite 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 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.



"Bana verilen hediye'nin güler yüzle ve güzel bir pakette verilmesinden hoşlanırım."



Allah the Almighty 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."

(al-Baqara, 2; 264)

When receiving a gift, I would like it to be given to me with a smiling face and in a nice package

For our zakat to be valid, we need to search 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 are shy 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 people who really are in need?"



Our beloved Prophet says

The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

(Bukhari, Zakat, 53)

TO MAKE A LIVING BY MANUAL LABOR IS BETTER THAN BEGGING



the Prophet did not like people begging and used to say: *"No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."*

(Bukhari, Zakat, 54)



Our beloved Prophet says

"Giving hand is superior to the receiving hand."

(Bukhari, Zakat, 18)



A person from ansar came to our Prophet and asked for charity. Our beloved Prophet;

- "Do you have something at home?" The man said:

- "Yes, we have a piece of cloth, 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 asked two or three more 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:

- "This [earning your livelihood] is better for you than that begging should come as a spot on your face on the Day of Judgment." (Abu Dawud, Zakat, 26)



THE GENEROSITY AND ALTRUISM OF OUR PROPHET

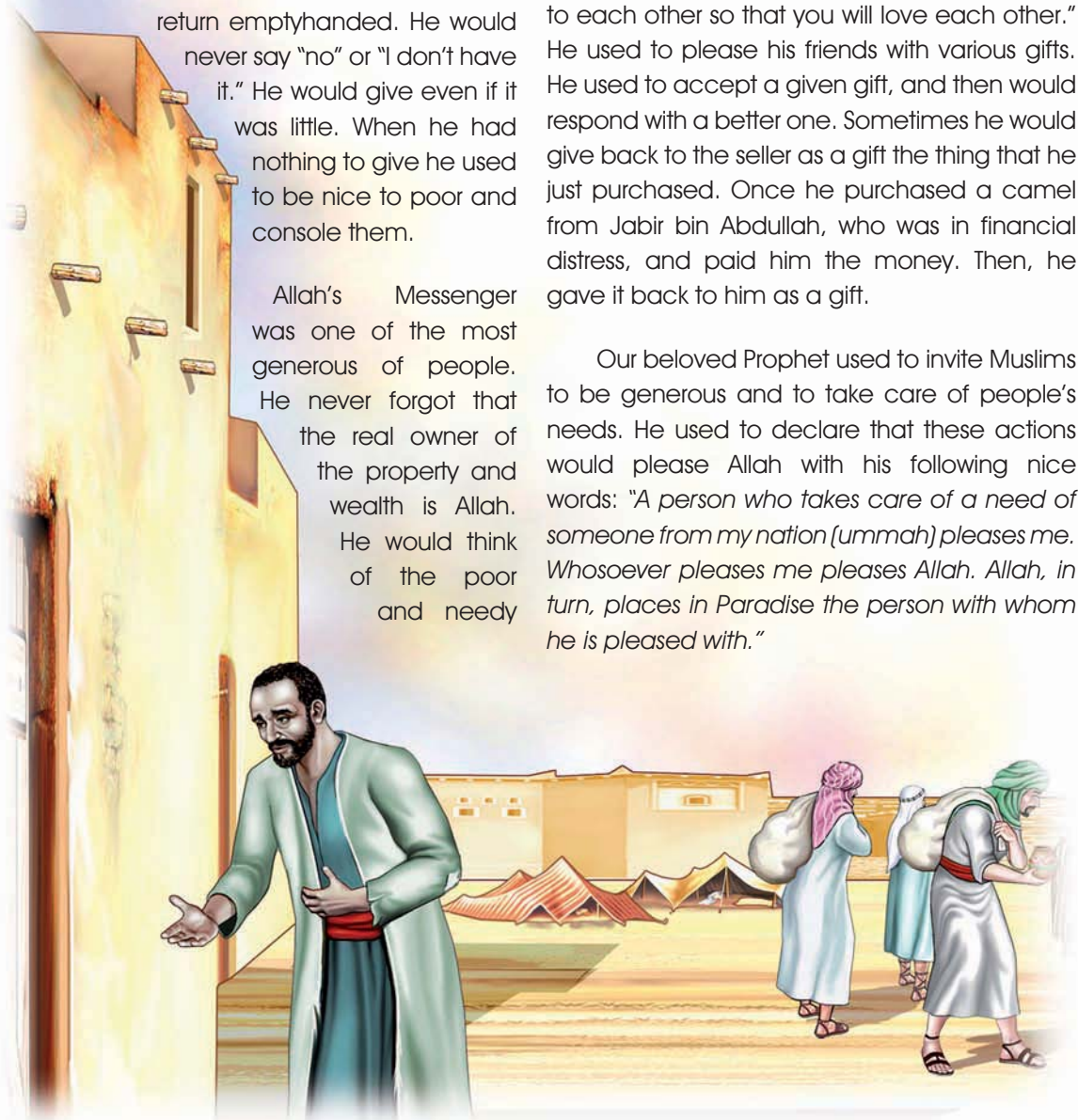
Altruism, to take care of people's needs and watch over the poor, was one of the most important characteristics of our Prophet. Whosoever had trouble would run to our Prophet and tell him his problem. In turn, he would try to fulfill everyone's wishes and would never let people who asked him for something return emptyhanded. He would never say "no" or "I don't have it." He would give even if it was little. When he had nothing to give he used to be nice to poor and console them.

Allah's Messenger was one of the most generous of people. He never forgot that the real owner of the property and wealth is Allah. He would think of the poor and needy

more than himself and feed the hungry. He would help out those asking to borrow.

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 giving gifts and say, "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 gave 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. He stated the rewards of the generous people and warned the stingy ones saying:

"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.



Our beloved Prophet says

"Do not envy to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others."

(Bukhari, Ilm, 15)



One day, one of the Muslim ladies gave as a gift a cloak that she knit with her own hands. Our Prophet, who needed such a cloak, took it and went home. After wearing it, he came back to the masjid. One of his Companions liked the cloak a lot and being encouraged by Our Master the Prophet's generosity he said:

- "O Messenger of Allah! What a nice cloak this is! Would you give it to me as a gift?"

Even though he had no other cloaks, our beloved Prophet did not deny his friend's wish and he took it off and gave it to him immediately as a gift.

His friends told that Companion who asked the cloak:

- "Why did you ask for that cloak? In fact, the Messenger of Allah (upon him blessings and peace) needed it. Didn't you know that he would never refuse anyone who asks for something?" He responded:

- "I did not ask for this cloak to wear it, but to make it my shroud."

When this companion passed away he was shrouded in this cloak given by our Prophet.

(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

Match the following sentences.

- | | |
|--|--|
| <input type="checkbox"/> Those who own wealth as much as nisab | <input type="checkbox"/> two meals of 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 ordered by our religion is called "zakat." |
| <input type="checkbox"/> A person can't give zakat | <input type="checkbox"/> is superior to the receiving hand. |
| <input type="checkbox"/> While giving zakat, | <input type="checkbox"/> in other words, 2.5% of it as zakat. |
| <input type="checkbox"/> To institutions such as mosques, schools, hospitals | <input type="checkbox"/> is 80.18 grams. |
| <input type="checkbox"/> Zakat serves as a bridge that | <input type="checkbox"/> to his grandsons. |
| <input type="checkbox"/> A rich Muslim's donation of some his wealth | <input type="checkbox"/> and to build roads, fountains, and bridges, zakat cannot be given. |
| <input type="checkbox"/> Giving hand | <input type="checkbox"/> we should not forget that we are performing an act of worship. |
| <input type="checkbox"/> The amount of nisab for gold | <input type="checkbox"/> carries the means of rich to the poor. |
| <input type="checkbox"/> The minimum amount for zakat al-fitr is | <input type="checkbox"/> are considered rich according to the religion. |

Let's Test Our Knowledge

- To which one of the following zakat can't be given?**
 - To wayfarers
 - To the poor
 - To those in debt
 - To parents
- What is the common characteristic of the acts of worship like zakat, sadaqah, sacrifice, and fitr?**
 - Altruism and solidarity
 - Righteousness and justice
 - Hard work and happiness
 - Patience and abundance

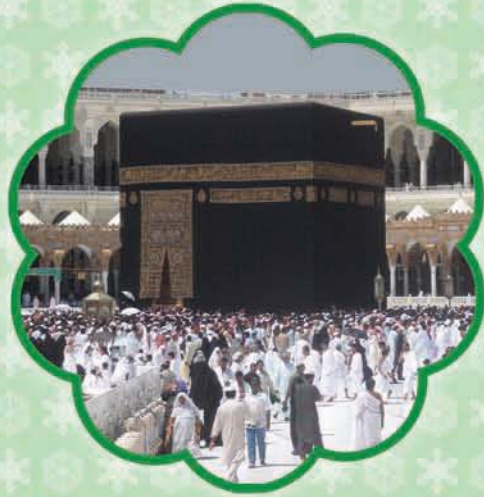
3. Which one of the items below is not among the essential (basic) needs?
 - a) House
 - b) Car
 - c) Trade goods
 - d) Equipment for arts and work
4. What is the amount of nisab for sheep and goat?
 - a) 40 b) 30
 - c) 20 d) 100
5. What is the ruling on giving zakat al-fitr?
 - a) Mubah b) Fard
 - c) 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 blessed and abundant and to increase.
 - c) Zakat increases people's love and closeness.
 - d) Zakat makes the rich richer and the poor poorer.
7. From which of the below zakat cannot be given?
 - a) Cash b) Sheep
 - c) Household items d) Cows
8. Which one of the below cannot be said about zakat?
 - a) Zakat is obligatory upon the rich
 - b) Zakat is given once a year
 - c) One fortieth of wealth is given as zakat.
 - d) Sick people do not give zakat.

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(In the wealth / seed / does not beg / purifies / your heart)

- ❁ "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 in need and who from anyone."
- ❁ ".....of rich Muslims there is a right for the poor who want or does not want it."
- ❁ "The parable of those who give charity in the way of Allah are like that of a that generates seven ears of grain in which there are 700 seeds."
- ❁ "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"



SACRED JOURNEY



HAJJ



- ❁ *Definition of Hajj*
- ❁ *Benefits of Hajj*
- ❁ *The places related to the Hajj*
- ❁ *The places to visit in Mecca and Medina*
- ❁ *Rulings about Hajj*
- ❁ *How do we perform Hajj?*
- ❁ *Umrah (The Lesser Pilgrimage)*
- ❁ *Our Prophet's Pilgrimage*



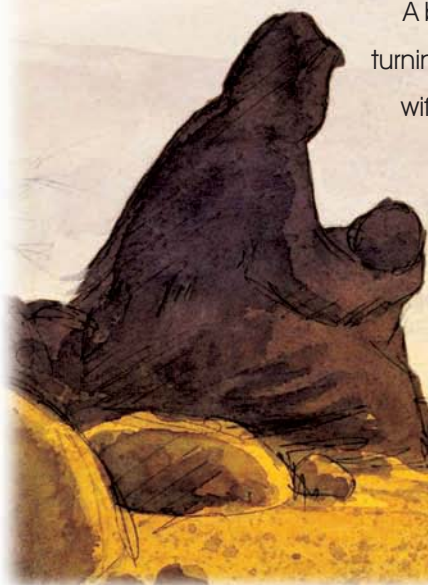
ZAMZAM

Allah the Exalted had ordered 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. Abraham immediately fulfilled the order he got 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. Abraham left Hagar and Ishmael there. They just had a water pouch and some food with them. Then, he left to return to Damascus. Hagar started pursuing Abraham and shouted:

- "O Abraham! Where are you going leaving us in this deserted valley? To whom are you handing us? Even though she asked these questions many times Abraham did not respond. Hagar, who realized that there is a different reason for this, then asked:

- "Has Allah ordered you to leave us here?"

Abraham,
turning to his
wife Hagar,
said:



- Yes! Allah ordered so. Upon this, 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. Hagar's trust and confidence in Allah showed that she had a strong belief.

After going far away from them Prophet Abraham climbed up a hill from which he could see the Meccan valley. He turned his face towards the direction of Ka'bah. 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)

A while later, 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 on 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 Hagar came next to Ishmael she could not believe her eyes. Water was coming out from near Ishmael's foot. 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. Hagar reached water and Ishmael reached her mother's milk. The prayer of Abraham had been accepted and the effort that 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 Hagar and Ishmael lived. They saw birds flying near where Zamzam is. Knowing that there was no water in the Meccan 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 Hagar and Ishmael were. 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. 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 long after, the deserted and arid Meccan valley became a stopping point for caravans, and then became the city of Mecca.

The prayer of Abraham has been accepted and the effort of Hagar pleased Allah the Exalted. Thus, both of 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."

Daraqutni, 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 for all troubles."

(Dārekutnī, III, 354)



WHAT IS HAJJ?

 **Hajj** means visiting Ka'bah and the holy places around it in certain days of the lunar year with the intention of worship.

Allah the Almighty says:

"And complete the Hajj or 'Umrah in the service of Allah."

(al-Baqara, 2; 196)

The Prophet was asked,
"Which is the best deed?" He said,
"To believe in Allah and His Apostle."
He was then asked,
"Which act is the next (in goodness)?"
He said,

"To participate in Jihad in Allah's Cause." He was then asked,

"Which is the next?" He said,

"To perform Hajj-Mabrur [a faultless or an accepted Hajj]."

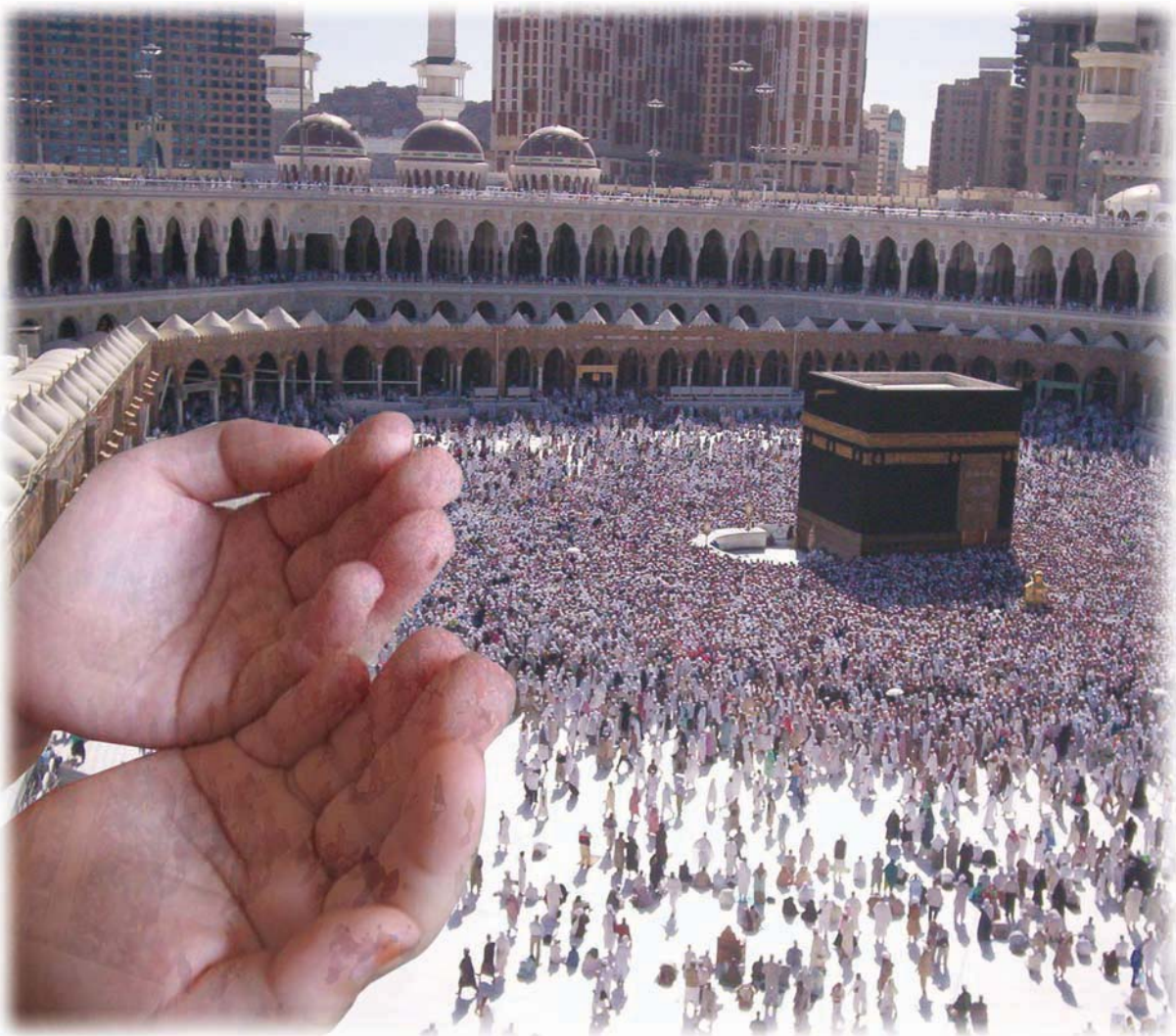
(Bukhari, Hajj, 4)

THE BENEFITS OF HAJJ

HAJJ



- * helps us to control our words and behaviors.
- * strengthens our feelings of brotherhood and our awareness of being an ummah.
- * purifies us from sins.
- * changes our life.



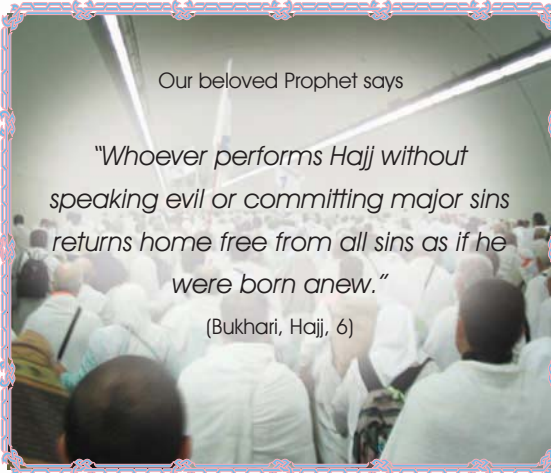


Hajj is a great opportunity to leave our bad habits and perfect our morals. This is because there is punishment even for cutting off a plant, wearing sewn clothing or perfume, or fighting. So, when performing Hajj we have to be much more careful than usual. This, in turn, **helps us to control our words and behaviors.**

Our beloved Prophet says

"Whoever performs Hajj without speaking evil or committing major sins returns home free from all sins as if he were born anew."

(Bukhari, Hajj, 6)



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 Ka'bah, and visit the mountain of Arafat together. We stone our common enemy the devil together. This union, **strengthens our feelings of brotherhood and our awareness of being an ummah.**



Allah the Almighty says:

"The believers are but a single Brotherhood"

(Hujurat, 49; 10)



There are many acts of worship in Hajj such as circumambulation around the Ka'bah, sa'y (going back and forth between the Safa and Marwa hills), waqfah (stopping at the plain of Arafat for a while), such as stoning the Satan. These acts of worship helps us both to gain for us divine rewards and **purifies us from sins.**

Our beloved Prophet says

"Converting to Islam, migration, and performing hajj effaces all previous sins"

(Muslim, Iman 192).

Hajj is an act of 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. Such an intense act of worship **changes our lives** 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

"Umrah is an expiation for the sins committed between it and the previous one. And the reward of Hajj Mabrur (the one accepted by Allah) is nothing but 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 A from the class of religion?" I said:

- "Yes, not just a simple A but an A+" 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 Ka'bah... 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 a black African, 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 Ka'bah. 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?

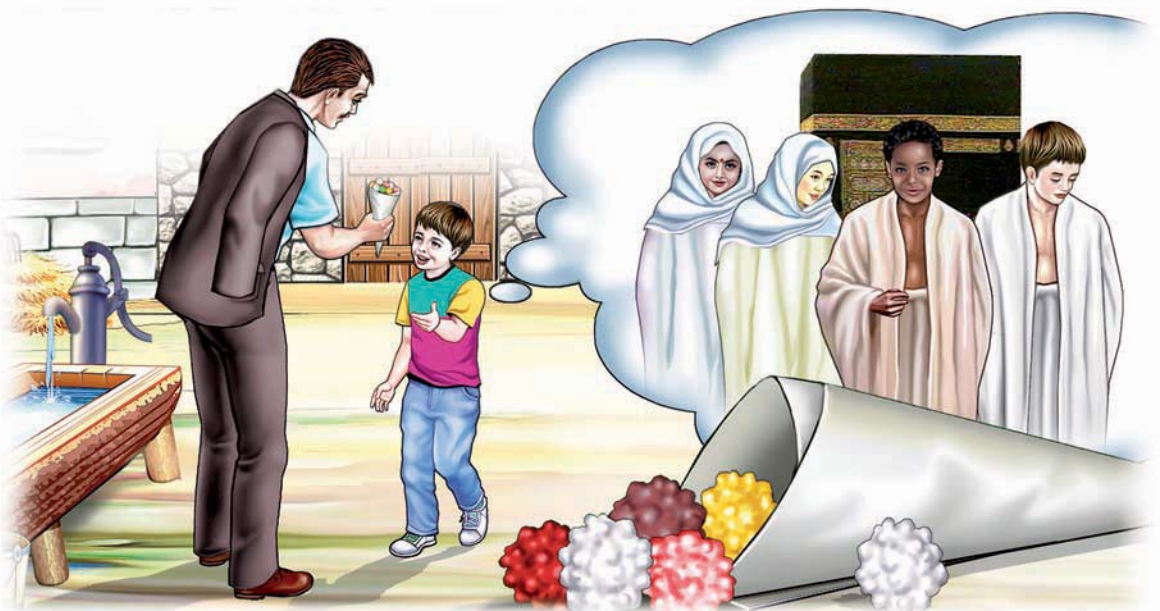
— Abraham hesitantly picked all the candies and ate them one by one.

— 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)



Upon Whom Hajj is Obligatory? 😊😊😊😊

It is obligatory to perform a Hajj and 'Umrah



once in a lifetime

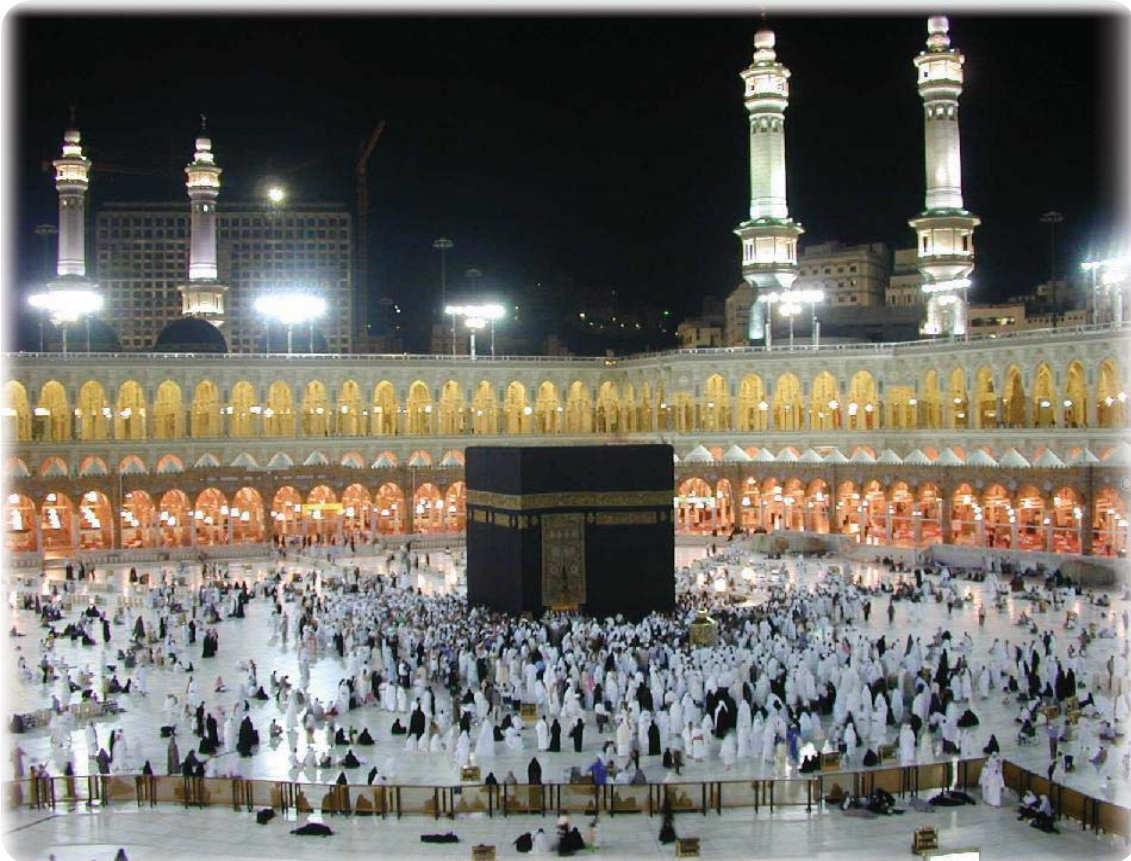
for every Muslim who

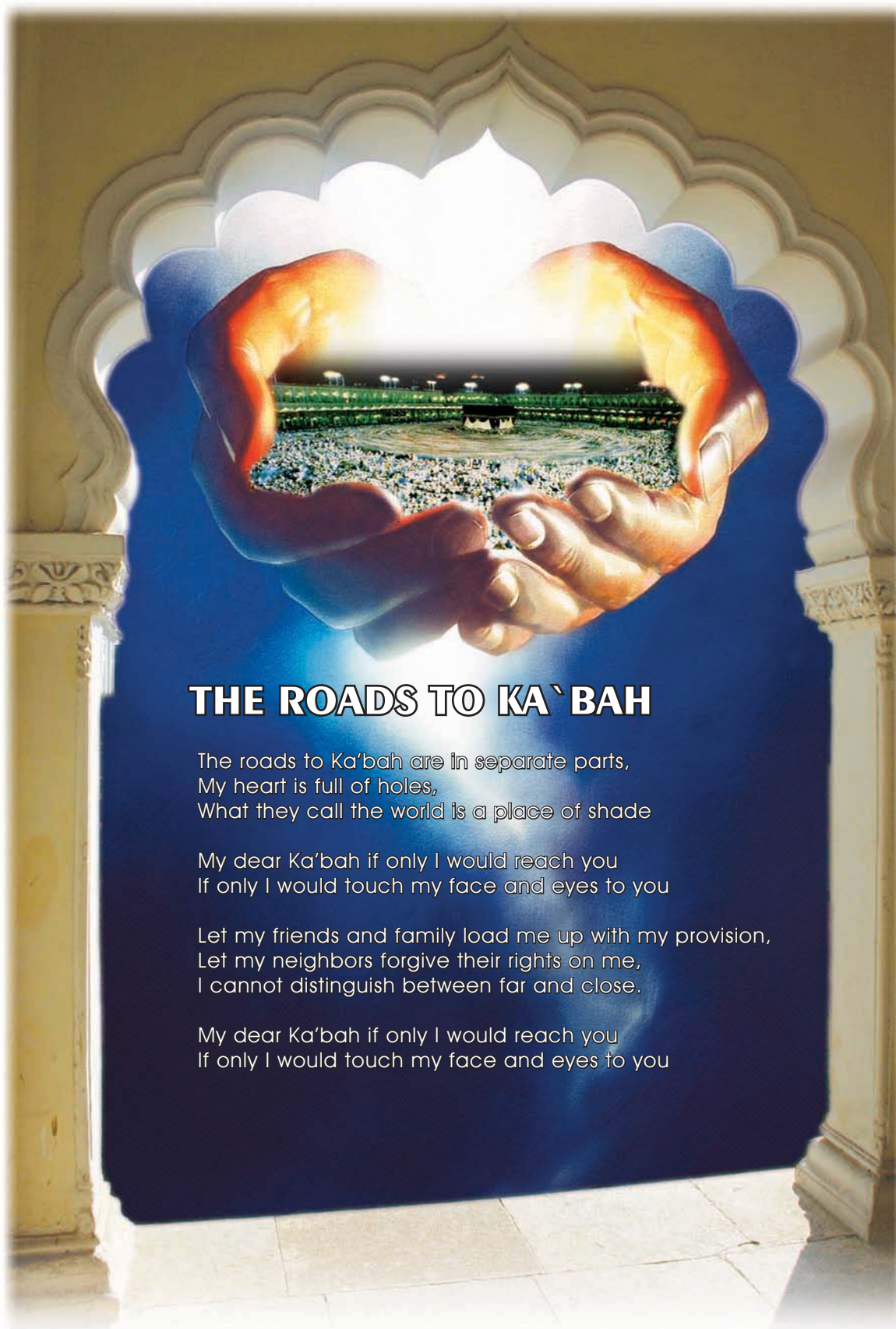
- ✳️ is mentally healthy.
- ✳️ reached the age of puberty.
- ✳️ has the freedom to travel.
- ✳️ has no illness that will prevent him/her to go to Hajj.
- ✳️ has enough sustenance to meet the expenses of Hajj and his family.
- ✳️ has road safety.

Allah the Almighty says:

"Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey..."

(Al-i Imran, 3; 97)





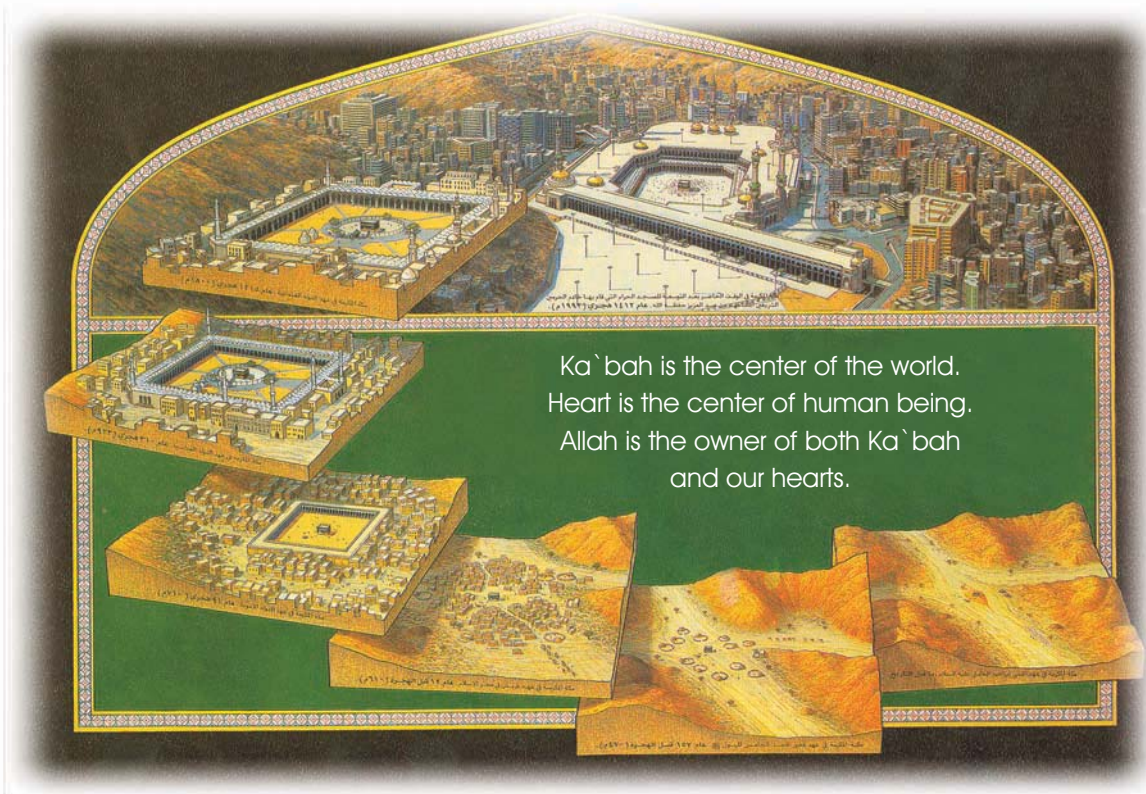
THE ROADS TO KA`BAH

The roads to Ka'bah are in separate parts,
My heart is full of holes,
What they call the world is a place of shade

My dear Ka'bah 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 Ka'bah if only I would reach you
If only I would touch my face and eyes to you



Ka`bah is the center of the world.
Heart is the center of human being.
Allah is the owner of both Ka`bah
and our hearts.

KA`BAH

Just as we pay attention to the cleanliness of Ka`bah, we should also pay attention to purification of our hearts. We should purify it from evil feelings and thoughts. Just like Abraham and Ishmael who cleaned Ka`bah from all kinds of dirt.

Ka`bah is the first temple made on earth to worship Allah. This temple, which was founded by Adam, had gone underwater after the Great Flood. 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 Abraham and Ishmael. Here is how this happened:

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 Ka`bah.

Upon this order Abraham and his son Ishmael immediately started building the Ka`bah. They found the foundations of the time of Adam and built the walls on these foundations. Ishmael used to bring stone from the mountains, and Abraham was building the Ka`bah. 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." (al-Baqara, 2; 127-129)

The walls had risen quite a bit and the building of Ka'bah had been completed. Gabriel (peace be upon him) came again and taught Abraham and 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)." (Hajj, 22; 27)" Devoid of all material and spiritual impurities, Ka'bah had become ready for people's worship. Allah the Exalted ordered Abraham as follows to invite people to Hajj:

Just as we hesitate to destroy Ka'bah, we should similarly hesitate to break people's hearts and hurt their souls.

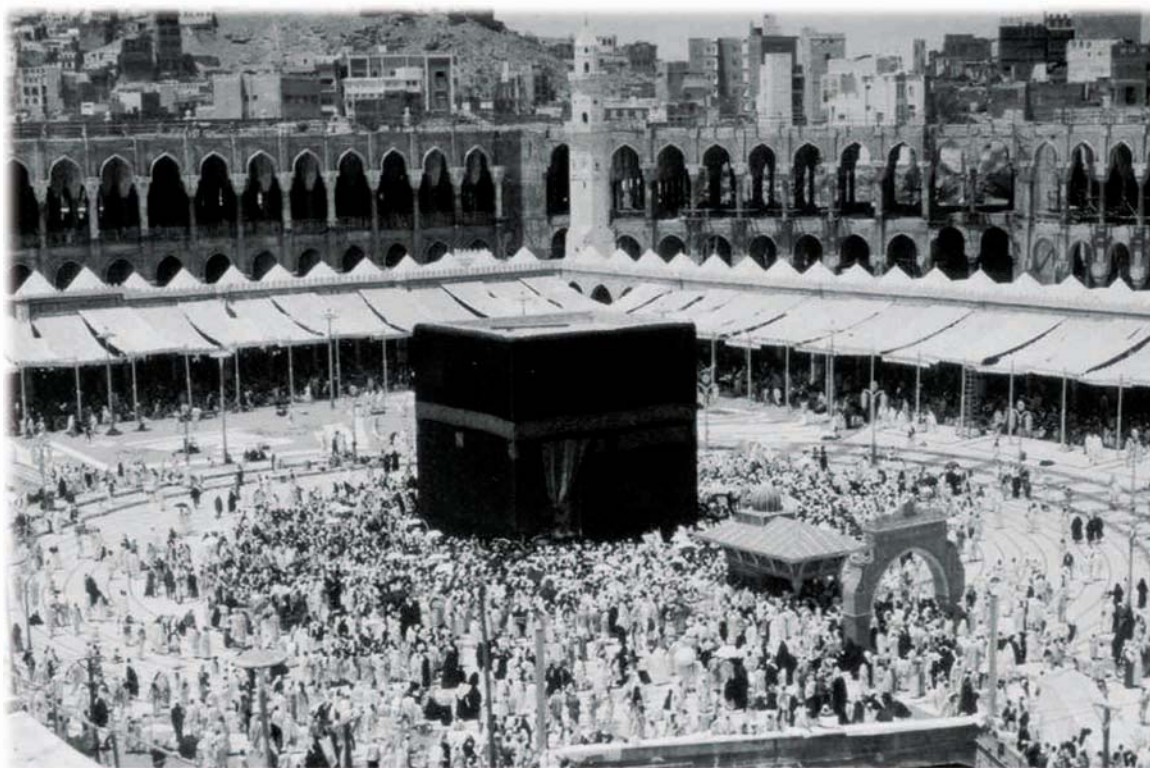
Keep your heart open, don't squeeze, O Seyrani!

Do not step away from the consent of Allah, O Seyrani!

The heart is the House of Allah, don't hurt it, O Seyrani!

If you can, reconstruct it.

Upon this order, 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:** is a great mosque built around Ka'bah lying on a wide area. This mosque is also known as "Al-Haram Al-Sharif."



Our beloved Prophet says

"A prayer offered in Masjid al-Haram is a hundred thousand times more virtuous than prayers offered in other masjids."

(Ibn Majah, Sunan, I, 450)



Our belief is one, our Book is one, our Prophet is one, and our Qiblah (direction for prayer) is Ka'bah. We are one nation (ummah).



✿ **Ka'bah:** The first building on earth built to worship Allah. Ka'bah is also known as "Baytullah," meaning the house of Allah.

Allah the Almighty says:

"The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings"

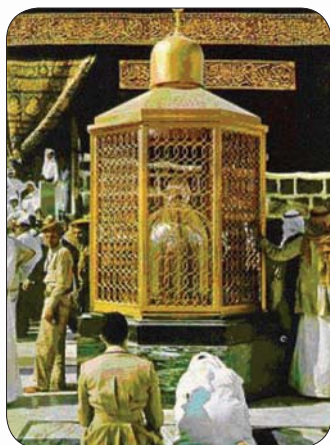
(Al-i Imran, 3; 96)

❁ **Hajar al-Aswad:** literally means "the Black Stone". This stone was placed on the southeast corner of Ka'bah by Abraham. One starts circumambulation from the corner of Al-Hajar Al-Aswad and greets it at the beginning of every turn.

Greeting the Hajar al-Aswad reminds us our pledge of servanthood to Allah in the realm of the spirits.

❁ **Maqam-i Ibrahim (Station of Abraham):**

This is the location of the stone that Abraham used as a ladder when building the Ka'bah or the stone that he stepped on when calling people to Hajj. Performing the ritual prayer here is extremely virtuous.



❁ **Arafat:** It is a wide plain where all the pilgrims stop for a while (waqhaf) and pray all together to Allah. The hill in the middle of the Arafat plain is called Jabal Rahmah (Hill of Mercy). Adam and our mother Eve met on this hill, which is in the middle of the Arafat valley and there, they asked Allah for forgiveness.

Our beloved Prophet says

"Hajj is Arafat."

(Tirmidhi, Hajj, 57)

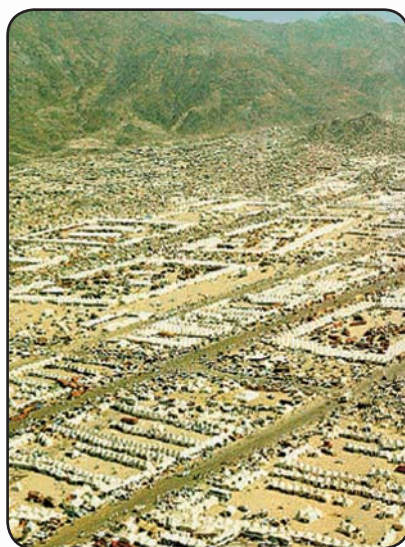


Allah the Almighty says:

"Remember We made the House a place of assembly for men and a place of safety; and take you the station of Abraham as a place of prayer..."

(al-Baqara, 2; 125)

Abraham is good example for us with his submission, sincerity, struggle for oneness of God, and good manners.

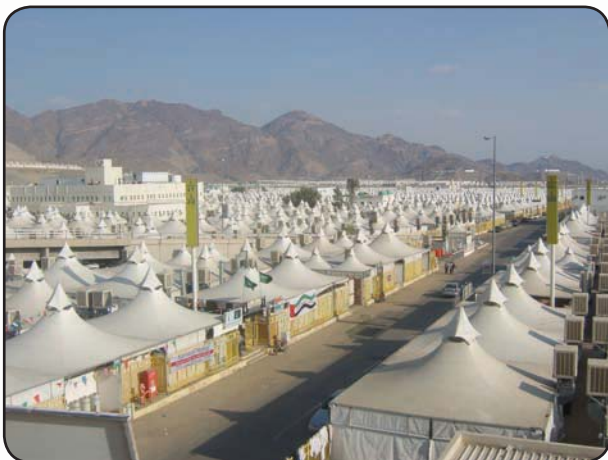


❁ **Muzdalifa:** It is a place between Arafat and Mina and where pilgrims collect stones to throw on the devil on the day of eid.

Allah the Almighty says:

"Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument..."

(al-Baqara, 2; 198)



❁ **Mina:** is the place where people sacrifice and stone the Satan. 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 Marwah:** are two small hills about 200 meters to the southeast of Ka'bah. These hills are within the borders of Masjid Al-Haram and the distance between them is about 350 meters.

Allah the Almighty 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."

(al-Baqarah, 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 Allah 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 SIGHTS TO VISIT IN MECCA AND MEDINA

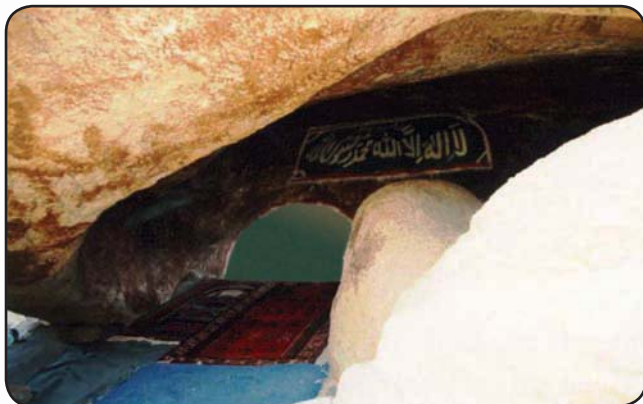
A. PLACES TO VISIT IN MECCA

❁ **The cave of Hira** is a cave on the mountain of Nur near Mecca. The first revelation which starts with the command "Read!" came to our Prophet in this cave.



❁ **The cave of Sawr** is the cave in which 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 Abu Bakr. This is because a spider had woven its web and a dove had built its nest in the entrance of the cave. The pagans who saw this did not enter the cave and returned.



B. THE PLACES TO VISIT IN MEDINA

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 the Prophet. For this reason, Medina is called "The Land of Migration" and the celebrated people who helped our Prophet are called "Ansar" (helpers).

Our beloved Prophet says

"Whosoever comes to visit me with no other thought in his heart except visiting me will have deserved my intercession on the Day of Judgment."

(Tabarani, Awsat, V/275, 4542)

✍ 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

✿ **Masjid al-Nabawi** is the first masjid that our Prophet had his Companions 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 his 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.

✿ **Rawda al-Mutahhara** is the place of our Prophet's grave. It is under the green dome in the Masjid al-Nabawi.

There are also the graves of Abu Bakr and Umar next to the Prophet's grave.

✍ 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 Rawda al-Mutahhara and by reciting peace and blessings to our Prophet we greet him. We complete our visit by greeting Abu Bakr and Umar.

✿ **Jannat al-Baqi** is the graveyard in the east side of Masjid al-Nabawi. The graves of thousands of Companions, who had the bliss of seeing our Prophet, who were present at his conversations,

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.



Our beloved Prophet says

"Except the prayer in Ka'bah, 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."

(Bayhaqi, Shu'ab al-Iman, VI, 48)



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 Baqi Graveyard and pray for the Muslims there.

Other places that can be visited in Medina are the following:



Masjid al-Quba is a mosque built during the Prophet's migration from Mecca to Medina.

Uhud Cemetery is the place where martyrs of the Battle of Uhud were buried.



Seven Masjids which were built where the headquarters of the Battle of Trench was and the groups of Companions prayed.

Masjid al-Qiblatain is the mosque where the direction of qiblah was changed from Jerusalem to Mecca.



ESSENTIALS OF PILGRIMAGE

During the Hajj

- *to enter the state of ihram with intention
- *to stay at Arafat for a while
- *to circumambulate around Ka'bah
- *to make sa'y between Safa and Marwah
- *to have a hair cut or to cut at least three hairs
- *to observe the order among the essential acts of pilgrimage

are obligatory.



WAJIB (NECESSARY) ACTS OF PILGRIMAGE

During the Hajj

- * to enter the state of ihram at places called miqat
- * to stay for a while in Muzdalifa
- * to throw pebbles at Jamras
- * to spend the nights of the eid days at Mina
- * to make the farewell circumambulation

are wajib acts of hajj.




The pilgrimage of those who skip an essential act of hajj becomes invalid. They need to make up their hajj in the following years. However, the pilgrimage of those who violate a wajib act of hajj becomes complete with a sacrificial offering and then their hajj becomes valid.

The Duties in Hajj

There are some basic duties that we have to fulfill during our Hajj. These are ihram, tawaf, sa'y, waqfa, stoning the Devil, sacrificing, and having some hair cut. Below are their explanations:

1. Ihram

 **Ihram**, for a person who intended to perform Hajj, means to stay away from certain things and acts that he/she can do in normal times, such as wearing sewn clothes, cutting nails, having haircut, and wearing perfume.

When entering the state of ihram, men put on a seamless white cloth made up of two pieces. This cloth is called "the dress of ihram."

For women's ihram there is no special dress. They can use any dress fulfilling the requirements of modesty as their dress of 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.

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 some borders around Mecca called "mikat". Those who come for Hajj enter into ihram outside or at these borders after making intention.

✍ The borders of mikat shown by the Prophet himself are five places called "Dhulhulayfa, Juhfa, Dhatu irq, Qarn al-manazil and Yalamlam." Muslims who come to Mecca with the intention of Hajj or Umrah must pass these borders with ihram.

Some actions that are prohibited for the person in ihram:



Cutting nails or hairs,
☹



Shaving,
☹



Using perfume,
☹



Cutting or picking up plants within the neighborhood of Mecca and hunting
☹



Wearing sewn garments [for men]
☹

✍ Sexual intercourse and foreplay is also counted among the bans of ihram. If one violates any one of these acts, depending on the action, he/she needs to give sadaqah to the poor or sacrifice an animal as an expiation.

2. Tawaf

✂ To circumambulate around Ka'bah seven times is called "tawaf".

✂ Every turn around Ka'bah 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 around the Ka'bah.



3. Sa'y

✍️ Going between the hills of Safa and Marwah seven times during a hajj or 'Umrah is called **"sa'y"**. Sa'y starts at Safa and ends at Marwah, and it consists of going four times and coming back three times.



Hagar spent a lot of effort between Safa and Marwah to find water. And she found the Zamzam water near the feet of Ishmael. We also spend effort for the sake of Allah, and expect our reward only from him.



4. Waqfa

✍️ Waqfa which is one of the essentials of hajj means to stay within the borders of Arafat in the state of ihram from noon till sunset on the day before the eid al-adha. This is called **"Waqfat al-Arafa"**.



On the Day of Judgment we will rise up from our graves and gather in the place of Mahsher. In Arafat we live the Day of Judgment. We cry in front of Allah and beg for forgiveness with all our sincerity.



✍️ After waqfat al-Arafat pilgrims go to Muzdalifa. There they spend the night. They collect pebbles for the stoning of the Devil ritual. They say prayers for a short while. This is called **"waqfat al-Muzdalifa"**.



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 three sites called jamarat representing the devil.



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.



6. To sacrifice in Hajj

It is wajib for the pilgrims to offer sacrifice for thanks prior to be released from the state of ihram.



In Mina, Abraham was about to sacrifice his son 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 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.



7. Shaving and being released from the state of Ihram

In order to be released from the state of Ihram, pilgrims need to shave their head or have a hair cut. After having hair cut some of the bans of ihram, like using perfume, end.



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.

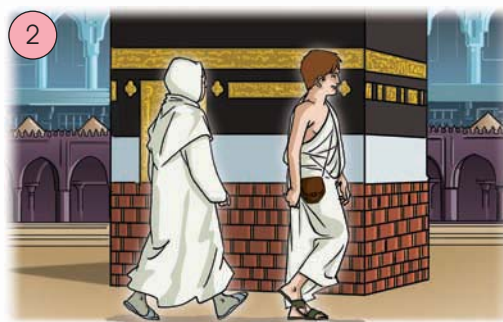


HOW DO WE PERFORM THE HAJJ (PILGRIMAGE)?

Hajj can be performed in three types. We will explain the most preferred one, the Hajj al Tamattu. In the Hajj al-Tamattu, first Umrah (the lesser pilgrimage) is performed, and then the Hajj is performed.



- ✿ We enter into the state of ihram in Mikat (the border area) and make intention.
- ✎ Before entering ihram we clean up or hair, nails, and body and make ghusl (full-ablution) or ablution for prayer. Then perform two-cycles of ihram prayer.
- ✎ After making intention we recite the talbiya (a special supplication) and say prayers.



- ✿ When we arrive at Mecca, we circumambulate the Ka'bah (tawaf).
- ✎ After circumambulation, we perform a two-cycle tawaf prayer.

TALBIYA

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

"Labbayk. Allahumma Labbayk. Labbayka la sharika laka labbayk. Inna al-hamda wa al-ni'mata laka wa al-mulk. La sharika lak."

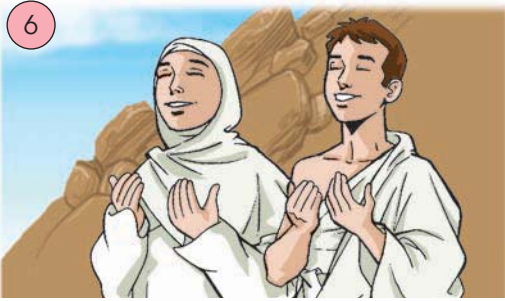
"O my Lord, here I am at Your service, here I am. You have no partner, here I am. Verily, all praise, blessings, and domination are Yours. You have no partner"



- ✿ We perform the sa'y between Safa and Marwa.

- ✿ By shortening or shaving our hair, we exit the state of ihram. Then we put on our daily clothes.
- ✎ Until the day of Arafat, we spend our time by circumambulating the Ka'bah, praying, and performing other acts of worship.

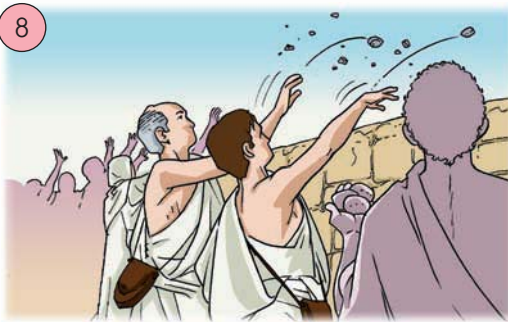
- ✿ Before going to Arafat, wherever we are we make intention for Hajj and enter into the state of ihram again.



On the day before eid, we go to Arafat and perform the waqfa,



- On the same day after sunset we go to Muzdalifa and spend the night there.
- At Muzdalifa, we also collect pebbles for the ritual of stoning the Devil.
- On the first day of eid al-Adha before sunrise we perform waqfa al-Muzdalifa and then move to Mina.



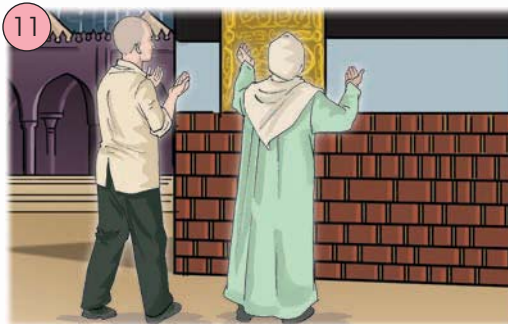
We stone the Satan at Mina



We slaughter our sacrifice at Mina.



- We shave or have some of our hair cut and exit the state of ihram.
- Since we are no longer in Ihram, we may put on our daily clothes.



We go to Ka'bah and we perform one of the obligatory acts of Hajj, the circumambulation of the visit.

We perform the sa'y of Hajj between Safa and Marwah.

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 the term used for performing tawaf and sa'y in ihram and then shaving and exiting the state of ihram.

📖 Since some of the rituals of Hajj are also performed in Umrah, it is also called "The Lesser Pilgrimage."

😊😊 It is obligatory to go to umrah upon those who have the means once in a lifetime.

✍ There is no specific time for Umrah. We can perform Umrah on any day of the year. However, it is reprehensible 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 Arafah and Eid Al Adha. Umrah performed in the month of Ramadan is regarded as equal to a hajj in respect to its spiritual rewards.

How do we perform umrah?

- ♦ We make intention to perform umrah at the Mikat location and enter into ihram.
- ♦ We circumambulate the Ka'bah (tawaf).
- ♦ After tawaf, we perform two units of tawaf prayer.
- ♦ We perform sa'y between Safa and Marwah.
- ♦ After sa'y we shave our hair or have a haircut and exit ihram.

And thus, we complete the 'umrah.

Allah the Almighty says:

"And complete the hajj or 'umrah in the service of Allah..."

(al-Baqara, 2: 196)

Our beloved Prophet says

"Performing an 'umrah is expiation for the sins between it and the next 'umrah."

(Bukhari, Umrah, 1)

Our beloved Prophet says

"The spiritual rewards of an 'umrah performed in the month of Ramadan is equivalent to that of a hajj."

(Ibn Majah, Manasik, 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 Mecca and Medina! With what kind of spiritual gifts from Medina did you fill your hearts? 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 Abu Bakr; the justice of Umar; the good manners and generosity of Uthman; and the courage and jihad of 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 PROPHET'S PILGRIMAGE

FAREWELL Pilgrimage [10 Dhilhijjah (A.H.) / March 632 (C.E.)]

The Prophet made hajj only once in his life and showed his followers how to perform it. In his hajj, which took place in the 10th year of the migration from Mecca to Medina, our Prophet gave speeches to his followers in different places such as Arafah, Muzdalifah, 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 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 is called the "farewell sermon."

Our beloved Prophet fulfilled the Farewell Hajj as follows:

He started for the preparations for Hajj in Medina in (lunar month) Dhulqadah 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.

Allah's Messenger and his friends performed two units of prayer when they have arrived at the miqat 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 Dhulhijjah. The messenger of Allah was moving forward in the flood of

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 sermon

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 sermon

people, and the voices of "Allah-u Akbar" was resounding in the sky.

The first thing that our Prophet had done in Mecca was to circumambulate the Ka'bah (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 Dhulhijjah.

The next day, on the day of Arafah, he went to Arafah 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 Arafah 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 together at the time of noon Prayer at the Arafat. Right after sundown, he went to Muzdalifa from Arafat. In Muzdalifa, he prayed the evening and night prayers together at the time of night prayer. He stayed in Muzdalifa that night.

On 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.

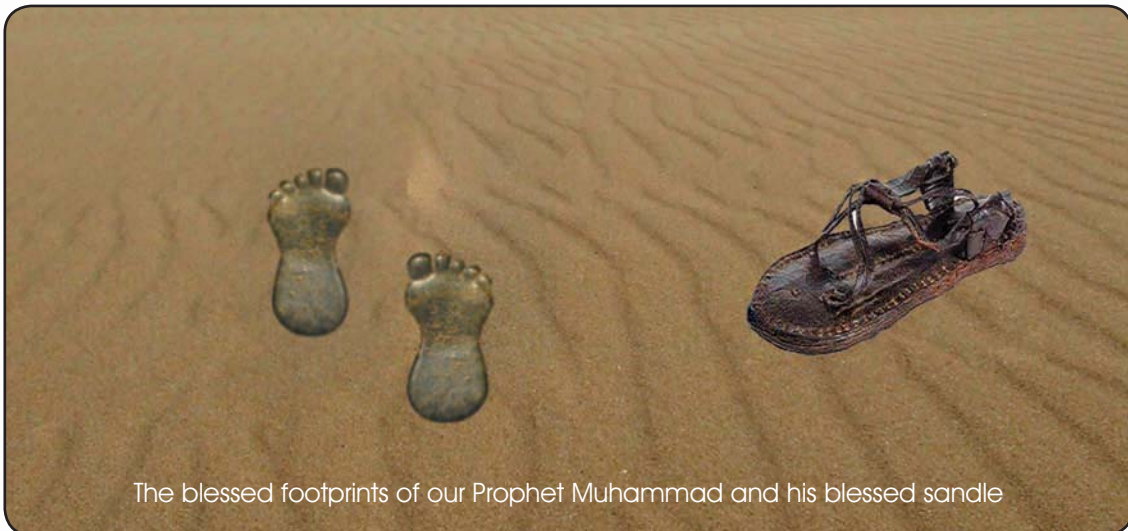
He returned from Mecca to Medina on the fourth day of Eid after completing the farewell circumambulation of Ka'bah. Thus did our Prophet teach how to perform Hajj to Muslims as he performed it himself.

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!

From his farewell sermon





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 Muhammad 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 Muhammad 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 Muhammad my soul longs for you*

*Yunus praises you in tongues,
In tongues, in tongues always in hearts,
Searching and searching in foreign lands,
O Muhammad 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 Ka'bah 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 Ka'bah is called "Masjid al-Haram" or "al-Haram al-Sharif." ☐ RIGHT ☐ WRONG
3. Circumambulating the Ka'bah seven times is called sa'y. ☐ RIGHT ☐ WRONG
4. Circumambulating the Ka'bah 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 Waqfat al-Arafat reminds us the gathering in the place of Mahshar 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 located in the city of Medina. ☐ RIGHT ☐ WRONG

Let's Test Our Knowledge

1. Which one is the first temple built on earth?
 - a) Masjid al-Nabawi
 - b) Masjid al-Aqsa
 - c) Ka'bah
 - d) Masjid al-Quba
2. Which one of the acts below is among the essential acts of Hajj?
 - a) Circumambulating the Ka'bah
 - b) Performing waqfa at Muzdalifa
 - c) Stoning the Satan
 - d) Visiting Prophet's grave
3. Which one of the acts below is not prohibited in the state of ihram?
 - a) Using 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-Fitr
 - b) During the month of Ramadan
 - c) During the month of Muharram
 - d) During hot seasons

5. What is the term used for circumambulating the Ka'bah seven times?

- a) Waqfa b) Ihram
- c) Sa'y d) Tawaf

6. Which one of the below is not among the obligatory acts of Hajj?

- a) Ihram
- b) Circumambulating the Ka'bah
- c) Waqfa at Muzdalifa
- d) Waqfa at Arafat

7. What is the term used for Prophet's Hajj?

- a) The obligatory Hajj
- b) The farewell Hajj
- c) The Great Hajj
- d) The Farewell Sermon

8. What is the term used for the act of worship that is performed outside the hajj season and consists of circumambulating the Ka'bah in ihram and performing sa'y between Safa and Marwa?

- a) 'Umrah b) Hahh
- c) Tawaf d) Ihram

9. Which of the conditions below is not required about someone in order to Hajj become mandatory upon him/her?

- 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) Rawda al-Mutahhara
- b) Ka'bah al-Muazzama
- c) Masjid Al-Aqsa
- d) Hajar al-Muallaqa

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(Zamzam / free from all sins / in my life / ihram /the Station of Abraham / Ka'bah Muazzama / Mina)

1. The location of the stone, which Abraham used as a ladder when building the Ka'bah or the stone that, he stepped on when calling people to Hajj is called
2. The location that Abraham took Ishmael to sacrifice is called This is also the place where sacrifices are offered.
3. The holy water that springs in the Masjid al-Haram and around Ka'bah is called
4. 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. "Whoever performs Hajj without speaking evil or committing major sins returns home as if he were born anew."



THE SYMBOL OF OUR SUBMISSION TO ALLAH

SARIFICE

- ❁ *Definition of Sacrifice*
- ❁ *Benefits of Sacrifice*
- ❁ *Rulings related to Offering a Sacrifice*

- ❁ *Vowed Sacrifice*
- ❁ *Our Prophet and Sacrifice*



THE TEST OF FRIENDSHIP

One night 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 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 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 tell his dream slowly to Ishmael. He stated that they were being tested severely by Allah and said to him:

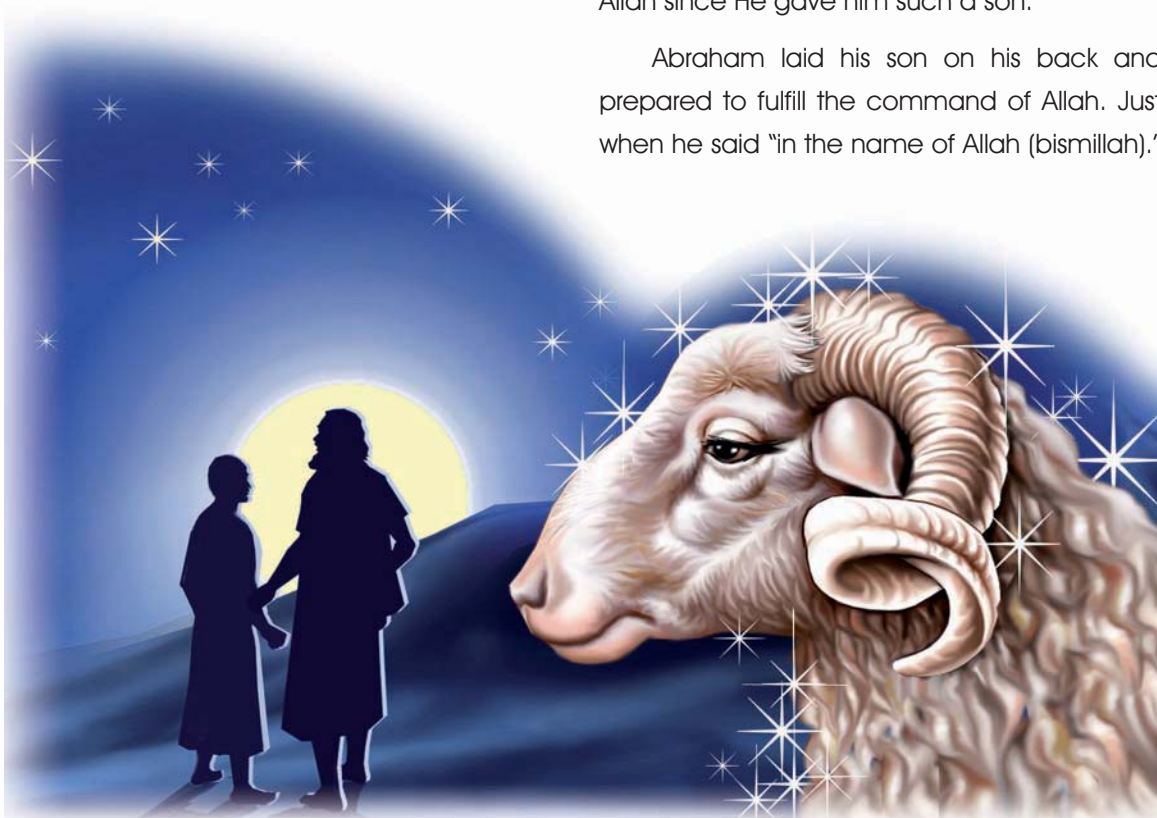
"O my son! I see in vision that I offer you in sacrifice: Now see what is your view!" (Saffat, 37; 102)

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, 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!" (Saffat, 37; 102)

This response from his son both pleased and touched 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.

Abraham laid his son on his back and prepared to fulfill the command of Allah. Just when he said "in the name of Allah (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..." (Saffat, 37; 104-107)

Meanwhile, Gabriel (p.b.u.h.) had brought a ram by the order of Allah. 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. Abraham and 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 act of worship performed by slaughtering certain types animals during the days of Eid al-Adha is called "sacrifice".

 Slaughtering a sacrifice is an emphasized sunnah.

 This act of worship existed even before Islam. Abraham (p.b.u.h.) had sacrificed the ram sent by Allah instead of his son Ishmael. Since Abraham, all the prophets had performed this act of worship and taught it their followers.

 Our Prophet personally taught us when and how to perform this worship. It is not valid to perform any other type of worship, such as giving sadaqah, praying etc., instead of sacrifice by someone who is required to offer a sacrifice.

When is the time to sacrifice?

One can sacrifice on the first, second, third, and fourth days of Eid al-Adha. Sacrifice cannot be performed after the sunset of the fourth day

Allah the Almighty says:

"Therefore to your Lord turn in Prayer and Sacrifice."

(Kawthar, 108; 2)

Allah the Almighty says:

"To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)."

(Haji, 22; 34)

Our beloved Prophet says

"If someone has the resources to sacrifice but does not do so, let him not approach our masjids."

(Ibn Majah, Adahi, 2)





THE BENEFITS OF OFFERING A SACRIFICE

SACRIFICE

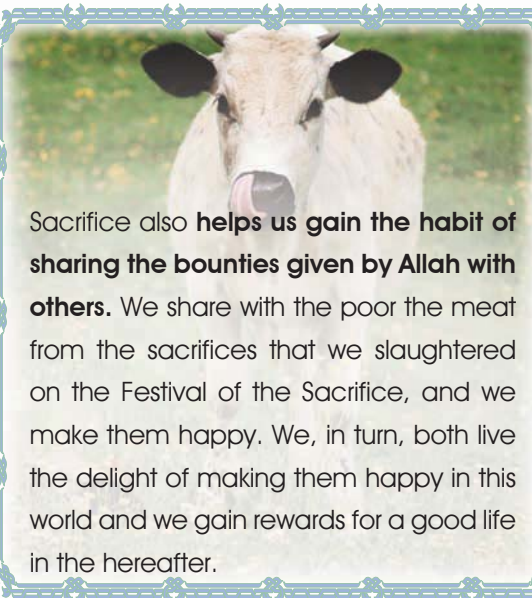


- * gets us closer to Allah.
- * increases our loyalty and submission to Allah's commands.
- * helps us gain the habit of sharing with others the bounties given to us by Allah.
- * strengthens the love, solidarity, and cooperation among us.

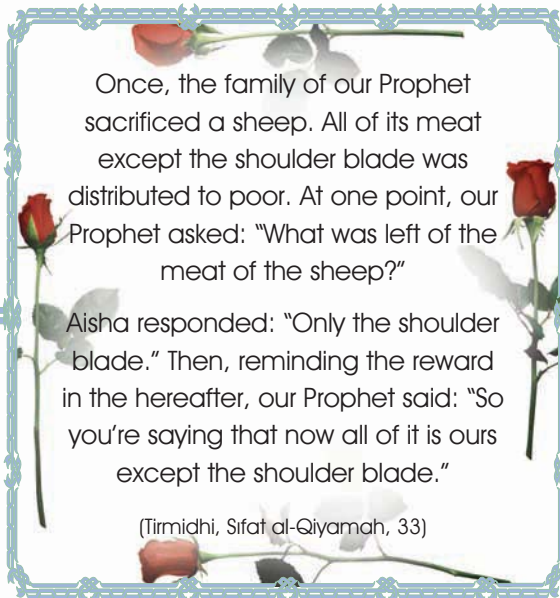
Allah the Exalted loves those who obey his orders with peace of heart. He is content with people who worship him. We also fulfill the command of Allah by sacrificing. Our act pleases Allah. **It gets us closer to Allah** and increases our value in His exalted sight.

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."

(Tirmidhi, Adahi, 1)



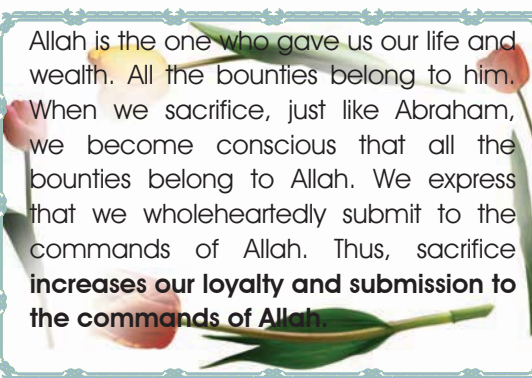
Sacrifice also **helps us gain the habit of sharing the bounties given by Allah with others.** We share with the poor the meat from the sacrifices that we slaughtered on the Festival of the Sacrifice, and we make them happy. We, in turn, both live the delight of making them happy in this world and we gain rewards for a good life in the hereafter.



Once, the family of our Prophet sacrificed a sheep. All of its meat except the shoulder blade was distributed to poor. At one point, our Prophet asked: "What was left of the meat of the sheep?"

Aisha responded: "Only the shoulder blade." Then, reminding the reward in the hereafter, our Prophet said: "So you're saying that now all of it is ours except the shoulder blade."

(Tirmidhi, Sifat al-Qiyamah, 33)



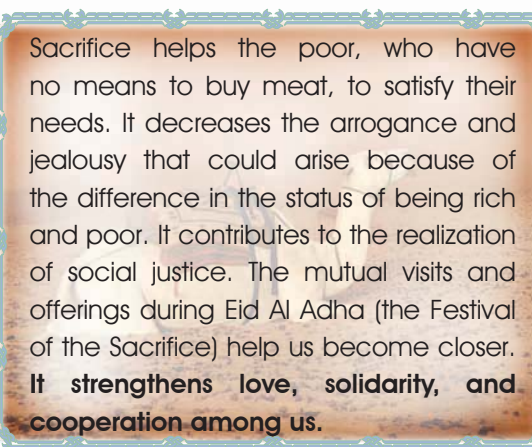
Allah is the one who gave us our life and wealth. All the bounties belong to him. When we sacrifice, just like Abraham, we become conscious that all the bounties belong to Allah. We express that we wholeheartedly submit to the commands of Allah. Thus, sacrifice **increases our loyalty and submission to the commands of Allah.**



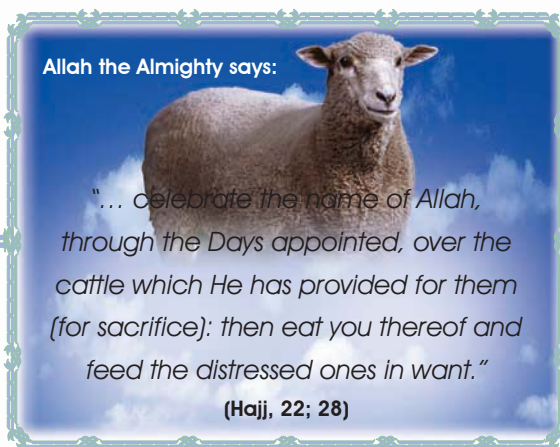
Allah the Almighty says:

*"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."*

(Saffat, 37; 105-107)



Sacrifice helps the poor, who have no means to buy meat, to satisfy their needs. It decreases the arrogance and jealousy that could arise because of the difference in the status of being rich and poor. It contributes to the realization of social justice. The mutual visits and offerings during Eid Al Adha (the Festival of the Sacrifice) help us become closer. **It strengthens love, solidarity, and cooperation among us.**



Allah the Almighty says:

"... celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice); then eat you thereof and feed the distressed ones in want."

(Hajj, 22; 28)



Upon whom is Sacrifice an Emphasized Sunnah?

Sacrifice is an
emphasized sunnah
upon



every Muslim



- * who is mentally healthy.
- * who reached the age of puberty
- * who is free,
- * who is not a traveller
- * who is considered wealthy according to Islamic measures

Animals that can be Offered as a Sacrifice

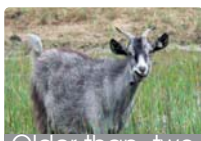
- ✓ From the cattle, sheep, goat, cow, calf, and also camel can be sacrificed.



Older than one
year of age
Sheep



**can be sacrificed
for one person.**



Older than two
years of age
Goat



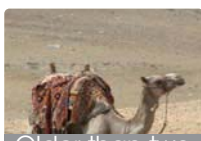
**can be sacrificed
for one person.**



Older than two
years of age.
Cow



**can be sacrificed for
one to seven persons.**



Older than two
years of age.
Camel



**can be sacrificed for
one to seven persons.**

The animal to be sacrificed

- ✓ Should be healthy,
- ✓ and there should not be defects to prevent it from being accepted as sacrifice, such as blindness or not having most of its teeth..

HOW DOES ONE OFFER A SACRIFICE?

- The sacrificial animal is kindly brought to the place of slaughter.
- One makes it lay down on its left side towards Qibla and its feet gets tied.
- Then takbir al-tashrik is recited.
- The animal is slaughtered 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

"Inna salati wa nusuki wa mahyaya wa mamati lillahi rabb al-alamin"

"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds..." (An'am, 6; 162)



Takbir al-Tashrik

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

"Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu akbar, Allahu Akbar wa lillahi al-Hamd"

"Allah is the greatest, Allah is the greatest. There is no god but Allah. Allah is the greatest, Allah is the greatest. All praises are due to Allah."



✏ 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 be present at the sacrifice and supplicate to Allah during the sacrifice.





To what should one pay attention while sacrificing an animal?



- ❖ Animal should be slaughtered by experts,
- ❖ One should be merciful towards the sacrificial 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 should one Distribute the Meat of the Sacrifice?

- ✿ Normally, the meat from the sacrifice is divided into three shares.
 - One share is distributed among the poor.
 - One share is offered to relatives, neighbors, and guests.
 - One share is left for the household.
- ✍ The person who sacrifices, if he prefers, can distribute all of its meat to the poor.

What should one do with the skin of the sacrifice?

- 😊 The skin of the sacrifice can be given as sadaqah to any lawful recipient of zakat.
- 😊 It can be given to places like mosque, school and charities.
- ☹ It is not permissible to give it to places that our religion does not find appropriate.

VOWED SACRIFICE 😊😊😊

✍ Vowed sacrifice (nadhr) is the sacrifice that we promise to offer for the sake of Allah.

It is obligatory to fulfill that vow.

There are two types of vowed sacrifice:

1. Conditional Vowed Sacrifice

➡ If one says that "if Allah heals my father, I vow to offer such and such sacrifice"

then when his/her father gets well, it is required him/her to sacrifice.

2. Vowed sacrifice that is not attached to a condition

➡ If one says, "for the sake of Allah, I will sacrifice," then starting from that moment on, it is obligatory upon him/her to 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 should one Distribute the Meat of the Vowed Sacrifice?

✓ All meat from the vowed sacrifice should be distributed to poor.

✗ The person who made the vow cannot eat from its meat.

✗ 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 value of the parts that they utilized.

AQIQAH (SACRIFICE FOR A NEWBORN) 😊😊

✍ Aqiqah is the sacrifice slaughtered to thank Allah the Exalted for a newborn.

😊😊 It is a sunnah to offer an aqiqah sacrifice.

📖 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 PROPHET AND SACRIFICE



Our Prophet attached high importance to offer sacrifice. 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." (Tirmidhi, Adahi, 22)

Our beloved Prophet commanded to treat kindly towards all the creation of Allah. He would be displeased with tough and merciless behavior or tormenting the sacrificial animals.

Our beloved Prophet says

"Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably."

(Muslim, Said, 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 contentment. ☐ RIGHT ☐ WRONG
2. Every Muslim must sacrifice once in a lifetime. ☐ RIGHT ☐ WRONG
3. Sheep and goats can be sacrificed for one person, while cattle and camels can be sacrificed for one to seven persons. ☐ RIGHT ☐ WRONG
4. The person who slaughters a vowed sacrifice, his parents, his children and grandchildren cannot eat from its meat. ☐ RIGHT ☐ WRONG
5. We must distribute all of the meat of a sacrifice among the poor. ☐ RIGHT ☐ WRONG

Let's Test Ourselves

1. **What is the ruling of sacrifice during Eid al-Adha?**
 - a) Fard
 - b) Wajib
 - c) Emphasized Sunnah
 - d) Mubah
2. **Who are the prophets that were tested regarding the sacrifice?**
 - a) Abraham – Isaac
 - b) Dawid – Solomon
 - c) Jacob – Joseph
 - d) Abraham – Ishmael
3. **Which one of the conditions below is not mandatory to offer a sacrifice?**
 - a) Being a Muslim
 - b) Being sane and having reached the age of puberty
 - c) Being physically healthy
 - d) Having wealth at least in the amount of nisab
4. **Which type of sacrifice is offered to thank Allah for a newborn child?**
 - a) Aqiqah Sacrifice
 - b) Vowed Sacrifice
 - c) Nadhr Sacrifice
 - d) Hady Sacrifice
5. **Which one of the things listed below is not among the benefits of offering a sacrifice?**
 - 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) Enables us to gain the habit of sharing with others the bounties that Allah has given us.

Fill in the blanks

Fill in the blanks with the words in the parenthesis.

(Allah / all / your piety / pain / 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,"
3. of the meat of the vowed sacrifice should be distributed among the 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 cause for the animal."
5. "It is not their meat nor their blood, that reaches Allah. It is that reaches Him."



ANSWER KEY

CHAPTER ON ACTS OF 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- acts of worship 3- our behavior 4- Allah 5- to thank You

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 (Mukallaf) 2- Obligatory (Fard) 3- obligatory on individual (Fard al-Ayn) 4- obligatory on the community (Fard al-Kifayah) 5- Mufsid 6- emphasized tradition (Sunnah Muakkadah) 7- Desirable (Mustahab) 8- neutral (Mubah) 9- forbidden (Haram) 10- disliked (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 5- al-Hadas

CHAPTER ON ABLUTION (AL-WUDU) - RITUAL BATH (GHUSL) – DRY ABLUTION (TAYAMMUM)

Let's Check Our Knowledge 1 (Pg. 68)

1- WRONG 2- WRONG 3- RIGHT 4- WRONG 5- RIGHT

Let's Check Ourselves 1 (Pg. 68)

1- c 2- d 3- c 4- b 5- d

Fill in the blanks 1 (Pg. 69)

1- Three times 2- Sunnah 3- Miswak 4- Makruh 5- Fard

Let's Check Our Knowledge 2 (Pg. 69)

1- RIGHT 2- RIGHT 3- WRONG 4- WRONG 5- WRONG

Let's Check Ourselves 2 (Pg. 70)

1- b 2- a 3- d 4- c 5- a

Fill in the blanks 2 (Pg. 70)

1- Entire body 2- Obligatory (Fard) 3- Sunnah 4- Makruh 5- Tayammum

CHAPTER ON PRAYER (AL-SALAH)

Let's Check Our Knowledge 1 (Pg. 130)

1- RIGHT 2- WRONG 3- WRONG 4- RIGHT 5- RIGHT 6- RIGHT 7- WRONG 8- WRONG
9- RIGHT 10- RIGHT

Let's Check Our Knowledge 2 (Pg. 130)

1- WRONG 2- WRONG 3- WRONG 4- RIGHT 5- WRONG 6- WRONG 7- RIGHT 8- WRONG
9- WRONG 10- RIGHT

Let's Check Our Knowledge 3 (Pg. 131)

1- RIGHT 2- RIGHT 3- RIGHT 4- WRONG 5- RIGHT

Let's Check Ourselves 1 (Pg. 132)

1- b 2- a 3- b 4- b 5- c 6- b 7- c 8- d 9- b 10- d 11- a
12- c 13- a 14- c 15- c

Let's Check Ourselves 2 (Pg. 133)

1- d 2- b 3- a 4- b 5- c 6- a 7- a 8- a 9- b 10- b

Let's Check Ourselves 3 (Pg. 135)

1- d 2- d 3- b 4- a 5- c 6- b 7- c 8- c 9- a 10- b

Fill in the blanks 1 (Pg. 136)

1- Tahajjud 2- Satr al-Awrah 3- Istiqbal al-Qiblah 4- al-Qira'ah 5- Sajdah

Fill in the blanks 2 (Pg. 136)

1- Right 2- Sermon 3- Takbir al-Tashriq 4- al-Kifayah 5- signalling 6- sin 7- Sajdat al-Sahw
8- Sajdat al-Tilawah

CHAPTER ON FASTING

Let's Check Our Knowledge (Pg. 163)

1- RIGHT 2- WRONG 3- RIGHT 4- WRONG 5- WRONG 6- WRONG 7- WRONG 8- RIGHT

Let's Test Our Knowledge (Pg. 163)

1- a 2- b 3- c 4- a 5- b 6- c 7- d 8- b 9- a

Fill in the blanks (Pg. 164)

1- mercy, forgiveness of sins 2- Health 3- Sixty-one 4- Qada 5- Nadhr 6- Power, forgive
7- Rayyan

CHAPTER ON ZAKAT

Let's Check Our Knowledge (Pg.193)

- ☐ 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 performing an act of worship.
- ☐ To institutions such as mosques, schools, hospitals ☐ and to build roads, fountains, and bridges, zakat cannot be given.
- ☐ Zakat serves a bridge that ☐ carries the means of rich to the poor.
- ☐ A rich Muslim's donation of some his wealth, ☐ to recipients that our religion ordered is called "zakat."
- ☐ Giving hand, ☐ is superior to the receiving hand.
- ☐ The amount of nisab for gold ☐ is 80.18 grams.
- ☐ The minimum amount of sadaqah al fitr is ☐ two meals of a middle-income person or the corresponding monetary amount.

Let's Test Our Knowledge (Pg. 193)

1- d 2- a 3- c 4- a 5- b 6- d 7- c 8- d

Fill in the blanks (Pg. 194)

1- does not beg 2- in the wealth 3- Seed 4- Your heart 5- purifies

CHAPTER ON HAJJ

Let's Check Our Knowledge (Pg. 225)

1- RIGHT 2- RIGHT 3- WRONG 4- RIGHT 5- RIGHT 6- RIGHT 7- RIGHT 8- RIGHT

Let's Test Our Knowledge (Pg. 225)

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. 226)

1- the Station of Abraham 2- Mina 3- Zamzam 4- Ihram 5- Ka'bah al-Muazzama
6- in my life 7- free from all sins

CHAPTER ON SACRIFICE

Let's Check Our Knowledge (Pg. 239)

1- RIGHT 2- WRONG 3- RIGHT 4- RIGHT 5- WRONG

Let's Test Our Knowledge (Pg. 239)

1- C 2- D 3- C 4- A 5- B

Fill in the blanks (Pg. 240)

1- Allah 2- service of sacrifice 3- all 4- pain 5- your piety