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KITAB AS-SALAT
Muslim Ritual
Prayers

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Revised Third Edition



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**“Here is the key to the eternal treasure:
‘Bismillahir-Rahmanir-Rahim.’ ”**

PREFACE

I start writing *Muslim Ritual Prayers* by saying the *Audhu*^[1] and the *Basmala*. *Hamd* (praise) be to *Allahu Taala*! Peace and blessings be upon His select, beloved humans, the prophets, and their superior, *Hadrat Muhammad (alayhis-salam)*. May all benefical prayers be on this Prophet’s *Ahl al-Bayt* and on each of his just and devoted *as-Sahabat al-Kiram* (his Companions or Community/*Jamaa*)!

In the world, good and beneficial things are mixed with bad and harmful ones. To attain happiness, comfort and ease, it is necessary to do good and beneficial deeds all the time. Since *Allahu Taala* is the Most Compassionate, He created a power that distinguished good things from bad ones. This power is called *aql* (intellect, wisdom). A pure, sound intellect performs its tasks very successfully and never goes wrong. Committing sins and following the *nafs*^[2] makes the intellect and the [spiritual] heart ill, and distinguishing good from bad becomes hard. *Allahu Taala*, pitying, undertook this task and revealed through His prophets the good deeds and ordered us to do them. He revealed also the harmful things and prohibited them. These orders and prohibitions are called the religion (*ad-din*). The religion revealed by Muhammad (*alayhis-salam*) is called **Islam**. Today in the world, there is only one religion which has not been distorted and it is Islam. To attain ease, it is necessary to follow Islam, that is to be Muslim. To become a Muslim, no formality is necessary, such as going to a *mufti* or *imam*. The first thing necessary for all

[1] *Audhu* or *istiadha* is the sentence “*Audhu billahi minash-shaytanir-rajim*” said before the *Basmala*, which is the sentence “*Bismillahir-Rahmanir-Rahim*”.

[2] *an-nafs*: human’s self, person or body; the flesh; power of evil in humans and genies; the source of wishes not conformable to Islam; also called and used in place of “*an-nafs al-ammara*”.

people is to have *iman* by heart, and then it is necessary to learn the orders and prohibitions of Islam and to carry them out.

To have *iman*, it is necessary to say *kalimat ash-shahada* (the statement of testimony) and to know its meaning. To believe in the meaning of *kalimat ash-shahada* correctly, it is necessary to believe as the scholars of *Ahl as-Sunna* wrote in their books. Those who adapt themselves to true books written by the scholars of *Ahl as-Sunna* will be given rewards [equal to those] of a hundred martyrs. The scholars affiliated with any one of the four *madhhabs* of Muslims are the scholars of ***Ahl as-Sunna***. The fundamentals of *iman* are summarized in Part One of this book and are explained in detail in our book ***Belief and Islam***, which we highly recommend reading.

Muslims on the earth today have parted into three groups. The first group are true Muslims who follow the path of the *Sahabat al-Kiram* (*radīy-Allahu Taala alayhim ajmain*). They are called the ***Sunni*** (Sunnite) Muslims or ***Ahl as-Sunna*** or ***Ahl as-Sunna wal-Jamaa*** or ***al-Firqat an-najīyya***.^[1] In the second group are the enemies of the *Sahabat al-Kiram* and are called the ***Shiis*** (Shia, Shiites, Shi'ites) or the ***Firqat ad-dalla*** (the Heretical Group). The third group is hostile towards the Shiites as well as towards the Sunnis. They are called the ***Wahhabis*** or ***Najdis***, who originated from the region Najd in Arabia. They are also called the ***Firqat al-maluna*** (the Damned Group) because they have been calling Muslims 'unbelievers'.^[2] Our Prophet damned a person who had called a Muslim 'unbeliever'. Those who divided Muslims into these three groups were Jewish and British plotters.

Any person who indulges in sensuous desires of the *nafs* and has an evil heart will go to Hell, regardless of the group they

[1] ***Sunni*** is derived from the ***Sunna***, which is the system of rules as the religion of Islam, our Prophet's (*alayhis-salam*) tradition and sayings. The ***Jamaa*** here means 'his community', so all these expressions stand for the followers (Ahl) in the footsteps of the Prophet (*Sunna*) and of the *Sahabat al-Kiram* (the *Jamaa*) as the part of Muslims to be saved from Hell (*al-Firqat an-Najīyya*). This resembles the definition of 'orthodoxy' (not Orthodoxy): following, traditional, original, generally accepted or approved religious beliefs and practices (literally: 'sound set of beliefs; straight/right teaching').

[2] ***Advice for the Muslim***, p.5 and ***The Sunni Path***, Chap. 6.

belong to. Every Muslim should continually say the sentence, “**La ilaha illa’llah,**” (*Allahu Taala* exists and is unique; there is no deity other than Allah) in order to purify one’s *nafs* from the unbelief and sinfulness present in the *nafs*, and also the phrase, “**Astaghfirullah,**” (May *Allahu Taala* forgive me) in order to purify one’s spiritual heart from the unbelief and sinfulness which were caused by one’s *nafs*, from the Devil, from evil company or from harmful and faulty books. If a Muslim obeys Islam, their prayers will certainly be accepted. Not performing the *salat*, looking at women whose bodies are not covered properly or at other people who expose those parts of their bodies that must be covered, or consuming goods that have been earned through *haram* (forbidden) way, are signs of a Muslim’s disobeying Islam. Such a person’s prayers will not be accepted.

After having *iman*, the most important ordinance is the *salat*. It is *fard ayn* (obligatory; ordinance or order for every Muslim; *fard*) to perform five daily prayers. It is a major sin not to do so. According to the *Hanbali madhhab*, not performing the five daily prayers of the *salat* in their specified times causes unbelief. To perform the *salat* completely and correctly, first it is necessary to learn the teachings of the *salat*. In this book we found it beneficial to summarize shortly the teachings about the *salat* declared in our religion. Every Muslim must learn and teach to their children these teachings that we have collected from the books of many Islamic scholars.

To perform the *salat* correctly, the *suras* (chapters of the *Quran al-Karim*) and prayers that are said in the *salat* must be memorized. At least, it is necessary to learn the minimum amount of them to perform the *salat* from a master [at a mosque or an Islamic school] or a friend who knows them well and who can pronounce them perfectly.

To read the *Quran al-Karim* correctly, one must go to courses teaching how to read the *Quran al-Karim*. It is an absolute must to learn to read the *Quran al-Karim* correctly and to teach it to one’s children.

It is not possible to write the *Quran al-Karim* in Latin alphabet. Therefore, one must read it in its original form which is very easy to read. Our Prophet (*sall-Allahu alayhi wa sallam*) declared in a *hadith sharif*, “**Those who teach their children the**

***Quran al-Karim* or who send them to teachers of the *Quran al-Karim* will be given rewards for each letter of the *Quran al-Karim* as if they visited the *Kaba* (Kaaba, Caaba) ten times. And on the Day of Resurrection a crown of fortune will be put on their heads. All people will see it and admire it.”**

May *Allahu Taala* make us one of those who believe correctly, who learn performing the *salat* correctly and who makes good deeds!

**Gregorian
2001**

***Hijri* Solar
1380**

***Hijri* Lunar
1422**

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AS-SALAT, THE IMPORTANT ORDINANCE

Since Adam (*alayhis-salam*), there had been ritual prayers once a day in every revealed religion. All that had been performed were brought together and were made *fard* (obligatory, ordered; a command, an ordinance) for those who believe in Muhammad (*alayhis-salam*). Although performing the *salat* is not a part of *iman*, it is essential to believe that performing the *salat* is *fard*.

The *salat* is the main pillar of the Religion. One who performs the *salat* constantly, correctly and completely establishes one's faith and keeps the building of Islam intact. Those who do not perform the *salat* destroys their religion and the building of Islam. Our Prophet (*sall-Allahu alayhi wa sallam*) said, **"The head of our religion is the *salat*."** As no human can live without a head, it is not possible to have the Religion without the *salat*.

In Islam, **the *salat*** is the next command after having *iman*. *Allahu Taala* made the *salat* mandatory (*fard*) so that His human servants would worship only Him. *Allahu Taala* commands **"Perform the *salat*!"** in more than a thousand honorable verses (*ayat karima*) of the *Quran al-Karim*. In a *hadith sharif*, it was declared, **"*Allahu Taala* ordered performing the *salat* five times every day. *Allahu Taala* has promised that He would put in Paradise the person who, valuing it and observing its fundamentals, performs the *salat* five times every day."**

The *salat* is the most valuable of the *ibadat* (forms of worship; rituals) ordered in our religion. A *hadith sharif* declared, **"A person who does not perform the *salat* has no share of Islam."** In another *hadith sharif*, it was stated, **"It is the *salat* which distinguishes the Muslim from the unbeliever,"** that is, the Believer (*mumin*) performs the *salat*, and the unbeliever (*kafir*) does not. *Munafiqs* (hypocrites, liars; secret unbelievers who pass themselves off as believers), however, sometimes perform it and sometimes do not; they will undergo very bitter torture in Hell. *Rasulullah* (*Allahu Taala*'s Prophet, *sall-Allahu alayhi wa sallam*)

said, “Those who do not perform the *salat* will find *Allahu Taala* angry on the Day of Resurrection.”

Performing the *salat*, by thinking the greatness of *Allahu Taala*, is the realization of one’s own inferiority before Him. A person who realizes this always does goodness and never does evil. The heart of the one who intends to be in the presence of one’s *Rabb* (‘Possessor, Trainer’, *Allahu Taala*) five times a day is filled with *ikhlas* (quality or intention of doing everything only for Allah’s sake). Every act ordered to be done in the *salat* gives various benefits to the spiritual heart and the body.

Performing the *salat* in *jamaa* (in assembly, mass or congregation) in mosques binds Muslims’ hearts to one another and brings about love between them. They will realize that they are brothers. The seniors become merciful to the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor, and the powerful to the weak. The healthy visit the sick in their homes as they miss them in the mosque. For being blessed with the glad tidings given in the *hadith sharif*, “*Allahu Taala* is the helper of a person who runs to help their brother-in-Islam,” they compete with one another.

The *salat* prevents people from doing nasty, bad and forbidden things. It becomes atonement for sins. In a *hadith sharif*, it was declared, “The five daily ritual prayers are like a river which runs in front of your house. If one washes oneself in that river five times every day, there will be no dirt left on him. Likewise, minor sins of those who perform the five daily prayers are forgiven.”

After having faith in *Allahu Taala* and His Messenger (*alayhis-salam*), the *salat* is the highest ritual to all other deeds (*amal*) and rituals (*ibadat*). Therefore, it is necessary to perform it by observing its *fards*, *wajibs*, *sunnas* and *mustahabs*. Our Prophet (*sall-Allahu alayhi wa sallam*) declared in a *hadith sharif*, “Oh my *Umma* (community, body of all believers of a prophet) and my Companions! The *salat* performed by observing its rules completely is the highest of all the deeds that *Allahu Taala* loves. It is a tradition of the prophets. It is loved by angels. It is the light of the *marifa* (knowledge pertaining to *Allahu Taala*’s *Dhat*/Person and Attributes), of the earth and the skies. It is the power of the body. It is the abundance of the sustenance. It causes prayers to be accepted. It will be an intercessor against the Angel of Death. It will be the light in the grave and the answer to

Munkar* and *Nakir (questioning angels in the grave). It will provide shade over one on the Day of Resurrection. It will be the shield between oneself and the fire of Hell. It will make one pass over the *Sirat* bridge like lightning. It will be the key to Paradise. It will be one's crown in Paradise. *Allahu Taala* has not given anything more important than the *salat* to the Believers. If there were a ritual higher than the *salat*, He would have bestowed it first upon the Believers; [There was not and He did not, because, though] some angels are in the *qiyam* (standing in the *salat*), some in the *ruku* (bowing), some in the *sajda* (prostrating) while some are in the *tashahhud* (sitting) constantly, He gathered all of these in one *raka* of the *salat* and gave them as a present to the Believers. The reason is that *salat* is the head of *iman*, the pillar of the Religion, the speech of Islam and the *miraj*^[1] of the Believers. It is the light of the sky and is the protector from Hell.”

One day, *Hadrat Ali (radiy-Allahu anh, karram-Allahu wajhah)* could not perform the afternoon prayer (*salat al-asr*, the third *salat* of the day performed in the afternoon) in its specified time. Out of sadness, he threw himself to the ground. Moaning, he wept and cried. Our Prophet Muhammad Mustafa (*sall-Allahu alayhi wa sallam*) learned of the situation and went to *Hadrat Ali* with his Companions (*radiy-Allahu Taala alayhim ajmain*). Seeing his condition, our Prophet, the Master of the universe (*sall-Allahu alayhi wa sallam*), also wept and invoked *Allahu Taala*. The sun reappeared. *Rasulullah (sall-Allahu alayhi wa sallam)* told *Hadrat Ali*, “**Oh Ali! Raise your head. The sun is still visible.**” *Hadrat Ali (radiy-Allahu anh)* was much pleased and performed the *salat*.

One night, *Hadrat Abu Bakr as-Siddiq (radiy-Allahu anh)* had worshipped much and fell asleep towards the end of the night. The time of *witr* prayer elapsed. At dawn, he followed our Master the Prophet to the gate of the mosque and begged with a cry, “Oh *Rasul-Allah* (Messenger of Allah)! Help me, the time of *witr* prayer passed [without my performing].” Our Master *Rasulullah* started weeping, too. Upon this, Archangel Gabriel (*Jabrail, alayhis-salam*) came and said, “**Oh *Rasul-Allah*! Tell as-Siddiq that *Allahu Taala* has forgiven him.**”

[1] ***miraj***: ascending up the ‘ladder’; an analogy with our Prophet’s (*alayhis-salam*) ascent (***al-Miraj***) to the skies on the 27th night (between days 26 and 27) of *Rajab* (7th month of the Muslim year) one year before the Hegira.

One day, great wali *Hadrat* Bayazid al-Bistami (*quddisa sirruh*) could not wake up for the dawn prayer. He wept and moaned so much that he heard a voice, “Oh Bayazid! I have forgiven this fault of yours. I have given you rewards of 70 000 *salats* due to your weeping.” Several months later, he was overwhelmed by sleep again. The Satan came and awoke him by holding his blessed foot, saying, “Get up, time for the *salat* is about to pass!” *Hadrat* Bayazid al-Bistami asked, “Oh damned! Why do you behave like this? You always want everyone not to perform the *salat* in time. Why have you woken me?” The Satan answered, “You attained the *thawab* of 70 000 *salats* for weeping on the day you missed the dawn prayer. Considering this, I woke you up so that you will attain the *thawab* of only one *salat*, not 70 000!”

Great wali *Hadrat* al-Junayd al-Baghdadi (*quddisa sirruh*) said, “An hour in this world is better than a thousand years on the Day of Judgment because, in this one hour, one can do a pious and acceptable deed while it is impossible to do anything in those one thousand years.” *Rasulullah* (*sall-Allahu alayhi wa sallam*) said, “**The person who performs the *salat* after its time is over [without a permitted compulsion] will be kept in Hell by *Allahu Taala* for eighty *hukbas*.**” One *hukba* is equal to eighty years of the hereafter. One day of the hereafter equals a thousand worldly years.

Therefore, Oh my brother-in-Islam! Do not waste your time with useless things. Appreciate the value of your time. Pass your time doing the best things. Our beloved Prophet (*alayhis-salam*) said, “**The greatest affliction is to pass the time with useless things!**” Perform your *salats* in their specified times so that you will not be sorry on the Day of Judgment and you will attain many rewards! It was declared in a *hadith sharif*, “**To the grave of the person who had not performed one of the daily prayers in time and died before making *qada*** (late performance, for making up, of a ritual) **of it, seventy windows are opened to the Hell to feel torture until the Last Day.**” One who does not perform a *salat* within its time knowingly, that is if one does not feel sorry for not performing it while its time is ending, goes out of Islam or dies without *iman*. Then what will become of those who even do not remember the *salat* or do not see the *salat* as a duty? All the scholars of the four *madhhabs* unanimously declared that anyone who treated the *salat* as unimportant or who did not accept it as a

duty would become a **murtadd** (apostate). Also, *Hadrat Abd al-Ghani an-Nablusi* stated in his book ***Al-hadiqat an-Nadiyya*** [chap. The Afflictions of the Tongue] that the person who does not perform the *salat* knowingly, does not want to make *qada* of it and does not fear that they will be punished for this reason becomes a **murtadd**.

Hadrat Al-Imam ar-Rabbani wrote in ***Al-Maktubat*** (vol. 1, Letter 275):

You have attained that blessing by teaching Islamic knowledge and spreading the rules of *fiqh*. Ignorance was established and *bidas* were widespread in those places. *Allahu Taala* has blessed you with love of His beloved ones. He has made you a means of spreading Islam. Then, do your utmost to teach religious knowledge and to spread the rules of *fiqh*. These two are the foremost of all happiness, means of promotion to higher ranks and causes of being protected. Make every endeavor! Come forward as a religious authority! Perform *al-amru bil-maruf wan-nahyi anil-munkar* and guide the people living there to the right path! In the *Quran al-Karim*, it was declared as maal, **“For those who want to attain the consent of their *Rabb*, this is certainly an advice.”** (*surat al-Muzzammil*, 19)

**“Come on, let’s perform the *salat* and wipe the rust off our hearts;
There’s no approach to Allah, unless the *salat* is performed!**

**“Where the *salat* is performed, sins all fall away;
One can never be perfect, unless the *salat* is performed!**

**“Allahu Taala praises the *salat* much in the *Quran al-Karim*;
‘I won’t love you,’ He says, ‘unless the *salat* is performed!’**

**“A *hadith sharif* reads: ‘Sign of *iman* will not manifest
Itself on human, unless the *salat* is performed!’**

**“Omitting a single *salat* is among most serious sins;
Not forgiven by repenting, unless *qada* is performed!**

**“Making light of the *salat* causes loss of *iman* at once;
One cannot be a Muslim, unless the *salat* is performed!**

**“The *salat* purifies the heart and keeps one from evils;
You can never be enlightened, unless the *salat* is performed!”**

PART ONE

OUR *IMAN* AND THE *SALAT*

Iman, the Foremost for All People

Allahu Taala wants people to live in comfort and peace in the world and to attain endless happiness in the hereafter. It is for this reason that He has ordered useful things that cause happiness and forbidden harmful things which cause calamity. The first command of *Allahu Taala* is to have *iman* (Islamic beliefs). Having *iman* is a must for all people. It is obligatory for everyone.

Literally *iman* means ‘knowing and believing a person to be exactly truthful.’ In Islam, *iman* means knowing correctly and saying with the belief in the heart the fact that *Muhammad* (*alayhis-sallam*) is the Prophet sent by *Allahu Taala*, the *Nabi* (Messenger) chosen by Him along with believing in brief what he revealed from *Allahu Taala* briefly and in detail what he revealed in detail and, whenever possible, saying *kalimat ash-shahada*. Strong *iman* is such that, as we believe by understanding practically that fire burns and serpents kill by poisoning and we avoid them, we should absolutely deem *Allahu Taala* and His attributes great by heart, run after His consent (*rida*) and beauty (*jamal*), beware of His wrath (*ghadab*) and glory (*jalal*) and firmly settle this *iman* on the heart like an inscription on marble.

Iman means liking all the things Muhammad (*alayhis-salam*) said and approving, that is believing, them by heart. Those people who believe in this manner are called *Mumin* (Believer, one having *iman*) or *Muslim*. Every Muslim must follow Muhammad (*alayhis-salam*) and walk in the path he guided, which is the same path shown by the *Quran al-Karim* and is called *Islam*. For following him, it is necessary firstly to have *iman*, then to learn the rules of Islam (*al-ahkam al-Islamiyya*), then to perform the *fards* and to abstain from *harams* (forbidden things or acts), and then to do *sunnas* and to abstain from *makruhs*. After all these, we should try to adapt ourselves to him in *mubahs* also.

The basis of our religion is *iman*. *Allahu Taala* neither approves nor accepts any worship or any good deeds of those who

do not have *iman*. One who wants to become a Muslim must have *iman* first. Then one must learn the *ghusl* (bathing, purification of the whole body by washing), the *wudu* (ablution as defined), the *salat* and other *fards* and *harams* as they become necessary.

Iman Must be Correct

The knowledge understood by the sense organs and intellect is helpful in attaining *iman*. Scientific knowledge helps one understand and know that the orderliness and perfection of the universe is not accidental and there is one creator, and it causes one attain *iman*. *Iman* means learning and believing all the information brought by the Last Prophet *Hadrat* Muhammad (*alayhis-salam*) from *Allahu Taala*. It is unbelief in the prophets if one says, "I will accept the teachings that must be believed if they are in accord with the intellect." Religious teachings are not the inventions of possessors of intellect. What our Prophet *Hadrat* Muhammad (*alayhis-salam*) revealed must be learned from the books of the scholars of *Ahl as-Sunna* and must be believed accordingly. To have a correct and acceptable *iman*, it is necessary to meet the following conditions as well:

1- *Iman* must be continuous and unchanging. We must not intend to abandon it even for a moment. Anyone who says, "I will go out of Islam three years later," becomes an unbeliever at the moment of saying so.

2- The faith of the believer must be between *hawf* (fear) and *raja* (hope). We must fear the torture of *Allahu Taala* while we must not give up hope of His Mercy even for a moment. We must avoid committing any sin and must fear losing our *iman* due to our sins. Even if one commits all sins, one must not feel hopeless of being forgiven by *Allahu Taala*. We must repent of our sins since those who repent of their sins are as if they never committed them.

3- One must have *iman* before one's soul reaches the throat at the time of dying. When the soul reaches the throat, one is shown all the circumstances of the hereafter. At that time, every unbeliever wants to have *iman*. However, *iman* must be *ghaybi*, that is it is necessary to believe before/without seeing it. It is not *iman* after seeing it. On the other hand, the Believers' repentance of their sins is acceptable at that moment.

4- One must have *iman* before sunrise in the west, which will

be one of the major signs of the Resurrection. All people who will see this will believe, but their *iman* will not be accepted. The window of opportunity to repent will have been closed then.

5- One must believe that no one except *Allahu Taala* knows the *ghayb*, the hidden things. In other words, only *Allahu Taala* knows the *ghayb*, and those whom He informs of them know them as well. Angels, genies, devils, even the prophets cannot know the *ghayb*. However, the prophets and *salih* humans might be given information about the *ghayb* [by *Allahu Taala*].

6- One must not reject, without *darura* (strong necessity or compulsion) or on purpose, any rule of the Religion connected to *iman* or *ibadat* (ritual practices). It is unbelief to belittle, in the absence of a great strain or a *darura*, one of the *ahkam al-Islamiyya*, that is, the ordinances or prohibitions of Islam, or to make mockery of the *Quran al-Karim*, of angels or of one of the prophets or to verbally reject anything revealed by them. One who says, under compulsion of being threatened with death, that he or she rejects the existence of *Allahu Taala* or angels or refuses to accept that the *ghusl* and the *salat* are *fard* does not become an unbeliever.

7- One must not doubt or feel uncertain about the fundamental teachings openly reported by the Islamic religion. It causes unbelief if one doubts whether the *salat* is *fard* or whether drinking wine and other alcoholic beverages, gambling, interest (*riba*) and bribery are *haram* (forbidden). Saying ‘*haram*’ about a well-known *halal* (permitted) or saying ‘*halal*’ about a well-known *haram* causes unbelief.

8- *Iman* must be in the form of how Islam revealed. Believing in what the intellect understood or in what philosophers or false scientists state is not *iman*. One must believe in the manner declared by Muhammad (*alayhis-salam*).

9- Those who have faith must love others only for the sake of *Allahu Taala* (***al-hubbu fi-llah***) and feel dislike for others only for the sake of *Allahu Taala* (***wal-bughdu fi-llah***). It is necessary to love Muslims to whom *Allahu Taala* is friendly and to dislike people who commit hostility towards Islam by hand or by pen. The place of this dislike is the heart. [We must treat non-Muslim citizens or foreigners with a smiling face and gentle words. With our beautiful ethics, we must make them love our religion.]

10- It is necessary to believe just as the true Muslims who do not leave the right path shown by our Prophet (*alayhis-salam*) and

his *Sahaba* (Community/*Jamaa*) do. To have the correct belief, one must believe in accord with the *itiqad* (*iman*, creed, belief, tenet) of *Ahl as-Sunnat wal-Jamaa*. [A person who adheres to the true religious books written by the scholars of *Ahl as-Sunna* will attain the *thawab* of a hundred martyrs. The scholars affiliated with the four *madhhabs* of Muslims were called the scholars of ***Ahl as-Sunna***. *Al-Imam al-Azam* Abu Hanifa was the leader of the scholars of *Ahl as-Sunna*. These scholars wrote what they learned from the *Sahabat al-Kiram* who had transmitted to them what they had learned from *Rasulullah* (*alayhis-salam*).]

The Belief of *Ahl as-Sunna*

The first requirement for being a Muslim is to have Islamic belief or creed. The correct belief depends on believing according to the creed of *Ahl as-Sunna*. The first duty of men and women that are sane and have reached puberty is to learn the teachings of *belief* written in the books of the scholars of *Ahl as-Sunna* and to believe accordingly. Getting saved from the tortures of Hell in the hereafter is conditional upon believing what they conveyed. Those who will be saved from Hell are only those who follow their path. Those who follow their path are called ***Sunni*** or ***Ahl as-Sunna***.

It was declared in a *hadith sharif*, “**My *Umma* will part into 73 groups. Only one of them will be saved from Hell and the others will perish and go to Hell.**” Each of these 73 groups claim to obey Islam and says that it is the one that was said to be saved from Hell. It was declared in the *Quran al-Karim* as *maal*, “**Each group, supposing that they are on the true path, rejoices.**” (*surat al-Muminun*, 53; *surat ar-Rum*, 32) Among these various groups, however, the characteristic of the one that will be saved had been described by our Prophet (*sall-Allahu alayhi wa sallam*): “**Those who are in that group will be those who follow the way along which I and my *Sahaba* walk.**” One who does not love any of the *Sahabat al-Kiram* is in deviation from *Ahl as-Sunna*. A person who does not hold the belief of *Ahl as-Sunna* is either an unbeliever or a heretic (one among ***ahl al-bida***).

The Signs of Holding the Belief of *Ahl as-Sunna*:

Allahu Taala is pleased with Muslims who believe in accordance with the belief of *Ahl as-Sunna*. For having the belief in this manner, there are many conditions; the scholars of *Ahl as-Sunna* have explained them as follows:

1- It is necessary to believe in the six fundamentals of belief stated in the *amantu* prayer: i) in *Allahu Taala*'s existence and Uniqueness, non-existence of a partner or match; ii) in His angels; iii) in His books; iv) in His prophets; v) in the life in the hereafter; and vi) in that good (*khayr*) and evil (*sharr*) are created by *Allahu Taala*.

2- It is necessary to believe that the *Quran al-Karim*, the final Book sent by *Allahu Taala*, is the Word of *Allahu Taala*.

3- A Believer must never feel doubt about their *iman*.

4- It is necessary to love very much all the *Sahabat al-Kiram* who were honored by believing in and seeing our Prophet (*alayhis-salam*) while he was alive. It is necessary never to speak ill of his immediate four caliphs, any member of his household (*Ahl al-Bayt*) or his esteemed wives.

5- It is necessary not to deem acts of worship a part of *iman*. Muslims who believe in *Allahu Taala*'s orders (*fards*) and prohibitions (*harams*) but, because of laziness, do not practice accordingly should not be categorized as unbelievers. One who deems His prohibitions unimportant or makes light of them or who makes mockery of Islam loses *iman*.

6- It should not be said 'unbeliever' for people who say that they are *Ahl al-qibla* ('people of the *qibla*', who perform the *salat* turning towards the Kaaba; Muslims) and that they believe in *Allahu Taala* and His Messenger Muhammad (*alayhis-salam*) if they believe wrongly.

7- The *salat* must be performed behind every *imam* who is not known to sin openly. This rule is valid also about rulers and governors who lead Friday prayers.

8- Muslims must not rebel against their rulers or administrators. Rebellion means provocation of *fitna* (wide-spreading of statements and actions harming Muslims and Islam; mischief) which causes various calamities. We should pray for them to do good deeds and we should advise them in gentle words to abandon their sinful deeds.

9- While performing *wudu*, even if there is no excuse or strong necessity, it is permissible for both men and women to make the *masaha* (rubbing one's wet hands) on *mests*^[1] once instead of washing feet. It is not permissible to make *masaha* over naked feet or socks.

10- It is necessary to believe that the *Miraj* (*Hadrat* Muhammad's ascent to the skies and Paradise) took place with body and soul. Anyone who says, "The *Miraj* was a state of mind, that is, it happened in a dream," is in deviation from the *Ahl as-Sunna*.

Muslims will see *Allahu Taala* in Paradise. On the Day of Judgment, the prophets and *salih* persons will intercede. Questioning in the grave is true. Tortures in the grave will be inflicted on both the body and the soul. ***Karamat*** (pl. of *karama*) of the *awliya* (pl. of *wali*) have been real extraordinary states seen in *Allahu Taala*'s beloved humans, things created as blessings to them by Him outside His Custom, that is outside the boundaries of physical, chemical or biological laws; they have been so innumerable that they cannot be unbelieved. Souls hear and understand in their graves what the living say or do. Gifting the rewards of reading the *Quran al-Karim*, of giving charity and even of all our rituals to the souls of the deceased is beneficial to them, causing lessening or canceling of their punishments. Believing in all of these is the characteristic of holding the creed of *Ahl as-Sunna*.

[1] ***mest***: waterproof indoor (also worn outdoor with an outer one) footwear covering the part of the foot which is *fard* to wash in *wudu*.

The Fundamentals of *Iman*

The fundamentals of *iman* are six in number. They are stated in the *amantu* prayer. *Rasulullah (sall-Allahu alayhi wa sallam)* defined *iman* to be the belief in six certain fundamentals and, therefore, one must have one's children memorize the *amantu* before anything else and must teach them its meaning well.

The *Amantu* prayer is: “*Amantu bi’llahi wa malaikatihi wa kutubihi wa rusulih wal-yawmil-akhiri wa bil-qadari, khayrihi wa sharrihi min-Allahi Taala wal-bathu bad al-mawti haqqun, ‘Ashhadu an la ilaha illa’llah wa ashhadu anna Muhammadan abduhu wa rasuluhu.*”

The First Fundamental: Belief in *Allahu Taala*

“**Amantu bi’llahi**” means “I believe in *Allahu Taala*’s existence and in His Uniqueness. I affirm this fact with my heart and I testify it with my tongue.” *Allahu Taala* exists and He is One. “One” has two literal meanings. First, as a number, it is half of two and is the initial number. The other is to be One in respect of not having a partner or match. In other words, *Allahu Taala* is One in respect of not being a number but having no partner or match, that is there is no partner in any form to Him in His Attributes or in His Person. As the person or attributes of all creatures are not like the Person or Attributes of their Creator, the Person and Attributes of the Creator are unlike to the person or attributes of His creatures.

Allahu Taala alone is the Creator of all organs and all cells of all living creatures. No one can know the reality of *Allahu Taala*’s Person. He is away from everything which comes to mind and imagination. It is not permissible to bring His Person to mind and imagination. Nonetheless, we must memorize His Attributes and Names stated in the *Quran al-Karim* and we must affirm and acknowledge His Divinity with them. All His Attributes and Names are eternal in the past (being without beginning) and everlasting. His Person is not staying anywhere and is not related to the six known directions, that is He is not in the front, at the

back, on the right, on the left, above or below. However, we may say that He is present at every place and overlooks everywhere.

The Attributes (*Sifat*) of *Allahu Taala* are fourteen. Six of them are called ***as-Sifat adh-Dhatiyya*** (the Personal Attributes) and eight of them are called ***as-Sifat ath-Thubutiyya*** (the Stable Attributes). It is of paramount importance to learn and memorize their meanings.

As-Sifat adh-Dhatiyya

1- ***Al-Wujud***: *Allahu Taala* exists. His existence is eternal in the past. His existence is indispensable (*Wajib al-wujud*).

2- ***Al-Qidam***: *Allahu Taala*'s existence is without beginning.

3- ***Al-Baqā***: *Allahu Taala*'s existence is without end. He never ceases to exist. As the existence of a partner to Him is impossible, so the non-existence for His Dhat [Personality, Essence] and Attributes is impossible.

4- ***Al-Wahdaniyya***: *Allahu Taala* has no partner or match in His Dhat, Attributes and Works.

5- ***Al-Mukhalafatun lil-hawadith***: His Dhat and Attributes does not resemble those of any of His creatures.

6- ***Al-Qiyamu bi-nafsihi***: *Allahu Taala* exists with His Dhat. He does not need a place. He was existent when there was no material or place because He was free from any need. He will always eternally be the same as His Dhat had been before bringing this universe into existence out of non-existence.

As-Sifat ath-Thubutiyya

1- ***Al-Hayat***: *Allahu Taala* is alive. His life is dissimilar to the life of creatures. His life that is proper and peculiar to His *Dhat* is eternal in the past and in the future.

2- ***Al-Ilm***: *Allahu Taala* knows everything. His knowing is not similar to the knowing by His creation. He sees and knows the ant that walks on a black stone in the dark at night. He knows thoughts and intentions people have in their hearts. No change occurs in His knowing which is eternal in the past and in the future.

3- ***As-Sam***: *Allahu Taala* hears. He hears without any means

or direction. His hearing is not like creatures' hearing. Like His other Attributes, this Attribute of His is also eternal in the past and in the future.

4- **Al-Basar:** *Allahu Taala* sees. He sees without tools and conditions. His seeing is not through eyes.

5- **Al-Irada:** *Allahu Taala* has Will. He creates what He wills. Everything comes into existence by His Will. There is not any power that can prevent His Will.

6- **Al-Qudra:** *Allahu Taala* is omnipotent. Nothing is difficult for Him.

7- **Al-Kalam:** *Allahu Taala* has the Attribute of Speech. His Speech is not through tools, letters, sounds or a tongue.

8- **At-Takwin:** *Allahu Taala* is the Creator. There is no creator besides Him, who creates everything. We must not say "creator" for anyone except *Allahu Taala*.

It is impossible to understand the true nature of His Attributes.

No one and nothing can be a partner or a match in His Attributes.

The Second Fundamental: Belief in Angels

"Wa Malaikatihi" means "and I believe in angels of *Allahu Taala*." Angels are servants of *Allahu Taala*. They all obey His ordinances. They do not commit sins. They are neither male nor female and do not get married. They are alive. They do not eat, drink or sleep. They are *nurani* (luminous) creatures who have intellect. Their superiors are the four archangels:

Jabrail (Gabriel, *alayhis-salam*), whose duty was to bring *wahy* (revelation) to the prophets and to inform them of the orders and prohibitions.

Israfil (*alayhis-salam*), whose duty is to blow the *Sur* (the last trumpet). At the first blowing, except *Allahu Taala* every living being will die upon hearing the sound. At the second blowing, all will be resurrected.

Mikail (Michael, *alayhis-salam*), whose duty is to deliver sustenance, to direct cheapness, abundance, scarcity and expensiveness and to provide movement of every object.

Azrail (*alayhis-salam*), whose duty is to take the souls of human beings (i.e. the Angel of Death).

After these four, there are four classes of angels: The four angels of **Hamalat al-Arsh** (Carriers of the *Arsh*^[1]); **Muqarrabun**, the angels in the Divine Presence; **Karubiyyun**, the leaders of torturing angels; and **Ruhaniyyun**, the angels of Mercy. The chief angel of Paradise is **ar-Ridwan**. The chief angel of Hell is **Malik**. The angels of Hell are called **Zabanis**. Of all creatures, angels are the most plentiful. There is no empty space in the skies where angels do not worship.

The Third Fundamental: Belief in Heavenly Books

“**Wa kutubihī**” means “and I believe in the books sent by *Allahu Taala*” to some prophets by revealing (*wahy*), that is by having them read, through the angel named Jabraail, to some as inscribed on tablets (*suhuf*, pl. of *sahifa*, page, booklet) and to some others by making them hear without the angel. All these books are the Word of *Allahu Taala*. They are eternal in the past and everlasting. They are not creatures. All of them are true. Of those heavenly books, He made us know of 104 of them. Ten booklets were sent to Adam (*alayhis-salam*), 50 booklets to Shis (*alayhis-salam*), 30 booklets to Idris (*alayhis-salam*) and ten booklets to Ibrahim (Abraham, *alayhis-salam*). The **Tawra** (the original Torah), the **Zabur** (the original Psalms), the **Injil** (the original Bible) and the **Quran al-Karim** were the books revealed to the prophets Musa (Moses), Dawud (David), Isa (Jesus) and Muhammad (*alayhimus-salam*), respectively.

Allahu Taala sent books through many prophets beginning from *Hadrat* Adam (*alayhis-salam*), the first man and the first prophet, till the last Prophet *Hadrat* Muhammad (*alayhis-salam*) so that people may live in comfort and peace in this world and attain endless happiness in the hereafter. In these books, He declared the fundamentals of belief and worshipping and gave information on all issues which humankind would need.

[1] **al-Arsh**: the ‘Dome-Throne’; the greatest existence created by *Allahu Taala*; it is above the **Kursi** (the ‘throne’, another supreme creature showing *Allahu Taala*’s Omnipotence) which is above the seven layers of skies and is the end of matter (**alam al-halk**) and the beginning of the non-material (**alam al-amr**); **al-Arsh al-Ala**, the *Arsh* the Supreme.

Of these, the *Quran al-Karim* is the final divine book. With the advent of the *Quran al-Karim*, all the rules of other divine books were canceled. Archangel Jabrail's (*alayhis-salam*) bringing the *Quran al-Karim* to Muhammad (*alayhis-salam*) took 23 years. There are 114 *suras* (chapters) and 6236 *ayats* (verses) in the *Quran al-Karim*. The reason why these numbers are written differently in some books is that some scholars regarded certain long verses as several short verses. In fact, after it was revealed, the *Quran al-Karim* has never been and will never be changed. The *Quran al-Karim* is the Word of Allah, and it is not possible for human beings to compose such a great book. It has not been possible to say something similar to even a single verse of it.

Following our Prophet's (*sall-Allahu alayhi wa sallam*) honoring the next world with his presence, *Hadrat* Abu Bakr, his first caliph (*radiy-Allahu anh*), had the whole of the *Quran al-Karim* be collected, thus a manuscript called the **Mus'haf** (the 'Pages', the Written *Quran*) came about. All the *Sahabat al-Kiram* declared unanimously that this *Mus'haf* was the Word of *Allahu Taala*. *Hadrat* Uthman, the third caliph (*radiy-Allahu anh*), had six more *mus'hafs* be written and sent them to some provinces.

We must read the original Arabic form of the *Quran al-Karim*. Any text written in another alphabet cannot be called the "*Quran al-Karim*." About reading the *Quran al-Karim*, these points must be observed:

a- One must have taken ablution (*wudu*) when one holds it. One must sit facing the *qibla* and read it with attention.

b- One must read it slowly and in *khushu* (orienting oneself towards *Allahu Taala* in a decent mood of humility and fear mixed with love).

c- One must read it by looking at the *Mus'haf* and pronouncing each verse duly.

d- One must read it in accord with the rules of *tajwid* (the study of phonetics, of reading sounds and how they are produced).

e- One must keep in mind that one reads the Word of *Allahu Taala*.

f- One must obey the commands and prohibitions of the *Quran al-Karim*.

The Fourth Fundamental: Belief in the Prophets

“**Wa Rusulihī**” means “and I believe in the prophets (*alayhimus-salam*) of *Allahu Taala*.” The prophets were chosen to guide people to the true path which *Allahu Taala* loved. All the prophets declared the same *iman*. It is necessary to believe that the prophets had seven attributes:

1- **Al-Isma**: not sinning; The prophets did not commit any serious or minor sin which was or would be a prohibition in any revealed religion.

2- **Al-Amana**: The prophets were trustworthy people in every respect. They never misappropriated others’ properties.

3- **As-Sidq**: The prophets were honest people in their every statement, acts and behaviors. They never lied.

4- **Al-Fatanat**: The prophets were very intelligent and reasonable people. No one with disabilities like blindness and deafness and no woman became a prophet.

5- **At-Tabligh**: Everything they conveyed to people were what they had learned out of the revelation that came from *Allahu Taala*. None of the orders and prohibitions they conveyed were their own personal thoughts. They conveyed all the things they were ordered to do.

6- **Al-Adala**: The prophets never committed cruelty or injustice. They did not deviate from justice for anyone’s sake.

7- **Amn al-azl**: They were not dismissed from prophethood. They were the prophets both in this world and in the hereafter.

A prophet who brought a new religion and rules was called a **rasul**. The prophet who did not bring a new religion but invited to the previous religion was called a **nabi**. Belief in the prophets means accepting, without discriminating any of them, that they all were trustworthy and honest people chosen by *Allahu Taala*. Not believing in one of them is disbelief in all of them.

Prophethood could not be attained by working, worshipping much or suffering hunger or discomfort. It was a result of *Allahu Taala*’s favor and selection. The number of the prophets has not been known. It is well known that they were more than 124 000. Among them, 313 or 315 were *rasuls*. The six superior *rasuls* among them were called **Ulul-azm** (‘possessors of decisiveness/patience’). These prophets were: **Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus) and Muhammad Mustafa** (*alayhimu s-salatu was-salam*). The following 33 prophets

have been well-known: **Adam, Idris, Shis, Nuh, Hud, Salih, Ibrahim, Lut, Ismail, Ishaq, Yaqub, Yusuf, Ayyub, Shuayb, Musa, Harun, Khidir, Yusha ibn Nun, Ilyas, Alyasa, Dhulkifl, Shamun, Ishmoil, Yunus ibn Mata, Dawud, Sulayman, Luqman, Zakariyya, Yahya, Uzayir, Isa ibn Maryam, Dhulqarnayn and Muhammad** (*alayhi wa alayhimus-salatu was-salam*).

Only the names of 28 of them are written in the *Quran al-Karim*. Scholars did not agree on whether **Dhulqarnayn, Luqman, Uzayir** and **Khidir** had been prophets or not. Hadrat Muhammad Mathum wrote that the report expressing the prophethood of Khidir (*alayhis-salam*) was authentic (***Maktubat-i Mathumiyya II***, Letter 36). He further wrote; “Khidir’s (*alayhis-salam*) appearing from time to time in a human form to do something does not show that he is alive. *Allahu Taala* has given his soul, as well as the souls of many other prophets and *walis*, the permission to appear in a human form. Seeing them does not prove that they are alive.” (ibid. Letter 182)

Our Prophet Muhammad (*alayhis-salam*)

He was and is the *Rasul*, most beloved (*Habib*) and the last, most superior Prophet of *Allahu Taala*. He was born in Mecca towards the morning on Monday night of the twelfth of the month of *Rabi al-awwal* (April 20, 571). His father Abdullah had died before his birth. His mother died when he was six and grandfather died when he was eight years old. Then, he grew up near his paternal uncle Abu Talib. He married *Hadrat* Khadija (*radiy-Allahu anha*) at his 25. They had four daughters and two sons. His first son was Qasim, and for that reason he was also called ‘**Abu l-Qasim**’ (‘Father of Qasim’). When he was forty years old, he was informed that he was the Prophet for all human beings and genies. Three years later, he started to invite everyone to Islam. At one night at the age of 52, he was taken from Mecca to Jerusalem and from there to heavens, being brought back the same night. This voyage was called the “***Miraj***” (‘the Ladder’, the Ascension), during which he saw Paradises, Hells and *Allahu Taala*. On that night, the five daily prayers became *fard*. According to historians, he emigrated from Mecca to Medina upon the order of *Allahu Taala* in the year 622. This journey was called the “***Hijra***” or the Hegira. The day when he entered the Kuba village of Medina became the beginning of Muslims’ ***Hijri shamsi*** (solar) calendar which was the 20th of September (Monday, the eighth of the month of *Rabi al-awwal*). The ***Hijri kamari*** (lunar) calendar of

Muslims was accepted to begin with the month of Muharram of that lunar year, the length of which was equal to the moon's traveling twelve times around the world. He died before noon on Monday, the 12th of *Rabi al-awwal*, 11 AH (632). In the night between Tuesday and Wednesday, he was buried in the room where he died. When he died, he was aged 61 in solar years and 63 in lunar years.

Muhammad (*alayhis-salam*) was white. He was the most beautiful of the whole humankind. He would not make his beauty apparent to everyone. Whoever saw his beauty once, even if in dream, spent their life in delight and happiness. He is the most superior of all people of all places and of all times. His reason, logic, beautiful manners and strength of all organs were greater than those of all other human beings.

While he was a child, he made only two trips with merchants towards Damascus, returning from a place called Busra. He travelled to no other places. He was ***ummi***, that is he never went to a school, nor took any lessons from anybody. However, he knew everything, that is, whenever he thought of something or wanted to know something, *Allahu Taala* informed him of it. The Archangel Jabrail (*alayhis-salam*) would come and tell him what he wanted to learn. His blessed heart was radiating divine light (*nur*) as if it were the sun. The lights of knowledge and *marifa* emitted by his blessed heart spread over everywhere on the earths and skies like radio waves. Now he emits from his grave, and His power of emission is increasing every moment. For receiving electromagnetic waves, a radio receiver is necessary, and for receiving his lights, it is necessary to have a heart which believes and loves him and is getting purified by following the path he showed. A person with such a heart receives these lights and then he himself radiates them in all directions. Such a great person is called a "***wali***." If a person who knows, believes and loves a *wali*, sits respectfully in front of them or, at a distant place, thinks about them with respect and love, that person's heart will start receiving lights and *fayid*^[1] and getting purified and mature. As *Allahu Taala* made the solar energy a means to construct our material body, He made Muhammad's (*alayhis-salam*) heart with the lights emitting from it a means to mature and exalt our souls and hearts in humanity. As all foodstuffs which nourish human beings and

[1] ***fayid***: outpouring that flows from the *murshid's* (master) heart or book to the *murid's* (student, aspirant) heart, which thus attains motion, purity and exaltation.

contribute to their structure and energy are produced with solar energy and through synthesis, all the *suhbas* (conversation, company of a prophet or a *wali*), speeches and writings of the *awliya* (pl. of *wali*), which nourish hearts and souls of people, are formed with the lights emitting from the blessed heart of *Rasulullah* (*alayhis-salam*).

Allahu Taala sent the *Quran al-Karim* to Muhammad (*alayhis-salam*) through the archangel Jabrail (*alayhis-salam*), and He ordered human beings to do necessary, useful things for this world and the hereafter. He forbade harmful things. All these orders and prohibitions are collectively called “Islamic religion”, “Islam” or the “**Ahkam al-Ilahiyya**” (Divine Rules).

Muhammad’s (*alayhis-salam*) every word was true, valuable and beneficial. A person who believes as such is called a “**Mumin**” and “**Muslim**.” Anyone who does not believe or who dislikes any word of Muhammad (*alayhis-salam*) is called a “**kafir**” (unbeliever). *Allahu Taala* loves *Mumins* and He will not let them eternally stay in Hell. Either He will not send them to Hell or, even if He sends them to Hell because of their faults, He will let them leave Hell later. Unbelievers cannot enter Paradise; they will directly go to Hell and never leave there. Believing along with loving *Rasulullah* is the source of all happiness, prosperity and goodness. Unbelief in *Hadrat* Muhammad’s prophethood is the source for all calamities, troubles and evils.

Rasulullah (*sall-Allahu Taala alayhi wa sallam*) was superior to all other prophets in respect of knowledge, spiritual enlightenment (*al-irfan*), comprehension (*al-fahm*), certitude (*al-yaqin*), wisdom (*al-aql*), intelligence (*adh-dhaka*), generosity, humility, gentleness (*al-hilm*), compassion, patience, diligence, patriotism, faithfulness, trustworthiness, courage, grandeur, bravery, eloquence, fluency, reasonableness (*al-fatana*), loveliness (*al-malaha*), abstention (*al-wara*^[1]), *at-taqwa*, *az-zuhd*, chastity, kindness, fairness and bashfulness (*al-haya*). He forgave harms done by his friends or enemies. He never retaliated. When the unbelievers made his blessed cheek bleed and broke his tooth in the Battle of Uhud, he prayed, “**Oh my Rabb! Forgive them as they do not know!**”

[1] **al-wara**: avoiding things that are doubtful whether they are permitted in Islam; higher degree of **at-taqwa**, which means protecting oneself from committing prohibited things or acts. **Az-zuhd**: not setting one’s heart on worldly things including *mubahs*.

Muhammad (*alayhis-salam*) had many beautiful moral qualities. Each Muslim must learn them and adapt themselves to these ethics. Thus, they attain protection from calamities and difficulties in this world and the hereafter and will win the intercession (*shafaa*) of the Master of both worlds (*sall-Allahu alayhi wa sallam*); because it is declared in a *hadith sharif*, “**Equip yourself with the moral qualities of Allahu Taala!**”

The Companions of the Prophet (*radiy-Allahu Taala anhum*)

The Muslims who were honored by seeing the blessed face of our Master the Prophet or by hearing his sweet words were called “***al-As’hab al-Kiram***” or “***as-Sahabat al-Kiram***” (the Honorable Companions, his Community). After the prophets, the most superior and most beneficent of all human beings that have come and that will come was **Hadrat Abu Bakr** (*radiy-Allahu Taala anh*). He was the first Caliph. After him, the most superior of human beings was the second Caliph **Hadrat Umar ibn al-Khattab al-Faruq al-Azam** (*radiy-Allahu Taala anh*). Then the third Caliph of *Rasulullah*, **Hadrat Uthman ibn Affan** (*radiy-Allahu Taala anh*), who was the source of creed, bashfulness and enlightenment, and then the fourth Caliph **Hadrat Ali ibn Abi Talib** (*radiy-Allahu Taala anh*), who had amazing superiorities and who was the ‘Lion of *Allahu Taala*,’ were the most beneficent of humans. As understood from the *Hadith ash-Sharif*, the most superior women in this world were [the Prophet’s daughter] **Hadrat Fatima**, [his two wives] **Hadrat Khadija** and **Hadrat Aisha**, **Hadrat Maryam** (Virgin Mary) and **Hadrat Asiya** (the Phaorah’s wife who rescued the Prophet Musa/Moses from the Nile). It was declared in a *hadith sharif*, “**Fatima is the most superior of the ladies of Paradise. Hasan and Husayn are the most superior ones of the young people of Paradise.**”

After the first Four Caliphs, the most superior ones of the *Sahabat al-Kiram* were the six people who, along with the Four Caliphs, were given the good news of [going in the hereafter to] Paradise. Called “***al-Asharat al-Mubashshara***” (the Ten with Glad Tidings), these ten people were **Hadrat Abu Bakr as-Siddiq**, **Umar al-Faruq**, **Uthman ibn Affan**, **Ali ibn Abi Talib**, **Abu Ubayda ibn Jarrah**, **Talha**, **Zubayr ibn Awwam**, **Sa’d ibn Abi Waqqas**, **Sa’id ibn Zayd** and **Abdurrahman ibn Awf** (*ridwanullahi Taala alayhim ajmain*). Following them in superiority were those

who were present in the **Battle of Badr**, then in the **Battle of Uhud** and then in the **Biat ar-Ridwan**.

It is *wajib* (compulsory, emphasized duty) for us to say respectfully the names of all the *Sahabat al-Kiram* who helped *Rasulullah* and spent all their lives and properties for his sake. It is never permissible for us to say words that are unbecoming their greatness. It is heresy to mention their names in a disrespectful manner.

Anyone who loves *Rasulullah* must also love all of his Companions. It was stated in a *hadith sharif*: **“One who loves my Sahaba loves them because one loves me. One who does not love them does not love me. One who hurts them hurts me. And one who hurts me hurts Allahu Taala. A person who hurts Allahu Taala will certainly suffer torture.”** In another *hadith sharif* he stated: **“When Allahu Taala wants to bless someone among my Umma, He places in their heart the love of my Sahaba; and they love all of them dearly.”** On the day *Rasulullah* died, there were 33 000 *Sahabis* in Medina. The number of all *Sahabis* was more than 124 000.

The Imams of the Four Madhhabs and Other Scholars (*rahmat-Allahi alayhim*)

There has been only one true path regarding the knowledge of creed (*itiqad*) in Islam, and it is the *madhhab* (main school) of ***Ahl as-Sunnat wal-Jamaa***. Four great scholars (*imams*) showed this true path to all Muslims all over the world and caused us to learn the path of Muhammad (*alayhis-salam*) without changing, distorting it. The first of them was ***al-Imam al-Azam Abu Hanifa Numan ibn Thabit***. He was one of the greatest Islamic scholars and was the leader of *Ahl-as Sunna*. The second was ***al-Imam Malik ibn Anas***; the third was ***al-Imam Muhammad ibn Idris ash-Shafii*** and the fourth was ***al-Imam Ahmad ibn Hanbal*** (*rahmat-Allahu Taala alayhim ajmain*).

Today, anyone who does not follow one of these four *imams* is in great danger and has deviated from the true path. In this book, we present the teachings related to the *salat* according to the *Hanafi madhhab*, collecting and simplifying them from the books of great scholars of this *madhhab* (school within the main school of *Ahl as-Sunna*).

Two scholars affiliated to these four *imams* reached a very high level in the knowledge related to belief, leading to two

madhhabs in belief. The belief in accordance with the *Quran al-Karim* and the *Hadith ash-sharif* was reported by these two scholars, who were the ones who spread the beliefs of *Ahl as-Sunna*, the *Firqat an-Najiyya*, over the world. These scholars, also called the ‘*imams of belief*’, were Abu Mansur al-Maturidi and Abul Hasan Ali al-Ashari.

These two imams reported the same belief, excepting some minor differences, which were not important. They were the same in fact. In reality, both taught the same. The scholars of Islam were praised in the *Quran al-Karim* and the *Hadith ash-Sharif*. An *ayat karima* declared in *maal*, “**Would those who know and those who do not know ever be the same?**” Another *ayat karima* stated in *maal*, “**Oh Muslims! Ask what you do not know of those who know!**”

It was declared in the *Hadith ash-Sharif*: “**Allahu Taala and angels and all living creatures pray for the one who teaches people what is good**”; “**On the Day of Judgment, first the prophets, then scholars and then martyrs will intercede [with Allahu Taala for forgiveness of Muslims’ wrongdoings]**”; “**Oh humans! Know that knowledge is learned by listening to the scholar**”; “**Learn knowledge! Learning knowledge is an *ibada* (worship). The teacher and the learner of knowledge will be given the rewards of *al-jihad*^[1]**”; “**Teaching knowledge is like giving alms. Learning knowledge from a scholar is like performing ritual prayer of *tahajjud*^[2]**”; “**Learning knowledge is more meritorious (*thawab*-deserving) than all voluntary (*nafila*) *ibadat*, because it is useful for both oneself and for those whom one will teach**”; “**Anyone who learns for teaching others is given the rewards (*thawab*) for the *siddiqs* (‘the truthful’ Muslims who always said the truth as exemplified by Abu Bakr as-Siddiq)**”; “**Knowledge is a treasure. Its key is to ask and learn**”; “**Learn and teach knowledge**”; “**Everything has a source. The source of *at-taqwa* is the hearts of *arifs* [great scholars who comprehended through their heart the knowledge about Allahu Taala and His Attributes]**”; “**Teaching knowledge is atonement for sins.**”

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- [1] ***al-jihad***: trying hard; unarmed endeavors to propagate and defend Islam; war against non-Muslims who prevent people’s learning Islam; great (*akbar*) *jihad*, one’s struggle against one’s own self (*nafs*).
- [2] ***salat at-tahajjud***: voluntary (*nafila*) ritual prayer performed by wakening at the last third of the night time [night time = the period between sunset and dawn (*al-fajr as-sadiq*, time for beginning fasting and performing dusk *salat*)].

The Fifth Fundamental: Belief in the Hereafter

“*Wal yawmil-akhiri*” means “and I believe in the Last Day,” which begins on the day when a person dies and continues till the end of the Resurrection. It is called the “Last Day” because there is no night to come after it, or because it comes after one’s life in the world. It is not made known when the Resurrection will occur. Nevertheless, our Prophet (*sall-Allahu alayhi wa sallam*) predicted many of its harbingers: *Hadrat al-Mahdi* will come; Isa (Jesus, *alayhis-salam*) will descend from the sky to Damascus; *ad-Dajjal*^[1] will appear; people called Yajuj and Majuj will cause chaos everywhere; the sun will rise in the West; violent earthquakes will occur; religious knowledge will be forgotten; sinning and evil will increase; harams will be committed everywhere; a fire will break out in Yemen; the skies and the mountains will break into pieces; the sun and the moon will darken...

Questioning in the grave is true. The following answers to *Munkar* and *Nakir*, the questioning angels in the grave, must be memorized and also taught to children: “My *Rabb* (Possessor, Creator) is *Allahu Taala*. My Prophet is Muhammad (*alayhis-salam*). My religion is Islam. My book is the *Quran al-Karim*. My *qibla* (the direction that must be faced during the *salat*) is the *Kabat ash-Sharif*^[2] My *madhhab* in belief (*itiqad*) is *Ahl as-Sunnat wal-Jamaa*. My *madhhab* in practice (*amal*) is that of *al-Imam al-Azam* Abu Hanifa [or *al-Imam* Malik or *al-Imam* ash-Shafii or *al-Imam* al-Hanbal].” On the Day of Resurrection, all dead people will become alive again and gather at the place called the *Mahshar*. The deed-books of the pious (*salihun*) will be given from their right, and those of evil people will be given from their back or left. With the exception of polytheism (*shirk*) and unbelief (*kufur*), *Allahu Taala* will forgive every sin if He wills, and He will torture even for a minor sin if He wills.

It is true that there will be the *Mizan* (Balance) for weighing

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- [1] **Ad-Dajjal**: the unbeliever who will claim to be a prophet to spoil Muslims’ belief and who will be killed by *al-Mahdi* and *Hadrat Isa*; ‘Antichrist’ in Christianity.
- [2] **al-Kabat ash-Sharif**: (in English: the Kaaba or Caaba) the ‘Honorable Cubic Building’ in the center of the Great Mosque in Mecca, the site that is most holy to Muslims and towards which we must turn towards when performing ritual prayers.

deeds on the Judgment Day. There will be a bridge called *as-Sirat*, which will be built over Hell upon *Allahu Taala*'s command. There will be a body of water called *al-Hawd wal-Kawthar* reserved for our Master Muhammad Mustafa (*sall-Allahu Taala alayhi wa sallam*).

There will be *shafaa* (intercession). The prophets, *walis*, *salihis*, *alims* (scholars), angels, martyrs and those who are allowed by *Allahu Taala* will intercede for the forgiveness of the minor and major sins of those Muslims who die without having repented, and their intercession will be accepted.

Paradise and Hell exist now. Paradise is above the seven skies. Hell is below everything. Paradise has eight gates. Each gate opens to a part of Paradise. Hell is of seven levels, and torture becomes more intensified from the first level to the seventh.

The Sixth Fundamental: Belief in *Al-qadar*

“*Wa bil-qadari khayrihi wa sharrihi minallahi Taala*” means “and I believe in the *qadar* and that good (*khayr*) and evil (*sharr*) are from *Allahu Taala*. Good and evil, advantage and harm or profit and loss coming upon human beings are all by *Allahu Taala*'s Will.

Al-qadar means *Allahu Taala*'s predestination of the existence of everything. The instance of creation of the *qadar*, that has been decreed to exist, is called “***al-qada***”. The words *al-qada* and *al-qadar* are used interchangeably.

Allahu Taala equipped His human servants with ***al-irada*** (partial free will) and made this will of theirs a cause for His creating. When a human wants to do something, *Allahu Taala* will create that thing if He also wills to create. If the human does not want to do it, *Allahu Taala* does not will it, either, and He will not create that thing.

Those who want to learn in detail the belief of *Ahl as-Sunna* that we have written shortly so far should read our book ***Belief and Islam***, a translation of the work ***Itiqad-nama*** by *Hadrat Mawlana Khalid al-Baghdadi* who was a prominent scholar of Islam and a great *wali*. It is a very beneficial, excellent book with *fayids* and blessings enough to attain happiness in both worlds.

Allahu Taala ordered everyone to practice *tawakkul*^[1] The *ayat al-karima* with the *maal*, “**Tawakkul is an essential of iman,**” expresses one of these orders. There are many other examples of similar *ayats* in *maal*: “**If you have iman, put your trust in Allah!**” (*surat al-Maida*) “**Certainly, Allah loves those who practice tawakkul**”; (*surat Al Imran*) “**If a person puts his trust in Allah, He is sufficient for him**”; (*surat at-Talaq*) “**Is Allah not sufficient for His human creatures?**” (*surat az-Zumar*)

Our Prophet (*sall-Allahu alayhi wa sallam*) said, “**A group of my umma were shown to me. They had flooded into mountains and plains. I was amazed and glad that they were so great in number. I was asked if I was glad and I said ‘Yes.’ Someone said, ‘Only 70 000 of them will enter Paradise without being questioned.’ I asked who they were. The response was: ‘Those who do not mix magic, witchcraft, cauterizing or fortune-telling in their deeds and those who do not trust in anyone other than Allahu Taala.’**” Among the audience, Hadrat Ukasha stood up and said, “*Oh Rasul-Allah!* Do pray that I be one of them.” Our Prophet said, “**Oh my Rabb! Make him one of them!**” Another person stood up and requested the same prayer, and he replied, “**Ukasha acted more quickly than you.**”

Tawakkul is adherence to causes and not worrying about the future.

[1] **at-tawakkul:** trust in, expectation of everything from, Allahu Taala exclusively; expecting from Him the effectiveness of the cause (*as-sabab*) after working or holding on to the cause —before which *tawakkul* is unadvised.

PART TWO

OUR RITUALS AND THE *SALAT*

What is *ibada*^[1]

Ibada is the performance of the orders and avoidance of the prohibitions of *Allahu Taala* who created us and all that exists and who keeps all in existence all the time, protects all from visible and invisible accidents and bestows upon all various blessings and goodness every moment. It means following in the footsteps of and copying the prophets, the *awliya* and the scholars (*ulama*), who have attained the love of *Allahu Taala*.

It is a human duty to thank, as much as one can, *Allahu Taala* who sends innumerable blessings to them. It is an assignment and obligation ordered by reason. Human beings, however, cannot find the things which may be thanking and respecting *Allahu Taala* with their faulty reason and short sight. Unless the tasks of thanking and respecting are declared by *Allahu Taala*, acts that are supposed as praising may in fact be insulting.

In other words, people's human duties and obligations to thank *Allahu Taala* that must be believed and practiced by the heart, the tongue and the body were ordered by *Allahu Taala* and were put forth by His beloved Prophet. The human duties shown and ordered by *Allahu Taala* are called "**Islam.**" Thanking *Allahu Taala* is possible only by following the path brought by His Prophet. *Allahu Taala* does not accept or like any thanks or rituals that do not suit or are outside this path, because there are many things which human beings assume good and beautiful though Islam does not approve them and considers ugly.

More precisely, reasonable people must follow Muhammad (*alayhis-salam*) to thank and worship *Allahu Taala*.

One who follows Muhammad (*alayhis-salam*) is a Muslim, and thanking *Allahu Taala*, that is following Muhammad (*alayhis-*

[1] ***ibada***: (pl. ***ibadat***) worship, rite, ritual; act for which *thawab* (heavenly reward) will be given in the next world.

salam), is called performing *ibada*. Islam has two parts:

1. Beliefs which must be believed by the heart.
- 2- Practices (*ibadat*) which must be performed by the body and by the heart.

The most superior *ibada* performed by the body is the *salat*. It is *fard* for every *mukallaf* Muslim to perform five daily *salat*.

Who Is Called “*Mukallaf*”?

Male or female Muslim who has healthy **intellect** and has gone through **puberty** is called a “*mukallaf*” and is “responsible” for observing the orders and prohibitions of *Allahu Taala*. In our religion, a *mukallaf* is ordered firstly to have *iman* and then to carry out rituals or practices. In addition, *mukallafs* must refrain from *harams* and *makruhs* which are forbidden.

Intellect or conscience is the ability [of the *mukallaf*] to understand and is created to tell good from evil. It is like an instrument to measure and differentiate the better one of two good things and the worse one of two bad things. A conscientious person is the one who not only realizes what is good or bad but also prefers the good and avoids the bad. Intellect is like the eye, and Islam is like the light. Our eyes cannot see objects in the absence of light.

Puberty is the time of **adolescence** with its related physiological changes that make a **boy** a *mukallaf* after he completes age twelve. In Islam, he is decided to be an adolescent, so a *mukallaf*, at the time he completes fifteen if the changes are delayed.

For a **girl**, physiological changes related to adolescence are considered as puberty, so make her a *mukallaf*, after the time she completes age nine. If the changes are delayed, she is judged to be an adolescent as she completes the age of fifteen.

Classification of Muslims’ Deeds (*Afal al-mukallafin*)

The orders and prohibitions in Islam are the rules of Islam (*al-ahkam ash-shariyya* or *al-ahkam al-Islamiyya*) that are classified as eight types of Muslims’ deeds (*afal al-mukallafin*) to be ***fard*, *wajib*, *sunna*, *mustahab*, *mubah*, *haram*, *makruh* and *mufsid***^[1]:

[1] In the text, these words are used as both nouns and adjectives for simplicity. Besides, they are pluralized by adding the suffix ‘-s’ or ‘-es’ instead of their original Arabic plurals.

1- FARDS are the orders that were clearly and definitely stated for us to do by *Allahu Taala* in the *Quran al-Karim*. Not to perform *fards* are *haram* (forbidden). Anyone who does not believe a *fard* or does not deem it important becomes an unbeliever. *Fards* are of two types:

Fard ayn is the *fard* that must be individually done by every *mukallaf*, such as having *iman*, taking ritual ablution (*wudu*) and bathing (*ghusl*), performing the *salat*, fasting in the month of Ramadan and, when one becomes wealthy, giving *zakat* and going on the pilgrimage (the *Hajj*). Thirty-two *fards* and 54 *fards* are well known.

Fard kifaya is the *fard* that, when done by one or several Muslims, is not an obligation for other Muslims. Saying the expression of reply (*wa alaykum salam*) to greeting, washing the corpse, performing *salat al-janaza* (funeral), memorizing the whole *Quran al-Karim*, taking part in *al-jihad*, and learning religious and scientific knowledge more than necessary for one's job or business are examples of *fard kifaya*.

2- WAJIBS are the orders that must be performed almost as definitely as *fards*. Their evidences in the *Quran al-Karim* are not as clear as those of *fards*. They were based on doubtful documents. It is *wajib* to perform *salat al-witr* and *salat al-Id* (Eid) and, if one is rich, to sacrifice the animal of the *qurban* and to give the alms of *fitr*. Omitting *wajibs* is similar to not doing *fards* and is *makruh tahrimi* (see below). One who does not accept a *wajib* as a *wajib* does not become an unbeliever, but one who does not do a *wajib* deserves to be tortured in Hell.

3- SUNNAS are not among what *Allahu Taala* clearly ordered but are the acts that were praised by our Prophet or were done by him habitually or were not prevented by him when he saw them being done. It is unbelief (*kufr*) not to approve the *sunna*. One who approves but does not practice them will not be punished for this reason in the next world. However, one who omits them without a reason or omits them constantly deserves a scolding (*itab*) and being deprived of their rewards. Examples of *sunnas* are calling the *adhan*, saying the *iqama*, performing the *salat* in *jamaa* (assembly), using *miswak* in *wudu*, giving a feast at the night of marriage and having one's child circumcised. *Sunnas* are of two types:

Sunnat muakkada is the type of important *sunnas* which our Master the Prophet (*alayhis-salam*) constantly performed and

rarely omitted. Examples are the *sunna* division of dawn *salat*, the first and last *sunna* divisions of noon (*zuhr*) *salat*, the *sunna* division of sunset *salat* and the last *sunna* division of dusk *salat*. These *sunnas* should never be omitted without a reason. Anyone who dislikes them becomes an unbeliever.

Sunnat ghayr-muakkada is the type of secondary *sunnas* which were performed as a ritual by our Master the Prophet (*alayhis-salam*) from time to time, for example the first four-*raka sunna* divisions of the afternoon and dusk *salats*. There is no punishment if they are omitted many a time. However, it causes getting a scolding and being deprived of intercession if one always omits them without a reason. *Sunna kifaya* is the *sunna* that may not be done if done by one from among five-to-ten Muslims, for example greeting (saying ‘*salamun alaikum*’) or practicing *itikaf* (staying at mosque for a while with the intention of worship). It is *sunna* to say the *Basmala* before taking *wudu*, eating, drinking or any other blessed act.

4- MUSTAHAB (also called ‘*mandub*’ or ‘*adab*’), valued as similar to *sunnat ghayr-muakkada*, is an act that was liked and done once or twice by our Master the Prophet (*alayhis-salam*) in his life. Examples are: naming a newborn baby when it is seven days old, sacrificing the animal of *aqiqa* for one’s child, wearing nice clothes and using nice fragrances. Those who practice them are given many heavenly rewards. Those who do not practice them will not be punished or deprived of intercession because of this.

5- MUBAHS are the acts neither ordered nor prohibited, that is they were not reported to be sinful or reward-deserving. They cause reward or punishment depending on the intention of the person who does them. Sleeping, eating various *halal* (permitted) foods and wearing various *halal* clothes are *mubahs* and will cause rewards if done with an intention to obey Islam or to carry out the rules of Islam. Eating or drinking with the intention of performing *ibadat* healthily are similar.

6- HARAMS are the things which have been clearly prohibited by stating, “Don’t do,” by *Allahu Taala* in the *Quran al-Karim*. Doing *haram* acts or using *haram* things are definitely forbidden. A person who says “*halal*” for something *haram* or “*haram*” for something *halal* becomes an unbeliever. It is *fard* and brings many rewards to quit or avoid *harams*. *Harams* are of two types:

Haram li-aynihi: (acts that themselves are *haram* by origin) Murder, adultery, homosexuality, gambling, drinking wine and every kind of alcoholic beverages, lying, stealing, eating pork, blood or carrion, women going out with unveiled heads, arms or legs are the *harams* of this type and are major sins. One who says the *Basmala* while committing one of these sins, or believes that they are *halal*, or does not give importance to the fact that they were made *haram* by *Allahu Taala*, becomes an unbeliever. One who believes that they are *haram* but commits, albeit fearfully, one of them does not become an unbeliever but deserves to be tortured in Hell. One's insistence on committing *harams* and lack of repentance before death may cause dying without *iman* (faith) at the last breath.

Haram li-ghayrihi: These are *halal* by origin but they become *haram* due to [violation of] others' rights. The examples are: entering someone's garden and eating the fruits without the owner's permission; stealing and using household goods and money; misappropriating things trusted; earning money through bribery, interest or gambling. If one says the *Basmala* while committing one of these sins or says that they are *halal*, one does not become an unbeliever, because the money and property in question are the rights of the real owner who may recover them. On the Day of Judgment, the rewards earned by the sinner for 700 *rakas* of ritual prayers performed in *jamaa* will be given to the owner of the rights by *Allahu Taala* in recompense for the rights of silver weighing one *dank* (weight of five and a half oats). Abstaining from *harams* brings more rewards than performing rituals. Therefore, we must learn *harams* and avoid them.

7- MAKRUHS are the things which *Allahu Taala* and Muhammad (*alayhis-salam*) disapproved and which lessen the rewards of rituals. *Makruhs* are of two types:

Makruh tahrimi is the omission of a *wajib*, and it is a *makruh* close to *haram*. Committing them will be punished. Examples are the instances of performing the *salat* at sunrise, sunset and summit positions of the sun. Anyone who does them on purpose becomes rebellious and sinful, deserving to be tortured in Hell. For a person who omits a *wajib* and commits a *makruh tahrimi* in a *salat*, it is *wajib* to repeat (*iada*) that *salat*. If one commits by mistake or by forgetting, he does *sajdat as-sahw* before the end of the *salat*.

Makruh tanzih is the type of acts that are close to *mubahs*,

that is *halal*, or that are better not to do than to do. Omitting the acts that are *sunnat ghayr-muakkada* or *mustahab* is as such.

8- MUFSID is an act or behavior that cancels or spoils a legitimate process or an already started *ibada* such as *iman*, the *salat*, marriage, *hajj*, *zakat*, buying or selling. For example, swearing at *Allahu Taala* or at the *Quran al-Karim* is unbelief that cancels *iman*; laughing while performing the *salat* breaks the *wudu* and the *salat*; eating or drinking something knowingly during fasting ends the fast.

Performing *fards*, *wajibs* and *sunnas* or abstaining from *harams* and *makruhs* is given rewards (*ajr*, *thawab*). For those who commit *harams* and *makruhs* or omit *fards* and *wajibs*, sins are recorded in their deed books. The reward for abstaining from a *haram* is many times more than the reward of performing a *fard*. The reward for performing a *fard* is more than the reward of abstaining from a *makruh*. The reward of abstaining from a *makruh* is more than the reward of performing a *sunna*. The *mubahs* liked by *Allahu Taala* are called “**khayrat**” and “**hasanat**.” Reward is given for also doing them but it is less than the reward for performing a *sunna*.

The Enemies of Islam

The enemies of Islam are attacking on the books of *Ahl as-Sunna* in order to destroy Islam. *Allahu Taala* declared in the *Quran al-Karim* as *maal*, “**The most prominent enemies of Islam are Jews and polytheists (mushriks).**” (*surat al-Maida*, 82) Polytheists are the unbelievers who worship idols and statues; it is obvious that most Christians are polytheistic. In order to destroy *Ahl as-Sunna*, a Jew named Abdullah ibn Saba of Yemen established the **Shiite sect**, who call themselves “**Alawi**” (in a claim of “loving Ali”, *radiy-Allahu anh*). The British, another enemies of Islam, have been attacking *Ahl as-Sunna* with all their imperial powers, with all the gold they have gathered from India and Africa, with bloody battles and with their books full of lies which they call “**Wahhabism**”. We recommend everyone who wishes to attain endless bliss to not be deceived by the books of Shiites or *Wahhabis* and to adapt themselves to the knowledge taught in the books of the scholars of *Ahl as-Sunna*.

The Fundamentals of Islam

For Muslims, those who embrace Islam, there are five fundamental duties that are *fard*, so must absolutely be carried out:

1- The first of the five fundamentals of Islam is saying ***kalimat ash-shahada*** (the statement of testimony), that is saying, ***“Ashhadu an la ilaha illa’llah wa ashhadu anna Muhammadan abduhu wa rasuluh”*** (I believe by heart and verbally express that there is no deity other than Allah and that Muhammad is His human servant and Prophet.) In other words, a sane adolescent who can talk has to absolutely believe by heart and verbally say, ***“On the earth or in the sky, there is nothing nor anyone but Allahu Taala Who has the right to be worshipped and Who is worthy of deifying. The real Deity is Allahu Taala alone. He is the Wajib al-wujud (the Indispensable Existence). Every kind of superiority exists in Him. No defect exists in Him. His name is Allah.”*** And also one should say and believe: ***“And Muhammad, the son of Abdullah, who had a rosy, white-reddish, bright and lovely face with black eyes and brows, a blessed wide forehead and beautiful manners, whose shadow never fell on the ground and who was soft-spoken and was called Arab because he had been born in Mecca of Hashemite-descent, was the human being and Messenger sent by Allahu Taala.”*** The Prophet’s mother was *Hadrat Amina bint* (daughter of) Wahab.

2- The second fundamental of Islam is the **performance of the ritual prayers (*as-salat*)** five times daily in accord with its prerequisites and *fards*. It is *fard* for every Muslim to perform the *salat* five times every day within the specified time of each prayer and to know that it is performed within its specified time. The *salat* has to be performed paying attention to its *fards*, *wajibs* and *sunnas* [various rules within any *salat*] before its specified time is over and submitting the heart to *Allahu Taala*. In the *Quran al-Karim*, ritual prayers are called ***‘as-salat’***, which means humans’ praying, angels’ saying *istighfar* and *Allahu Taala*’s showing compassion. In Islam, **the *salat*** means doing certain actions and reading certain things as written in books of *ilm al-hal*. The *salat* is started with the ***takbir al-iftitah*** by saying the words ***‘Allahu akbar’*** as the hands, for men, are placed under the navel after being raised up to the ears. It is completed by greeting [***salam***, saying ***“as-salamu alaykum wa rahmatullah”*** twice] while turning the head to the right and to the left shoulders at the end of the last sitting position.

3- The third of the five fundamentals of Islam is ***“giving the zakat of one’s property.”*** The literal meaning of *zakat* is ‘purity, praising,

and becoming good and beautiful.’ In Islam, the *zakat* means ‘for one who has property of *az-zakat* more than one’s needs and at an amount of or exceeding the certain limit called *an-nisab* to separate a certain amount of one’s property and give it to those Muslims defined in the *Quran al-Karim* without embarrassing them.’ The *zakat* is given to seven kinds of people. There are four types of the *zakat* in all the four *madhhabs*: the *zakat* of gold [including equivalent of banknotes] and silver, the *zakat* of commercial goods, the *zakat* of four-legged animals of butchery that are grazed in the fields –without any payment– for more than half a year, and the *zakat* of crops obtained from the soil. This fourth type of *zakat*, called *al-ushr*, is paid as soon as the crop is harvested. The other three are paid one year after they reach the amount of *an-nisab*.

4- The fourth fundamental of Islam is “**fasting during every day of the month of Ramadan.**” Fasting is called ‘*sawm*,’ which means to protect something against something else. In Islam, the *sawm* means protecting oneself against three things [during the days] of the month of Ramadan, as they were ordered by *Allahu Taala*: eating, drinking and intercourse. The month of Ramadan begins upon seeing the new moon on the horizon in the west. It may not begin at the time calculated in calendars beforehand.

5. The fifth fundamental of Islam is “**for able persons, performing the hajj (pilgrimage) once in their life.**” For the people who have money enough for going to and coming back from the city of Mecca including an amount sufficient for the subsistence of the family they leave behind until they come back, it is *fard* once in their lifetime to perform *at-tawaf* in *al-ihram* around the Kaaba and to perform *al-waqfa* on the plain of Arafat, provided that the way is safe and they are physically healthy.

The highest of the five fundamentals listed above is saying and believing the meaning of *kalimat ash-shahada*. The next highest is performing the *salat*. Next to this is fasting. Then comes the pilgrimage. The last one is giving the *zakat*. It is unanimously certain that *kalimat ash-shahada* is the highest. About the sequence of the other four, most scholars of Islam said the same as the foregoing. *Kalimat ash-shahada* was the first to become *fard* at the beginning of Islam. The *salat* five times daily became *fard* during the *Miraj* in the twelfth year of the *Bithat* (a prophet’s being informed of his prophethood), a year and some months before the Hegira. Fasting during Ramadan became *fard* in the month of Shaban, the second year of the Hegira. Giving *zakat* became *fard* in the month of Ramadan, in the same year when fasting became *fard*. And the *hajj* became *fard* in the ninth year of the Hegira.

PART THREE

THE SALAT

In Islam, the *salat* is the most valuable worship after having *iman*, the main pillar of the Religion, the most superior of rituals and the second fundamental of Islam. Originally, the *salat* meant supplication, mercy and begging for forgiveness from *Allahu Taala* and was named so because these three meanings were present in it.

What *Allahu Taala* likes most and ordered again and again is the five-times-a-day *salat*. After having *iman*, the most important order of *Allahu Taala* for Muslims is the *salat*, which was the first *fard* ordered in our religion. On the Day of Judgment, the next question after *iman* will be on the *salat*, and one who gives a good account of oneself in respect of five-times-in-a-day *salat* will also be free from all other difficulties and questioning and attain endless happiness. Rescue from hellfire and reaching Paradise depend on performing the *salat* correctly, for which we must firstly take a faultless *wudu* and then begin the *salat* without showing any laziness. We must strive to perform each act of the *salat* perfectly.

The beneficial ritual which represents all rituals and brings humans closest to *Allahu Taala* is the *salat*. Our Prophet (*sall-Allahu alayhi wa sallam*) stated: “**The *salat* is the pillar of the Religion. One who performs the *salat* builds up his religion. One who does not perform the *salat* destroys his religion.**” Getting honored by performing the *salat* correctly, one is protected from doing unpleasant, bad things. It is declared in the *Quran al-Karim* as *maal*, “**The perfectly-performed *salat* protects the human against doing immoral and prohibited acts.**” (*surat al-Ankabut*, 45)

The *salat* which does not distance a person from evils is not a correct *salat*. It is a *salat* in appearance. Nevertheless, until performing correctly, even the *salat* in appearance must not be omitted. The scholars of Islam said that, if something cannot be done completely, one should not completely miss it. Our *Rabb*,

Who grants endless blessings, may accept the appearance as the reality. One must not say, “Instead of performing the *salat* in such a wrong manner, do not perform it at all!” One must say, “Instead of performing the *salat* in such a wrong manner, do perform it correctly,” and help in correction. We should understand this subtlety well.

The *salat* should be performed in *jamaa* (group, assembly), which is more *thawab* (rewarded) than performing alone. In the *salat*, every limb must be in humility and the heart must be in fear of *Allahu Taala*. Only the *salat* can save humans from calamities and difficulties in this and the next worlds. At the beginning of *surat al-Muminun*, *Allahu Taala* declared in *maal*, “**The Believers will be saved in any case. They are those who perform their ritual prayers in *khushu*.**”

Worship done at a dangerous and fearful place is much more valuable. At the time the enemy attacks, even little efforts of soldiers are much more appreciable. Similarly, worshipping by the young is very valuable since they break the evil wishes of their *nafs* and they resist the *nafs*'s demand to not worship.

During youth, three enemies that parasitically keep close to humans do not want them to worship. They are the *nafs*, the devil and evil company. The cause of all evils is evil company. Not obeying the evil desires coming from them, a young person's performing the ritual prayers without abandoning other *ibadat* is very valuable to attain much more reward than an elderly person. Their little worship will win considerable reward.

For whom is the *salat* an obligation (*fard*)?

Performing the *salat* is *fard* for every male and female adolescent Muslim with healthy mind. For the *salat* to be *fard*, three preconditions are required: (1) being a Muslim, (2) sanity and (3) adolescence.

In our religion, young children who are not sane and who have not reached puberty are not responsible for performing the *salat*, but parents must teach them religious knowledge and accustom them to worshipping. Our Prophet (*sall-Allahu alayhi wa sallam*) said, “**All of you are like shepherds of flocks! As a shepherd protects the flock, you should protect those in your homes and under your command from Hell! You should teach them Islam! If you do not, you will be held responsible.**” In another *hadith*

sharif, he stated, **“All children are born fit and suitable for Islam. They are made Christians, Jews or irreligious by their parents later.”**

In short, the first duty of every Muslim is to teach their children Islam, reading the Quran al-Karim, performing the *salat* and the fundamentals of *iman* and *ibadat*. Parents who want their child to be a Muslim and to attain comfort and serenity in this world and the hereafter must realize this duty of theirs first. Because, our ancestors said, **“A tree may bend as it is young.”** If one tries to bend a tree when it is old, it will be broken and harmed.

Any child who has not been taught Islamic knowledge and beautiful ethics gets deceived by evil people quickly. He will be harmful to his parents, to the state and nation.

Stories of Some Who Perform the *Salat* **Anecdote: The *salat* Rendering Release from Prison**

Abdullah ibn Tahir (d. Nishapur, 844/230) was a very just governor of Khorasan, northeast province of Iran. One day, the police reported to the governor that they had caught some thieves. One of the thieves escaped and, instead of him, a blacksmith from Hirat, who had gone to Nishapur, was arrested on his way back home at night. He was taken along with the thieves up to the governor, who commanded their imprisonment. In the prison, the blacksmith performed *wudu* and the *salat*. Holding his hands out, he prayed, “Oh my Allah! Save me! You alone know that I am innocent. You alone can rescue me from this dungeon. Oh my Allah! Save me!” That night the governor dreamt of four strong men who were about to turn his throne upside down. He woke up and immediately performed *wudu* and a *salat* of two *rakas*. He went back to sleep and again dreamt of the same and woke up. He realized that he had been doing an injustice to someone who in turn had been praying against him. As a matter of fact, a poem says:

***“Thousands of cannons and rifles can never do,
What tears will do in the early morning.
The enemy-frightening spears are often
Pulverized by a Believer’s praying.”***

Oh our Allah! You alone are the greatest! You are so great

that the great as well as minors only beg of You when they are in trouble. Only the one who begs of You attains his desire.

That very night he summoned the prison manager and asked him if there was anyone who was unjustly put in there. The manager said, "I do not know but there is somebody who is performing the *salat* and continually praying and weeping." Upon this, he had the blacksmith brought to him. Asking him and then learning what was wrong, he apologized and requested, "Forgive me, please, and do accept these thousand silver coins as my gift upon you. Whenever you desire anything, whatsoever, just come to me!" The blacksmith said, "I have forgiven you and will accept your present. But I cannot come to you to ask for my wish." When asked why, he said, "Would it become appropriate for me as a human creature [of Allahu Taala] to present my wishes to someone else, abandoning my Owner, Who has several times overturned the throne of such a sultan as you for the sake of such a poor person as me? By my supplications after ritual prayers, He has saved me from many difficulties and has made me attain so many wishes of mine. How can I take refuge in someone else? While my Creator has opened the door of His Treasure of Endless Mercy and spread His Table of Infinite Endowment for everybody, how can I have recourse to others? Who has asked Him and He has not given?" One cannot attain if one does not know how to ask. If one does not enter His Presence with proper manners, one cannot attain His Mercy. Poem:

***"Whoever puts his head on the threshold of worship one night;
The Darling's Kindness surely opens a thousand doors for him."***

Rabiat al-Adwiyya (*rahmatullahi alayha*), one of the great *awliya*, heard a man pray, "Oh Allah! Open Your Door of Mercy!" She said to him, "Oh you ignorant person! Has *Allahu Taala's* Door of Mercy been closed up to now so that you want it to be opened now?" Though the source of Mercy is always open, it is the hearts, the receivers that are not always open. We should pray so that they should open!

Oh our Allah! You, alone, are the One who rescues everybody from distress. Do not leave us in distress in this world and the next! Only You are the One who sends everything to the needy! Send beneficial, useful things to us in this world and the next! Do not leave us in need of anybody in this world and the next! *Amin* (Amen)!"

Anecdote: Protection from Fire during the *Salat*

Hamid at-Tawil, one of the great *awliya*, while performing the *salat* at the place where he usually performed the *salat* at his house, his house started burning and people gathered and extinguished the fire. His wife ran to him and said angrily, “Your house is burning and people are gathering. There are many works to do but you do not move.” He said, “I swear by *Allahu Taala* that I have not been aware of any of these that happened.”

In loving and getting close to *Allahu Taala* and feeling the taste of supplication, His admirers are preoccupied so much that they have forgotten themselves completely.

Anecdote: The Prophet’s Heart during the *Salat*

Abdullah ibn Shahir, a *sahabi* (*radiy-Allahu anh*), told: “I was performing ritual prayer next to *Rasulullah* (*sall-Allahu alayhi wa sallam*). From his blessed chest I heard sounds like that of water boiling in a pot on a fire.”

Anecdote: Feeling No Pain during The *salat*

When *Hadrat Ali*, the dear son-in-law of *Rasulullah* (*alayhis-salam*), started performing a *salat*, he would not notice anything even if the whole world collapsed.

As it was narrated, an arrow was stuck in *Hadrat Ali*’s blessed foot to the bone during a battle. It could not be pulled out and was shown to the doctor who said, “You should be given medicine that will make you unconscious; only then the arrow can be pulled out from your foot. Otherwise, it is impossible to bear its pain.” *Amir al-Muminin* (the Caliph of the Believers) *Hadrat Ali* (*radiy-Allahu anh*) said, “There is no need for the medicine. Wait for a while until the time for prayer comes and I start performing the *salat*, then you take it out.” When the time came and *Hadrat Ali* started performing the *salat*, the doctor made a cut at *Hadrat Ali*’s blessed foot and took the arrow out. He wrapped a band around the wound. When *Hadrat Ali* completed his ritual prayer, he asked the doctor, “Have you taken it out?” The doctor answered: “Yes, I have.” *Hadrat Ali* said he did not feel it at all.

This is not surprising. Indeed, the Egyptian women who had been enchanted in admiration of the beauty of the prophet Yusuf (Josef, *alayhis-salam*) had been so preoccupied that they did not realize their cutting their own hands. If being in *Allahu Taala*'s Presence turns His beloved servants into a state which make them unconscious of themselves, why should this be amazing? At the moment of dying, the Believers will see our Master *Rasulullah* (*alayhis-salam*) hence they will not feel the agony of dying.

Anecdote: The Soothing Medicine

Amir al-Kays, a *wali*, was about to lose one of his toes due to leprosy. Cutting it off was advised and he said, "Consenting to the verdict is one of the conditions of being a creature." It was cut off, but a few days later the illness spread to the thigh. Again cutting off was indicated with the comment that it was permitted in our religion. A surgeon was fetched who said he had to use a soothing medicine to make him unconscious so he would not feel any pain. Otherwise, he would not endure it. Amir said that there was no need for that; instead someone who would recite the *Quran al-Karim* with a beautiful voice would do that. "As you see a change on my face while he recites the *Quran al-Karim*, cut off my leg, I will not be aware of it." They did so. As the *Quran al-Karim* was recited with a beautiful voice, the color on the face of Amir changed and the operator severed his leg at the level of the middle of the thigh, cauterized and wrapped the wound; Amir was unaware of all these. When the person reciting the *Quran al-Karim* became silent, Amir came to himself, asking whether the operation was over. They nodded and he asked the removed part of his leg. It was given to him and he said, "Oh my *Rabb*, you are the Benefactor. I am Your creature. The decree is Yours, and the *qada* (that which happens to someone as a fate) is from You. This is a leg about which You might ask on the Day of Judgment whether I ever took a step towards a sin with it? I can say that I have never taken a step or a breath without your command."

Anecdote: Sacrifices for the *Salat*

Before the city of Bursa was taken by the Ottomans, one of its Greek residents had secretly become Muslim. A very close friend

of his asked about the reason as a criticism: “How could you abandon the religion of your father and your forefathers?” The answer of that Greek Muslim was meaningful: “Once, one of the Muslim captives was left with me. One day, I saw that he was sitting down and standing up in the room where he was kept. I went near and asked him what he was doing. When his movements stopped, he rubbed his hands on his face and said he performed a ritual prayer and, if I allowed him to go on performing it, he would give one gold coin for each ritual prayer. I became greedy and day by day I increased the payment to the level of ten gold coins for each time of ritual prayers. He accepted it and I was amazed at his sacrifice for his worship. One day, I told him that I would set him free. He became very joyful and, his hands outstretched, prayed for me: ‘Oh My Allah! Honor this human of Yours with *iman* (belief in Islam)!’ At that moment, a wish to become Muslim occurred in my heart and it increased so much so that I became Muslim by reciting ***kalimat ash-shahada*** immediately.

PART FOUR

TYPES OF THE SALAT

There are three types of the *salat* performed by Muslims: *fard* (compulsory), *wajib* (almost compulsory) and *nafile* (optional):

1- Fard prayers: The *fard* divisions of the five-time daily prayers, the two-*raka fard* prayer of the Friday prayer and funeral prayer. (Performing funeral prayer is *fard kifaya*).

2- Wajib prayers: The *witr* prayer (and its *qada* if omitted), the *Id* (Eid) prayers and *nazr* prayers (as vow of, or votive, offerings); and *qada* of those *nafile* prayers which is started performing but is not completed.

3- Nafile prayers: The *sunna* divisions of five-time daily prayers and *tarawih* prayer; the prayers such as *tahajjud*, *tahiyat al-masjid*, *ishraq*, *awwabin*, *istihara* and *tasbih* which are performed optionally with the intention of winning additional *thawab* (rewards) defined for them. In other words, performing them is not an order. *Thawab* is given also for the *nafile* rituals (*ibadat*) of those who have no debt of *qada* for omitted *fard* or *wajib* prayers.

The Salat Five Times Every Day

The *salat* is an ordinance of *Allahu Taala*, Who orders as, **“Perform the *salat*!”** more than one hundred places in the *Quran al-Karim*. It is an order in the *Quran al-Karim* and the *Hadith ash-Sharif* for every sane and adolescent Muslim to perform the *salat* five times a day.

It was declared in the *Quran al-Karim* as *maal*, **“Say the *tasbih*** (‘*Subhan-Allah*’, phrase glorifying *Allahu Taala*, expressing that He is far from any imperfection or defect whatsoever) **of Allah in the evening and in the morning. What have been done by those who are in the heavens and on the earth and the *hamd* (praise) made in the afternoons and at noons belong to Allah,”** (*surat ar-Rum*, 17,18) and, **“Keep on performing the *salats* and the afternoon (*asr*) *salat*!”** (*surat al-Baqara*, 239) It was written in the books of *tafsir* that the words *tasbih* and *hamd* meant the *salat*. Another *ayat* stated in

maal, “At the two times of the day [noon and afternoon] and at the three times near the night [sunset, dusk and dawn] perform the *salat* as it should be done! In fact, [the *thawabs* of] these good deeds [of the five-time daily *salat*] annihilate one’s [minor] sins. This is an advice for the mindful.” (*surat al-Hud*, 114)

In a *hadith sharif*, our Prophet Muhammad (*alayhis-salam*) declared, “**Allahu Taala made it *fard* for his human servants to perform the *salat* five times every day. Allahu Taala will forgive (*al-afw*) and hide the sins of (*al-maghfira*) those who take a correct ablution (*wudu*) and perform these five prayers with rightly-done bowing (*ruku*) and prostrations (*sajdas*) within their specified periods.**”

The five daily prayers add up to 40 *rakas* (units of the *salat*), out of which 17 are *fard*, three are *wajib* and 20 are *sunna*. They are:

1- The dawn (*fajr*) prayer consists of four *rakas*. First the *sunna* division of two *rakas* is performed. Then the *fard* division of two *rakas* is performed. The *sunna* prayer is very important. Some scholars classified it as *wajib*.

2- The noon (*zuhr*) prayer consists of ten *rakas*: the initial *sunna* division consisting of four *rakas*, the *fard* division of four *rakas* and the last *sunna* division consisting of two *rakas*.

3- The afternoon (*asr*) prayer consists of eight *rakas*. First the *sunna* division of four *rakas* and then the *fard* division of four *rakas* are performed.

4- The sunset (*maghrib*) prayer contains five *rakas*. First the *fard* division of three *rakas*, then the *sunna* division of two *rakas* are performed.

5- The dusk (*isha*) prayer consists of thirteen *rakas*. The initial *sunna* division contains four *rakas*. Then the *fard* of four, followed by the last *sunna* of two and then the *witr* division of three *rakas* are performed.

The initial *sunna divisions* of the afternoon and dusk prayers are secondary (*ghayr-muakkada*) *sunnas*. While sitting during the second *raka* of these ritual prayers, saying the prayer^[1] “**Attahiyatu...**” is followed by the prayers “**Allahumma salli**

[1] In this text ‘prayer’ is used in three senses: 1) ritual prayer of the *salat*; 2) a *fard*, *wajib* or *nafla* division of the *salat* of two to six *rakas*, beginning with saying “*Allahu akbar*” and ending with *salam*; 3) certain phrase or phrases spoken to Allahu Taala and said in the *salat* or at every suitable circumstance.

ala...” and “*Allahumma barik ala...*” [each prayer until the end]. After standing up for the third *raka*, the prayer “*Subhanaka...*” is said before the *Basmala*. But the first *sunna* division of the noon prayer is important (*muakkada*), that is it was recommended with emphasis. More reward is given for it. During its second *raka*, only “*Attahiyyatu...*” is said as in *fard* prayers and then we stand up for the third *raka*. After standing up, we first say the *Basmala* and then say directly [without saying “*Subhanaka...*”] the *Fatiha* (*surat al-Fatiha*).

It is *mustahab*, very meritorious, to perform four *rakas* after the *fard* divisions of noon and dusk prayers and six more *rakas* after the *fard* division of sunset prayer; one can perform all the *rakas* of them ending with one *salam*^[1], or by saying the *salam* at every two *rakas*. In either case the first two *rakas* replace the two-*raka sunna* divisions that are performed following the *fard* prayers. These *mustahab* prayers can be performed separately after the last *sunna* divisions of the *salat* as well.

The first *raka* commences with the beginning of the prayer and the other *rakas* begin as one stands up, and each *raka* continues until standing up again. The final *raka* continues until the *salam*. In even numbered *rakas*, one sits after the second *sajda*.

At each *raka* of prayers, there are certain *fards*, *wajibs*, *sunnas*, *mufsids* and *makruhs*. In the following, they are explained according to the *Hanafi madhhab*.

The *Fards* of the *Salat*

Fard is *Allahu Taala*’s absolute order He wanted to be done. Unless the *fards* of a ritual (*ibada*) are carried out, that ritual is not *sahih* (correct, valid). The *salat* has twelve *fards*, seven of which are before beginning the *salat* and are termed ‘*sharts*’ (preconditions) of the *salat* and five of them are during the *salat* and are termed ‘*rukns*’ (constituents). [Some scholar of Islam said that the *takbir tahrira* (see below) is not a precondition but a constituent of the *salat*. According to them, both the preconditions and the constituents of the *salat* are six in number.]

[1] *salam*: saying “*assalamu alaykum wa rahmatullah*” two times at the end of a *fard*, *wajib* or *nafila* part of the *salat*; the first time is said as the face is turned to the right to look at the right shoulder, the second to the left shoulder.

A) Preconditions of the *Salat*:

1- Cleaning (*tahara*) oneself from *hadath* (state of being without wudu/ablution and *ghusl*/bathing): performing ablution for one who does not have ablution and bathing for one who is *junub*.

2- Cleaning of *najasa* (filth): people who are to perform the *salat* must clean their bodies, clothes and the places where they will perform the *salat* from heavy or light *najasa*, that is, from the things that are considered to be religiously filthy (*najs*), for example blood, urine and alcohol.

3- Covering intimate body areas (*satri awrat*): this is an ordinance of *Allahu Taala*. Those body parts of *mukallaf* (sane and adolescent) people which are prohibited for them to open during the *salat* or, at any time, to let others see or for others to look at are called body areas of *awrat* (intimate private parts). A man's private parts are the areas between the level of his navel and lower borders of his knees. As for a woman, all body surface except for her face and hands is her private area.

4- *Istiqbal-i qibla*: while performing the *salat*, turning in the Muslims' direction (*qibla*) towards the building plot of the Kaaba in the city of Mecca (*al-Makkat al-mukarrama*). The *qibla* is the hollow space through this plot from the Earth to the *Arsh*.

5- *Al-waqt*: performing the *salat* in the specified time of each *salat*, that is, knowing that the prayer time has begun and thinking by heart of the time of the *salat* one is performing.

6- *An-niyya* (intention): intending by heart to perform the *salat* when one is starting it. Solely saying verbally is not considered a *niyya*. Intending to perform the *salat* means thinking by heart the name, time, *qibla* and wish to follow the *imam* when performing the *salat* in assembly. Intention is made while saying the *takbir tahrira*. Intention made after the *takbir tahrira* is not valid and the *salat* thereby performed is not *sahih*.

7- *Takbir tahrira* or *takbir iftitah*: saying, at the beginning of the *salat*, the phrase '*Allahu akbar*' which is called "*takbir*". No other word can replace this phrase.

B) The Constituents of the *Salat*:

There are five *fards* to carry out following the start of a *salat*

1- *Al-qiyam* is the standing at the start of and while performing

the *salat*. One who is too ill to stand performs the *salat* sitting and, if too ill to sit, one performs it by ‘imitating’ (*ima*) while lying on one’s back. It is not permissible to perform the *salat* while sitting on a chair.

2- *Al-qiraa* means reading from memory or saying by mouth. Chapters (*suras*) or verses (*ayats*) of the *Quran al-Karim* are read from memory.

3- *Ar-ruku* is the act of bowing and putting the hands on the knees after the *qiraa*. In the *ruku*, “***Subhana Rabbiyal-azim***” is said at least three times. While straightening up from the *ruku* “***Sami-Allahu liman hamidah***” and, during standing after straightening, “***Rabbana lakal-hamd***” are said.

4- *As-sajda* is the prostration after the *ruku*. *Sajda* is done two times successively by putting hands, nose and forehead on the ground. One says “***Subhana Rabbiyal-ala***” three times in each *sajda*.

5- *Al-qa’da al-akhira* (last sitting position): sitting in the last *raka* as much as it would take to say the prayer “***Attahiyyatuu...***”

The plenitude of these obligations of the *salat* shows that *salat* is a great deed and the most important of all the rituals. Furthermore, when its *wajibs*, *sunnas*, *mustahabs*, *makruhs* and *mufsids* are taken into consideration, it is apparent how humans must stay in the presence of their *Rabb*. Humans are weak, powerless creatures. At each breath, they need *Allahu Taala* who created them. The *salat* is a ritual which makes a human understand their weaknesses.

In the following, each of them is detailed:

Preconditions of the *Salat*

1- Cleaning Oneself from *Hadath*:

Details for wudu, *ghusl* and *tayammum*.

Ritual Ablution (*Al-wudu*):

Having ablution is one of the *fards* of the *salat*. It is necessary to have performed ablution to hold the *Quran al-Karim*, to perform *tawaf* around the Kaaba, to make *sajdat at-tilawa* and to perform *salat al-janaza*. It is much meritorious (*thawab*) to be

with ablution constantly, to go to bed, to eat and to drink while one is with ablution.

Those who die while they are with ablution will be given the *thawab* of martyrdom. Our Prophet (*sall-Allahu alayhi wa sallam*) said:

“One who dies while having ablution will not feel the pain of death since ablution is a sign of having *iman*. It is the key to the *salat*; it is the cleaner of sins from the body.”

“When a Believer performs ablution, their sins go out through their ears, eyes, hands and feet; and as they sit, they sit having their sins been annihilated (*maghfira*).”

“The most beneficial of deeds is the *salat*. Those who maintain having ablution are doubtlessly Believers. Believers must be with ablution during the daytime and when they go to sleep at night. If they do so, they are under the protection of *Allahu Taala*. Food and water in the stomach of those who have eaten while they had ablution, mentions the name of *Allahu Taala* repeatedly. They get forgiveness for them as long as they remain in the stomach.”

There are *fards*, *sunnas*, *adabs* and prohibited and nullifying things for ablution. If a person performs the *salat* without the ablution though he does not have a strong necessity for doing so and he knows that he does not have the ablution, he becomes an unbeliever. In case one loses ablution while performing the *salat*, that division of prayer is stopped by *salam* right away and, after taking new ablution, that prayer is performed again from beginning before the specified time is over.

The *Fards* of Ritual Ablution

There are four *fards* for the ablution in the *Hanafi madhhab*:

- 1- Washing the face once.
- 2- Washing both arms up to and including the elbows once.
- 3- *Masaha* (rubbing wet hand) on one-fourth of the scalp.
- 4- Washing both feet including the ankles once.

In the *Shafii madhhab*, the *niyya* [intention] and *tartib* [washing the limbs in specified order] are *fard*, and it is necessary to intend when washing the face; if intention is made before water touches the face, ablution will not be valid (*sahih*), and it is *fard* to wash the beard that is on the face and chin. In the *Maliki*

madhhab, *dalk* [rubbing the limbs washed] and *muwalat* [washing the limbs one right after another without pausing] are *fard* in the *Maliki madhhab*. Shiites do not wash their feet but make *masaha* on their naked feet.

How to Perform the Ritual Ablution?

1- As one begins ritual ablution, this prayer is said: ***“Bismillahil-azim. Wal-hamdu li’llahi ala dinil-Islam. Wa ala tawfiqil-iman. Al-hamdu li’llahil-ladhi jaalal-maa tahuran wa jaalel-i-Islama nuran.”*** (I begin with the name of Mighty Allah. Thanks and praises be to *Allahu Taala* Who gave us the religion of Islam and Who bestowed the *iman* upon us. Thanks and praises be to *Allahu Taala* Who made water a cleaner and Who made Islam a light.) Then, hands are washed including wrists three times. (This and the other prayers in the following are given in Islamic script at the end of the book.)

2- While water is put in the mouth with the right hand three times, this prayer is said: ***“Allahummas-qini min hawdi nabiyika kasan la azmau badahu abadan.”*** (Oh my Allah! Make me drink from that pond of our Prophet, from which those who drink once never feel thirst again.)

3- Water is drawn from the right hand into the nose three times and the nose is blown with the left hand. While drawing water in, this prayer is said: ***“Allahumma arihni raihatal jannati warzuqni min naimiha. Wa la turihni raihaten-nar.”*** (Oh my Allah! Make me smell the scent of Paradise and give me the blessings of Paradise, not the scent of Hell.)

4- With the water taken in the hands, the face is washed from the forehead to the end of the chin including the temples. While doing this three times, this prayer is said: ***“Allahumma bayyid wajhi binurika yawma tabyaddu wujuhu awliyaika wa la tusawwid wajhi bi dhunubi yawma taswaddu wujuhu adaika.”*** (Oh my Allah! As You make Your *awliya*’s faces bright with Your light, make my face bright, too. On the Day when Your enemies’ faces are dark, do not make my face dark because of my sins.)

5- While washing the right arm including the elbow with the left hand three times, this prayer is said: ***“Allahumma atini kitabi biyamini wa hasibni hisaban yasiran.”*** (Oh my Allah! Give me my deed-book from my right side and take my account in an easy way.)

6- While washing the left arm including the elbow with the right hand three times, this prayer is said: “**Allahumma la tutini kitabi bi shimali wa la min warai zahri wa la tuhasibni hisaban shadidan.**” (Oh my Allah! Do not give me my deed-book from my left side and from my back. Do not take my account harshly.)

7- After washing both arms, the hands are washed again and, with the wetness of the hands, the scalp is rubbed (*masaha*). At this moment, this prayer is said: “**Allahumma harrim shari wa bashari alan-nar. Wa azillani tahta zilli arshika yawma la zilla illa zillu arshika.**” (Oh my Allah! Do not throw my body and my hair into Hell. On the Day when there is no shade, shade me in the shadow of the Supreme *Arsh*).

8- After this, the earholes are moistened with index fingers of the right and left hands, and the back of the ears are rubbed with wet thumbs and this prayer is said: “**Allah-ummajalni minal-ladhina yastamiun al-qawla fa yattabiuna ahsanahu.**” (Oh my Allah! Make me one who listens to instructions and who carries them out best.)

9- During the *masaha* of the back of the neck with the outer surface of the hands, the prayer, “**Allahumma atiq raqabati minan-nar,**” (Oh my Allah! Secure my neck from the fire,) is said.

10- After the *masaha* on the neck, the right foot is washed including the ankle three times, inserting the little finger of the left hand between the toes from the underneath, beginning with the little toe. While doing so, this prayer is said: “**Allahumma thabbit qadamayya alas-sirati yawma tazillu fihil-aqdamu.**” (Oh my Allah! On the Day when the feet slip, make my feet stationary on the *Sirat*.)

11- The left foot is washed including the ankle three times, inserting the little finger of the left hand between the toes from underneath them, beginning with the big toe. Meanwhile this prayer is said: “**Allahumma la tatrud qadamayya alas-sirati yawma tatrudu kullu aqdami adaika. Allahummajal sayi mashkuran wa dhanbi maghfuran wa amali maqbulan wa tijarati lan tabura.**” (Oh my Allah! On the Day when Your enemies’ feet slip and fall off the *Sirat*, do not make my feet slip. O my Allah! Make my work beneficial. Forgive my sins. Accept my good deeds. Make my trade lawful.)

Our Prophet (*sall-Allahu alayhi wa sallam*) said: “**Whoever performs the ablution, opens the hands and says the prayer,**

‘Subhanak-Allahumma wa bihamdika, Ashhadu an la ilaha illa anta wahdaka la sharika laka astaghfiruka wa atubu ilayka ashhadu an la ilaha illa’llah wa ashhadu anna Muhammadan abduka wa Rasuluka,’ (Oh my Allah! I praise You by glorifying to exclude You from defects and bear witness that there is none to worship other than You, that You are unique with no partner and that Muhammad *alayhis-salam* is your human servant and Messenger,) **Allahu Taala forgives that person’s sins, and He affirms it with a signature of acceptance and keeps it under the Supreme Arsh. On the Judgment Day, the person who said the prayer comes and receives its heavenly reward.”**

In a *hadith sharif*, *Rasulullah (alayhis-salam)* said: **“Whoever performs the ablution and then reads the *surat al-Qadr* (*Inna anzalnahu...*) once, *Allahu Taala* registers them among the *siddiqs*. If they recite it twice, He registers them among the martyrs. If they recite it three times, he will be resurrected along with the prophets.”**

In another *hadith sharif*, it was stated: **“Whoever performs the ablution and then says *salat-salam* (prayers and expressions of respect for the Prophet *alayhis-salam*) for me ten times, *Allahu Taala* removes that person’s sadness and makes him joyful. He accepts his supplication.”**

For those who do not know the above “ablution prayers” which are said while performing ablution, it is allowed to not say them. Nevertheless, they ought to memorize them as soon as possible and say them during taking ablution. They cause much *thawab*. Besides, it is very meritorious to say the prayer, **“*Allahummajalni minat-tawwabin, wajalni minal-mutatahhirin, wajalni min ibadik as-salihin, wajalni minal-ladhina la khawfun alayhim wa lahum yahzanun,*”** towards the end of or after completing ablution.

Those people who do not know the ablution prayers ought to say *Kalimat ash-shahada* while washing every limb, thus attain great *thawab*.

**“If you’re wise, perform the *salat*, the crown of bliss,
Know it such that the Believer’s ascension it is.”**

The *Sunnas* of the Ritual Ablution

There are 18 *sunnas* in the ablution:

- 1- Saying the *Basmala* when beginning the ablution.

- 2- Washing the hands including the wrists three times.
- 3- Rinsing the mouth three times by using separate amount of water each time. This is called “***madmada***”.
- 4- Drawing water into the nose to wash it three times, with separate amount of water each time. This is called “***istinshaq***”.
- 5- Wetting the invisible parts of the skin under the eyebrows, the beard and the moustache while washing the face.
- 6- Wetting the area below the two eyebrows when washing the face.
- 7- Applying *masaha* (rubbing lightly) on the hanging part of the beard.
- 8- Inserting, like combing (***takhliil***), the wet fingers of the right hand into the hanging part of the beard.
- 9- Rubbing to clean the teeth with something. Using *miswak* is an important *sunna*.
- 10- Applying *masaha* over the whole scalp once.
- 11- Applying *masaha* at both ears once.
- 12- Applying *masaha* on the neck once with three middle fingers of both hands.
- 13- Applying *takhliil* between the fingers (sliding the four fingers of the left hand towards oneself between the fingers of the right hand and vice versa) and the toes.
- 14- Washing three times every limb to be washed.
- 15- Intending to performing ablution by heart when beginning to wash the face.
- 16- *Tartib*: washing the limbs in the correct order.
- 17- *Dalk*: rubbing the limbs while washing.
- 18- *Muwalat*: Washing the limbs one after another quickly.

The Adabs of the Ablution

There are 28 *adabs* of the ablution:

In this context *adab* (also called ‘*mandub*’ and ‘*mustahab*’) means something which causes *thawab* when done but causes no sin if omitted. However, doing the *sunna* causes *thawab* while omitting it is *makruh tanzih* (better not to omit). The *adabs* of the ablution are:

- 1- Performing the ablution before the time of the *salat* begins.

(Those with an *udhr*^[1] must perform it after the time has begun.)

2- When cleaning oneself in the toilet, the *qibla* must be on one's right or left-hand side. It is *makruh tahrimi* to face or turn one's back to the *qibla* when relieving oneself or urinating.

3- Washing the private parts with water even if not been smeared with *najasa*.

4- Drying oneself with a piece of cloth after washing.

5- Covering the private parts immediately after cleaning.

6- Not asking for help from anybody but performing the ablution by oneself.

7- Facing the direction of the *qibla* while performing the ablution.

8- Saying *kalimat ash-shahada* while washing each limb.

9- Saying the ablution prayers.

10- Taking water in the mouth with the right hand.

11- Taking water in the nose with the right hand.

12- Blowing the nose with the left hand.

13- *Brushing the teeth with a miswak while washing the mouth.* In case a *miswak* is not available, a toothbrush can be used.

14- Rinsing the mouth while washing it if one is not fasting (*sawm*). A light gargling in the throat is *sunna* during the ablution as well as during *ghusl*; it is *makruh* if one is fasting.

15- Drawing the water sufficiently deep into the nose ('almost up to the bone') while washing the nose.

16- Inserting a finger into the earhole while applying *masaha* on the ears.

17- In performing the *takhliil* of the toes, using the left little finger and inserting it from underneath.

18- Rotating a broad ring when washing the hands. It is *fard* to rotate a tight ring.

19- Not wasting water though it may be plentiful.

20- Not using water too little as if applying an ointment. During each washing of three times, at least two drops of water must fall from the part washed.

[1] **udhr**: the state of having a cause that breaks the ablution continuously.

- 21- Leaving the container used for ablution full of water.
- 22- Saying the prayer “**Allahummajalni minat-tawwabin...**” (the last prayer above) after or during the ablution.
- 23- Performing two *rakas* of the *salat* called “**subha**” after the ablution.
- 24- Performing ablution even though one’s ablution has not been broken. In other words, after performing the *salat*, renewing the ablution for the next *salat* though one still has ablution.
- 25- Cleaning the inner corners (tear ducts) of the eyes and the dried mucus over the eyelids when washing the face.
- 26- Washing the face, the arms and the feet a little more than the compulsory area. When washing the arms, the hand is filled with water and then let it run down towards our elbow.
- 27- When performing the ablution, not letting the water used splash back on one’s body and clothes, etc.
- 28- If something is *fard* in a *madhhab* other than one’s *madhhab* and if it is not *makruh* in one’s *madhhab*, it is *mustahab* to do it.

Prohibitions in Performing the Ablution

There are twelve prohibited acts that are related with the ablution and doing them is either *haram* or *makruh*:

- 1- When relieving oneself or urinating in the toilet or outdoors, one should not turn one’s front or back towards the *qibla*.
- 2- It is *haram* to open one’s private parts in company of others while using the toilet (*tahara*).
- 3- One should not clean (*tahara*) oneself in the toilet with one’s right hand.
- 4- When there is no water, it is *makruh* to make *tahara* with food products, dung, bones, animal feed, coal, someone else’s property, a piece of pottery or tile, reeds, leaves, a piece of cloth or paper.
- 5- One must not spit or throw mucus into the pool where one performs the ablution.
- 6- One should not wash more nor less than the specified areas of one’s limbs of ablution, nor wash them more or fewer than three times.

7- One must not dry one's limbs of ablution with the same cloth used for drying in *tahara*.

8- While washing the face, one must not splash the water on one's face but pour it from the upper forehead downwards.

9- One must not blow over the surface of the water.

10- One must not close one's mouth and eyes tightly. If even a tiny part of the outward part of the lips or the eyelids is left dry, the ablution will not be acceptable.

11- One must not expel mucus from one's nose with one's right hand.

12- *Masaha* of one of the scalp, ears and neck must not be done more than once by moistening the hands separately for each time, but it can be repeated without moistening the hands again.

Using Miswak

It is *sunnat muakkada* to use a *miswak* when performing the ablution. A *hadith sharif* stated: “**The *salat* performed after using a *miswak* is seventyfold superior to the *salat* [performed with the ablution taken] without using a *miswak*.**”

It was declared in the book *Siraj al-wahhaj* that using *miswak* had fifteen benefits:

1- It causes one to say *kalimat ash-shahada* at one's last breath.

2- It strengthens the gums.

3- It eliminates sputum.

4- It prevents bile's coming to the mouth.

5- It stops aches in the mouth.

6- It stops bad breath.

7- *Allahu Taala* becomes pleased with the person who uses it.

8- It strengthens the blood vessels in the head.

9- Satan is saddened.

10- It brightens the eyes.

11- The user will do much charity and many good deeds.

12- By doing this, one acts in accordance with the *Sunna*.

13- One's mouth will be clean.

14- The user's speech will be eloquent.

15- The *thawab* of a two-*raka salat* performed after using the

miswak in the ablution is more than the *salat* of 70 *rakas* performed without using the *miswak* in the ablution.

The *miswak* is produced from branches of the *erak* or peelu tree growing in Arabia. Its bark is stripped off about two centimeters from the straight end, and this part is kept in water for a couple of hours and is crushed to make it a brush. If the *erak* is not available, a *miswak* can be made from an olive branch. Instead of using a *miswak*, women must use chewing gum with the intention of performing the *sunna* of using *miswak*.

Some Rules To Be Observed Regarding Ablution

Unless there is a *darura* (strong necessity), the following ten rules must be obeyed:

1- A person without both hands cannot make *tahara*. Instead they perform *tayammum* by rubbing their arms on some soil and their face against a wall. If there are wounds on their face, they perform the *salat* without the ablution in order not to omit the *salat*.

2- If one is sick, one's spouse, *jariya*, children, sisters or brothers may help them perform the ablution.

3- Cleaning oneself at the toilet (*tahara*) with stones and the like is the same as making it with water.

4- If a person goes mad or gets fainted does not recover within 24 hours, they do not have to perform make-up *salat* (*qada*) of the missed prayers after recovering. He who loses consciousness by taking alcohol, opium or medicine must perform *qada* of every omitted prayer. If a person's serious illness that makes them unable to perform the *salat* even by imitating (*ima*) with the head while lying down lasts more than 24 hours, they are exempted from performing the *salat* even if they are conscious.

5- It is *mustahab* to use special baggy trousers and to cover the head in the toilet.

6- When going to the toilet one must not have something in one's hand containing Allah's name or pieces of writing from the *Quran al-Karim*. It must be wrapped up with something or it must be in one's pocket.

7- One must enter the toilet with one's left foot and go out with one's right foot.

8- In the toilet one must open one's private parts after squatting and one must not talk.

9- One must not look at one's private parts or at the waste material, nor spit in the toilet.

10- One must not urinate (nor defecate) into any of these: area of water, on a wall of a mosque, in a cemetery or onto any road.

Things That Break the Ablution

Seven things or acts break the ablution:

1- Anything passed from the front (urination) and rear (defecation) organs:

a) Urination, defecation and passing wind break the ablution.

b) If the enema tool or a human finger inserted into the anus comes out wet, the ablution is broken. If it is dry, it would be better to renew the ablution.

c) When the outer part of the cotton 'stopper' which men and women place in their urinary outlet to prevent incontinence get wet, their ablution will be broken.

2- Unclean (*najs*) things coming out of the mouth:

a) Vomit, if it is mouthful.

b) When a person spits bloody saliva, the ablution gets broken if the blood is more than the saliva.

c) According to *al-Imam al-Azam* Abu Hanifa, liquid blood coming from the stomach or from the lungs breaks the ablution even if it is not much.

d) If any oil dropped into the ear comes out of the mouth, it breaks the ablution.

3- Things coming out of the skin:

a) Blood, pus or yellow liquid coming out of the skin by itself.

b) If blood or yellow liquid issuing from the skin of a person with small-pox or from a boil dirties any area that must be washed in the *ghusl* (ritual bathing), it breaks one's ablution. For instance, if blood coming down the nose descends beyond the level of nose bone it breaks the ablution, or if blood coming through the ears comes out of the earholes it breaks the ablution.

c) The ablution is broken if the blood or yellowish liquid on one's wound or boil is drawn with cotton.

d) If the blood on the *miswak* or on a toothpick stains the mouth.

e) Liquid coming out of an ear, the navel or a nipple that is painful or because of illness breaks the ablution.

f) If a leech sucks much blood, the ablution is broken.

4- Sleeping, by lying on a side or on one's back or by leaning on one's elbow or on something else, breaks the ablution.

5- Fainting, becoming insane or having an epileptic fit breaks the ablution. Being as drunk as to swing while walking breaks the ablution.

6- Laughter loudly during the *salat* that contains *rukus* or *sajdas* breaks both the *salat* and the ablution. It does not break a child's *salat* and ablution. Smiling during the *salat* does not break the *salat* or the ablution. If heard by those beside one, it is loud laughter or chortle. When one does not hear one's own laughing it is smiling.

7- A man and a woman's rubbing their naked private parts against each other breaks their ablution.

If a person knows that he has performed the ablution and later doubts whether it has been broken, it is judged that he has the ablution. If he knows that his ablution was broken and doubts whether he has performed the ablution again, he has to perform the ablution.

Things That Do Not Break the Ablution

1- Worms coming out of the mouth, ears or a wound on the skin.

2- Vomiting sputum.

3- If liquid blood originating from the head is vomited, it does not break the ablution if it is less than the saliva.

4- Blood issuing from a tooth does not break the ablution if it is less than the saliva.

5- Thickened blood originating from the head does not break the ablution even if it is much.

6- If thickened blood issuing from the stomach or from the lungs does not amount to a mouthful.

7- If any oil dropped into the ear comes out through the ear or the nose.

8- If something sniffed into the nose comes back even if

several days later.

9- If one sees blood on something one has just bitten into.

10- Flow of tears for any reason without any pain or because of weeping, onions, smoke or other gases.

11- A woman's suckling her child does not break her ablution.

12- Sweating, no matter how much.

13- Harmful insects such as flies, mosquitoes, fleas and woodlice do not break the ablution even if they suck a great deal.

14- A little blood on the skin that does not spread or a little vomit that is not a mouthful.

15- If one, who has fallen asleep, does not fall aside when the thing on which one leans on is taken away.

16- Sleeping in the *salat*.

17- Sleeping by pulling the legs and putting the head on the knees.

18- Sleeping by sitting with the feet on one side.

19- Sleeping on a bare animal, provided that the animal is going uphill or on a level road.

20- Smiling during the *salat*.

21- One's laughing as loud as that can be heard only by oneself is called "**dahk**", and it breaks the *salat* only.

22- Cutting one's hair, beard, moustache or nails.

23- When a dry covering a wound falls off, it does not break one's ablution.

Conveniences for the Ablution (*Masaha*, moist wiping over *mests* and wounds)

1 — *Masaha* Over *Mests*:

A *mest* is a waterproof footwear covering the part of the foot which is *fard* to wash in the ablution. If the *mests* are so large that the toes do not reach the front ends of the *mests* and *masaha* is made partly on the empty ends, *masaha* will not be valid (*jaiz*). The *mests* must be strong and fit well enough so that the feet would not go out of them for an hour's walk.

Masaha is permissible on socks covered with leather on the soles and on upper parts or only on the soles.

Masaha is permissible on socks which are so firm that they will not fall down while walking with it.

The *mests* prevent the state of *hadath* (being without the

ablution) from reaching the feet. *Mests* must be worn after performing the ablution. If a person washes his feet only, puts on his *mests*, then completes his ablution and loses his ablution afterwards, he can make *masaha* on his *mests* while performing the new ablution.

Masaha is done on the uppers of the *mests*, not on the soles.

To perform the *masaha* in accordance with the *sunna*, five moistened fingers of the right hand are placed over the front end of the upper of the right *mest*, and the same is done with the left fingers over the left *mest*, and then rubbing along the full length of the *mests* is done by drawing them towards the legs. The palms must not touch the *mests*. It is *fard* that *masaha* should cover an area as wide as the width of and as long as the length of three fingers.

Though *masaha* with the back of the hands is permissible as well, it is *sunna* to make *masaha* with the inner side of the fingers.

If the uppers of the *mests* become wet by walking on damp grass or by rain, this serves as having made *masaha*.

The duration of time one can continue to make *masaha* on *mests* is 24 hours for a *muqim*^[1] and 72 hours for a *musafir*^[2]. This period begins not when one puts on the *mests* but when one's ablution is broken after putting on the *mests*. If a person wearing *mests* sets out for a journey within 24 hours after breaking the ablution, they can make *masaha* on the *mests* for 72 hours. If a *musafir* becomes a *muqim* after completion of 24 hours, they take off the *mests* when the ablution is needed, and the feet are washed in the ablution.

It is not permissible to make *masaha* on a *mest* which has a tear large enough to let three toes through. *Masaha* is permitted

[1] **muqim**: 1) one who resides; 2) non-traveler; 3) one who resides in the city or town where one was born or married or has settled with the intention of residing continuously; 4) one who stays at a place that is distant to one's town [at least three days' way by walking or camel riding on short days of the year (104 km in the *Hanafi* and 80km in the other three madhhabs)] with the intention of remaining there 15 or more days in the *Hanafi* madhhab (four days or more in the other three madhhabs) excepting the days of arrival and departure.

[2] **musafir** or **safari**: one who, with the intention of traveling(*safar*) to a long distance of at least three days' way where one will stay less than 15 days (less than four days in the other three madhhabs), has started the journey by passing by the last houses on one or both sides on the way and has not completed his trip.

if the tear is smaller than this. If small tears at several places on a *mest* amount to the size of three toes in sum, it is not permissible to make *masaha* on it. If one *mest* has a tear through which two toes are seen and the other has a tear which would allow one or two toes to be seen, one can make *masaha* on them. The size of the tear that makes *masaha* unacceptable is that allows seeing whole of the three toes, not only the tip of the three toes.

2 — *Masaha* Over a Wound or Bandage:

If untying or taking off some ointment, cotton, wick, gauze, plaster, bandage or the like put on a wound, boil, or cut or crack on the skin will be harmful, *masaha* may be applied on it.

People with *udhr* may perform the ablution whenever they like and with this ablution perform as many *fard* and voluntary ritual prayers as they like and read the *Quran al-Karim* as much as they like until their ablution is broken automatically at the end of the specified period for the *salat* in which they took the ablution. Performing a new ablution after the beginning of each prayer time allows many a ritual prayer until the prayer time is over.

One becomes a person with *udhr* when a cause breaking the ablution is present continuously. In other words, if one cannot keep the ablution for the limited time to perform even the *fard* prayer of the *salat* of a given time, one becomes a person with excuse. If the wound of a person with excuse oozes even once and only for a little while during the periods of every following ritual prayers, their excuse will be considered to be continuing.

The *Ghusl* (Ritual Bathing)

An acceptable *salat* requires a correct ablution and a correct *ghusl*. It is *fard* for every woman or man who is *junub*, and for every woman at the end of the *hayd* (menses) and the *nifas* (postpartum lying-in) to perform the *ghusl* when only enough time is left to perform the time's *salat*. Being *junub* is caused by sexual intercourse or by nocturnal emission.

Rasulullah (sall-Allahu alayhi wa sallam) stated in a *hadith sharif*, **“One who gets up [at night] to perform the *ghusl* will be given as many *thawabs* as the hairs on one's body [which means very many], and that many of their sins will be forgiven. They will be promoted to a higher rank in Paradise. The *thawab* which he will be given on account of his *ghusl* are more useful than anything in the world. *Allahu Taala* will say to the angels: ‘Look at this human servant of Mine! Without showing any reluctance, they think of My command and gets up at night and performs the *ghusl* [to clean themselves] from *junub*. Bear witness that I have forgiven the sins of this human servant of Mine.”**

Another *hadith sharif* stated, **“When you become impure, hasten to perform the *ghusl*, because the angels of *kiraman katibin* are hurt by the person who goes about in a state of *junub*.”** *Hadrat al-Imam al-Ghazali* said he had dreamt of a person saying, “I remained *junub* for a while. Because of that, they have put a shirt of fire on me. And I am still on fire.” A *hadith sharif* stated, **“Angels of [Allah's] compassion do not enter a residence where there is a picture, a dog or a *junub* person.”**

If anybody, whether regularly performs the daily prayers of *salat* or not, spends a prayer time *junub*, they will be tortured bitterly. If it is impossible to take the *ghusl* with water, they must perform the *tayammum*. A *junub* person cannot: 1) perform any ritual prayer; 2) touch the *Quran al-Karim* and its *ayats*; 3) perform *tawaf* around the Kaba, or, 4) enter mosques.

The *Fards* of the *Ghusl*

According to the *Hanafi madhhab* there are three *fards* in the *ghusl*:

1- Washing the mouth. The *ghusl* is not valid in case any area as large as the point of a pin does not get wet within the mouth or in case the teeth or the cavities do not get wet.

2- Washing the inside of the nose. A *ghusl* is not valid if one does not wash underneath any dried mucus in the nose or underneath any chewed pieces of bread in the mouth. According to the *Hanbali madhhab*, washing the mouth and the nose is *fard* both in the ablution and in the *ghusl*. In the *Shafii madhhab*, intending for *ghusl* is *fard*.

3- Washing every part of the body is *fard* including inside of the navel and the moustache, the eyebrows, the beard and the hair on the head as well as the skin under them. If there is any waterproof material on the fingernails, lips, eyelids or on any part of the body, e.g. fingernail polish, the *ghusl* will not be valid.

The Sunnas of the Ghusl

- 1- Washing the hands at the beginning.
- 2- Washing the private parts.
- 3- Washing away any *najasa* on the body.
- 4- Performing the ritual ablution before the *ghusl* and intending to perform a *ghusl* while washing the face, which is *fard* in the *Shafii madhhab*.
- 5- Washing the entire body three times by rubbing.
- 6- After washing the entire body, washing both feet.

How to Perform the Ghusl?

Performing the *ghusl* in accordance with the *sunna*:

1- We must first wash both the hands and the private parts even if they may be clean. Then, if there is any *najasa* on the body, we must wash it away.

2- Then we must perform the ablution. While washing the face we must intend to perform a *ghusl*. If water does not accumulate under our feet, we must wash our feet, too.

3- Then we must pour water on our entire body three times: on our head three times first, then on our right shoulder three times and then on the left shoulder three times. Each time the part on which we pour water must become completely wet. We must also rub it gently during the first pouring.

During the *ghusl*, water poured on one limb may be advanced

onto another limb, which thus is cleaned, too, because in the *ghusl* the whole body is deemed as one limb. If however, water poured on one limb wets another limb in the ablution, the second limb is not considered to have been washed. When a *ghusl* is completed it is *makruh* to perform the ablution again, but it is necessary to perform the ablution again if it is broken while performing the *ghusl*.

Addendum: Crowned or Filled Teeth

In the *Hanafi madhhab*, if the space between the teeth and inside cavities do not become wet, the *ghusl* will be incomplete. Therefore, when teeth are crowned or filled, the *ghusl* performed is not *sahih* (valid), and one does not get out of the state of being without *ghusl*. In other words, when water does not go under the artificial dental crowns and fillings, which may be made of gold, silver or any other clean substance, the *ghusl* will not be valid according to all the scholars of the *Hanafi madhhab*.

At-Tahtawi wrote: “There is no harm in a *Hanafi’s* imitating the *Shafii madhhab* for doing something which they cannot do in their *madhhab*.”^[1] The same is written in the books *Bahr ar-raiq* and *Nahr al-faiq* as well. However, to do this one has to fulfill the conditions of that *madhhab*. If one imitates without *haraj* or *mashaqqa* (strong necessity or impossibility of doing it according to one’s *madhhab*) and does not observe the conditions one is called a “*mulaffiq*”, which means one who opportunistically gathers the easy ways of the four *madhhabs*. This is not permissible.

A person who cannot perform a *fard* in their *madhhab* must imitate one of the other three *madhhabs* to do it, and, to do this, one has to fulfill the conditions of that *madhhab*. For imitating the *Maliki* or the *Shafii madhhab* because of dental crowning or filling, it will suffice to remember that one is following the *Maliki* or the *Shafii madhhab* when performing the *ghusl*, the ablution and when intending to perform the *salat*. In other words, the *ghusl* of such a person will be acceptable if, at the beginning, they pass this thought at the heart: “**I intend to perform the *ghusl*** [or the

[1] Annotation to *Maraq al-falah*, p.96, and also in its Turkish version *Ni'mat-i Islam*:

ablution or the *salat*] and to follow the **Maliki [or the Shafi'i] madhhab.**" When people in the *Hanafi madhhab* who have dental crowns or fillings intend in this manner, their *ghusl* will be *sahih*, thus escape from the state of being *junub* and become pure. When they imitate the *Maliki* or the *Shafii madhhab*, their ablution and *salat* will become *sahih*. They can be the *imam* in conducting a *salat* for an assembly who do not have dental crowns or fillings.

In case of imitating the *Shafii madhhab*, it is necessary 1) to say the *Fatiha* when they perform the ritual prayer in assembly; 2) when a man and a woman who may marry each other touch each other's skin, the ablution is broken for either or both of them who imitate the *Shafii madhhab* and it becomes obligatory to renew the ablution; 3) when one touches with the palm either of the two private parts on one's own or someone else's body, one has to take new ablution for the *salat*; 4) one must intend to perform the ablution; and 5) even little *najasa* must be avoided. When these people wish to hold the *Quran al-Karim*, they have to have the ablution according to the *Shafii madhhab*. For a *musafir* belonging in the *Hanafi madhhab* to practice, by imitating the *Shafii madhhab*, the *taqdim* (performing the fard divisions of noon and afternoon prayers together at the time noon prayer, or performing fard divisions of the sunset and dusk prayers together at the time of sunset prayer) or the *takhir* (performing the fard divisions of noon and afternoon prayers together at the time of afternoon prayer, or performing the sunset and dusk prayers together at the time of dusk prayer), they must have performed the ablution in accordance with the *Shafii madhhab*.

The *Hayd* (menstrual) and the *Nifas* (postpartum) States of Women

There are eleven situations necessitating *ghusl*, and, in case of five of them, the *ghusl* is *fard*. Two of the *fard* ones are for the women at the end of the *hayd* (period, menstrual period, menses, menstruation) and the *nifas* (postpartum, postnatal, puerperal period; lochia; puerperium; confinement or lying-in after birth).

Ibn Abidin wrote in his book *Manhal al-waridin*, “It was unanimously declared by the scholars of *fiqh* that it was *fard* for every Muslim man and woman to learn *ilm-i hal* (manual of, knowledge about, everyday Muslim life). It is *fard* for every Muslim woman to learn the knowledge of the *hayd* and the *nifas*. Every Muslim man must learn the knowledge of the *hayd* and the *nifas* before he gets married. When he gets married, he must teach it to his wife, too.

The *hayd* is the genital blood flow for at least three days from a healthy girl if she has completed the age of nine or from a woman after a period of fifteen days following the last minute of her previous menstrual period. Except for white, any colored or turbid liquid is called the blood of the *hayd*. When a girl begins the *hayd*, she becomes an adolescent (*baligha*), and she is regarded as a woman to be responsible of observing the ordinances and the prohibitions of the Religion. The number of days beginning from the moment blood is seen until it ends is called **menstruation period**. A period of the *hayd* is ten days at the maximum and three days at the minimum. Every woman must know her menstruation period in days and hours. When a girl completes nine years of age, it becomes *fard* for her mother or, if she does not have a mother, her grandmothers, elder sisters or paternal or maternal aunts to teach her about *hayd* and *nifas*.

An-nifas is the Arabic for ‘lochia’ of Greek origin, which is the genital blood discharged from the woman after child delivery. There is not a minimum duration for the *nifas*. When the bleeding stops, she must perform the *ghusl* immediately. The maximum duration for *nifas* is 40 days. After completion of 40 days she performs the *ghusl* and begins performing the *salat* even if her bleeding continues. Bleeding after the fortieth day is *istihada* (bleeding not necessitating the *ghusl* but causing ‘*udhr*’; see below]. Women must also memorize the length of their *nifas* period.

The ***istihada*** is the bleeding that lasts for less than three days or 72 hours, even if it is five minutes less, or, for girls at the age of experiencing menses for the first time, is the bleeding that lasts more than ten days or, for a woman who has already had menses, is the bleeding that continues for more than ten days or the bleeding from a pregnant woman or from the *ayisa* (women older than 55 years) or from a girl who has not completed nine years of age. The *istihada* is a sign of a disease, and its long continuity may be dangerous, so the person concerned must see the physician.

During the days a woman has *istihada*, she resembles one whose nose frequently bleeds, so she may perform the *salat* and may fast.

During periods of the *hayd* and the *nifas*, it is *haram* (forbidden) for the woman to perform the *salat*, *sajdat at-tilawa* and *sajdat ash-shukr*, fasting, handling the *Quran al-Karim*, entering a mosque, performing *tawaf* around the Kaba and sexual intercourse. After she gets clean, she performs the *qada* (make-up performance of an omitted ritual/*ibada* later as the same ritual with the intention of paying the debt) for the fasts omitted, but not for the *salat* omitted. A woman must let her husband know when her *hayd* begins. Our Prophet (*sall-Allahu alayhi wa sallam*) said, **“A woman who conceals the beginning and the termination of her *hayd* from her husband is devilish.”** When the *hayd* and the *nifas* ends, performing the *ghusl* without losing time is *fard*, a command of *Allahu Taala*.

There are many utterings which causes cancellation of marriage (*nikah*), resulting in divorce. One must fear losing one's *nikah* like losing one's *iman*.

**“Allahu Taala takes His revenge through His human servants,
One who knows no *ilm ladunni* thinks it's done by humans.**

**All things belong to the Creator and are worked through His servants,
Don't expect even a piece of chaff to move without His ordinance!”**

The *Tayammum*

The *tayammum* is the cleaning oneself from *hadath* by using soil when one cannot find water or in case it is not possible to use the available water; the *tayammum* must be performed with a clean and earthen kind of substance like clean soil, sand, lime or stone as a substitute for the *wudu* and/or the *ghusl*. In the *Hanafi madhhab*, it can be performed as preparation for performing a ritual prayer before the time of onset of the specified period for that prayer. According to the other three *madhhabs*, it is not permitted before the onset of the time for a ritual prayer.

The *tayammum* is a convenience to substitute performing the ablution or the *ghusl*. In our religion, performing the *tayammum* with soil is similar to becoming clean by using water. Our religion clearly declares that numerous impurities may be cleaned with soil.

The situations in which one performs the *tayammum*:

1- Being unable to find clean water to perform the ablution or the *ghusl*. It is always *fard* to look for water when one is in a city.

2- Presence of an illness that hinders one from using water or presence of a danger of dying or becoming ill because of cold by using water.

3- If there is an enemy, a wild or poisonous animal near water supply.

4- Being imprisoned and unable to use water.

5- Being threatened with death.

6- Being on a travel and having not enough water other than for drinking.

7 – Absence of a possibility to lift water out of a well.

The *Fards* of the *Tayammum*:

The *Tayammum* has three *fards*.

1- Intending to get purified from being without the *ghusl* or from being without the ablution.

2- After dusting the inner surfaces of the two hands on the soil, rubbing them on the entire face.

3- After tapping both hands on the soil, rubbing them over the right arm first and then over the left arm.

There were some scholars who said that the *tayammum* had two *fards*, who meant the second and the third *fards* to be a single *fard*. Both reports are correct.

The *Sunnas* of the *Tayammum*:

- 1- Starting with saying the *Basmala*.
- 2- Putting the inner surface of the hands on the soil.
- 3- Moving the hands back and forth on the soil.
- 4- If soil has stuck on the hands, hitting the hands together at the thumbs until there is no soil left.
- 5- Opening the fingers while putting the hands on the soil.
- 6- Rubbing successively on the face, the right arm and the left arm.
- 7- Performing it in the quick manner of the ablution.
- 8- Leaving no place on the face and the arms not rubbed.
- 9- Before *tayammum*, looking for water where one could expect to find.
- 10- Putting the hands firmly on the soil as if hitting it.
- 11- Rubbing the arms is done as described below.
- 12- Rubbing between the fingers and, while doing so, rotating the ring one may be wearing.

Some Important Points About the *Tayammum*

1- One cannot perform a ritual prayer with the *tayammum* one has performed while being without the ablution to teach the *tayammum* to the students.

2- Intending solely for *tayammum* is not sufficient for performing the *salat* with it. It is also necessary to intend that the *tayammum* to be performed is for performing the *salat*.

3- Several people may perform the *tayammum* using the same soil, because the soil and the like do not become *mustamal* when they are used for *tayammum*. The dust that falls from the hands and face after the *tayammum* is *mustamal*.

4- According to the *Shafii* and *Hanbali madhhabs*, the *tayammum* can be performed only by using soil. According to the other two *madhhabs*, *tayammum* can be performed with any sort

of clean earthen material even if there is no dust on it. Things that burn and turn into ashes or that can be melted by heat are not earthen. Therefore, *tayammum* cannot be performed with trees, grass, wood, iron, brass, oil-painted walls, copper, gold or glass. It can be performed with sand. It cannot be performed with pearls or corals. It can be made with lime, plaster, washed marble, cement, unglazed tile and porcelain, earthenware or mud. If there is mud only, *tayammum* can be performed with it if its water content is less than half.

5- It is permissible to perform various ritual prayers with one *tayammum*.

6- When a *musafir* (traveler) strongly presumes, through some indications or after being informed by a *mukallaf* Muslim who is *adil* (just; Muslim committing no serious sin and does not continue committing minor sins), that water will be found at a distance less than two kilometers, it is *fard* to look for water by walking or sending somebody for two hundred meters in each direction. If he does not have a strong expectation, he does not have to look for water.

7- If one performs the *tayammum* without asking anybody about water and performs the *salat* and then is told by an *adil* person nearby that there is water, one performs the ablution and performs the *salat* again.^[1]

8- It is permissible to perform the *salat* by the *tayammum* if the water is more than two kilometers away.

9- A person who forgets that there is water among their belongings may perform the *salat* with the *tayammum* if he is not in a city or a village.

10- If a person, thinking that no water is left, performs *tayammum* and the *salat* and then finds that they do have water, they must perform the *salat* again (*iada*).

11- It is *wajib* for a *musafir* to ask for water from companions. If they do not give water, the *musafir* performs the *salat* with *tayammum*. In case they sell water for a normal price, the *musafir* who has much money has to buy it. If they sell it at a too high price

[1] Performing a probably invalid *salat* again to make up for it before its specified time is over is called “*iada*”. Performing it after its time is over or performing an omitted *salat* after its time is over is called “*qada*”.

(*ghaban fahish*) or if the water cannot be afforded at its normal price, the *musafir* is permitted to perform the *salat* by *tayammum*.

12- One may perform the *tayammum* while there is water that has been made available for drinking on the way in the desert.

13- If there is little water, a person who is *junub* takes priority in using the water over a woman at the end of her period, over a person without the ablution and over washing a Muslim's corpse. The owner of the water has priority over others. When water belonging to different owners is brought together, the corpse of a dead Muslim must be washed first.

14- If a *junub* person performs the *tayammum* and then breaks the ablution, they do not become *junub*. If there is little water they solely perform the ablution.

15- One who has to perform *ghusl* while more than half of the body surface area is diseased with a wound, small-pox or scarlet fever, they perform the *tayammum*. If the majority of body surface is healthy and if it is possible to wash without wetting the diseased parts, they perform the *ghusl*. If he cannot wash without wetting the diseased parts, they perform the *tayammum*.

How to Perform *Tayammum*?

1- Firstly, an intention is made to purify oneself from *janaba* or from the state of being without the ablution.

Intending solely for *tayammum* will not make the *tayammum* adequate for performing the *salat* with it. It is also necessary to intend to perform the *tayammum* for performing some other ritual (*ibada*), for example for *salat al-janaza*, *sajdat at-tilawa*, the ablution or the *ghusl*.

While intending for a *tayammum* it is not necessary to discriminate the ablution and the *ghusl* from each other. By intending for *tayammum* in place of the ablution, one also gets purified from *janaba*. One can perform the *salat* with the *tayammum* performed with the intention of getting purified from *janaba*; a second *tayammum* is not necessary for the ablution.

2- Both sleeves should be rolled up above the elbows and the inner surface of two hands should be rubbed on clean soil, stone or on a wall plastered with mud or lime. Then the face is rubbed once by the inner side of both hands with the touch of at least three fingers. The *tayammum* will not be valid in case an area as large as

the point of a pin on the face is left untouched by the hands.

To rub the face perfectly, the inner surfaces of both hands being held open, the four fingers of each hand touching one another and the ends of the two bilateral long fingers in contact with each other are put on the forehead adjacent to the hairline and moved slowly down towards the chin. The fingers, held horizontally, must rub against the forehead, the eye-lids, both sides of the nose, the lips and the facial part of the chin, while the palms rub on the cheeks.

3 - After dusting the hands again and, If there is soil on the hands, hitting the hands together at the thumbs until there is no soil left, first the inner side of the four fingers of the left hand begins rubbing from the tips of outer side of the fingers of the right hand along the bottom of the forearm to the elbow, where the palm of the left hand, continuously touching, turns around the right elbow to rub downward the front aspect of the right forearm until the right palm while the inner side of the left thumb rubs the outer side of the right thumb. According to a report, it is not necessary to take off the ring or to rub the sides of the fingers with the inside of the contralateral fingers. Loose ring is turned around. Then the same is done with the right hand on the left forearm. The inner side of the hands must be rubbed on the soil, but the dust or soil need not be left on the hands.

Performing the *tayammum* is the same for both the ablution and for the *ghusl*.

Things That Break the *Tayammum*

Tayammum becomes canceled when the excuse that has necessitated *tayammum* ends and in case water is found and in case of events which breaks one's ablution or *ghusl*.

The Benefits of the Ablution, *Ghusl* and *Tayammum*

Both the two kinds [for ablution and bathing] of cleaning, done with the purpose of worship, render too many benefits for our physical and mental health. We can mention some of the innumerable benefits that have been determined as follows:

1- In our daily life, our hands contact with all kinds of germs. Washing the hands, face and feet in ablution is a very effective way of protection against skin diseases and infections. Some kinds of germs enter the body through the skin.

2- By washing the nostrils that are custodians of our respiratory system, heaps of dust and germs are prevented from entering the body.

3- Washing the face strengthens the skin. It lightens heaviness and tiredness in the head. It stimulates blood vessels and nerves. For this reason, those who regularly perform ablution do not lose the beauty of their face even when they become old.

4- In events that cause *janaba*, a great deal of energy has been spent, the heart rate and blood circulation have accelerated and frequency of breathing has also increased. Excessive activity of the body causes feeling tiredness, exhaustion, numbness and looseness; usually mental activity considerably slows down. With the *ghusl*, the body regains its previous vitality. In preventive medicine, washing the body regularly is of extreme importance.

5- Under normal conditions, there is an equilibrium of static electricity over our body. The health of the body is closely related to this electrical equilibrium. It becomes unbalanced due to psychological stresses, weather conditions, garments worn, conditions in living and working places, and states which require one to perform *ghusl*. This electrical load reaches fourfold in cases of anger and twelfold in states which require one to perform *ghusl*. By special photographs of the outer skin recently taken with infrared beams, it has been detected that, after sexual intercourse, the whole body surface is covered with this extra static electrical load. This layer prevents oxygen exchange of the skin and causes paling of the complexion and wrinkle formation. To get rid of this, it is necessary to wash the entire body, leaving not even a spot unwashed. Thus, the body is grounded by water's taking the negative electric load and returning the body to its normal condition. From this point of view, the *ghusl* is the definite form of cleaning for medical reasons, too.

6- The ablution and *ghusl* have positive effects on the circulatory system, too. They prevent hardening and narrowing of the blood vessels. In ablution, there is regional stimulation; because of washing, one of the important regions of the lymphatic system, namely the back of the nose and the tonsils, is stimulated. In addition, moistening the back and sides of the neck affects the lymph system. Through the lymph circulation facilitated by ablution and *ghusl*, defensive cells called lymphocytes protect the body from harmful germs and increase body resistance.

7- *Tayammum*, performed with the soil when there is no water, also reduces greatly the static electricity of the body.

Cleanliness against *Najasa* (Filthiness)

As the second condition of the *salat* there must be no *najasa* (filth; substances described as unclean in Islam) on the body and the clothes of the person performing the *salat* or on the place where the ritual prayer is performed. Headwear, a Muslim's skull-cap or turban, *mests* and clogs are also considered as clothing. Since the hanging part of a scarf wrapped around one's neck moves as one moves while performing the *salat*, it is included as clothing, and the *salat* will not be accepted if this part is unclean. When those parts of a prayer rug where one stands and where one puts one's head are clean, the *salat* will be accepted even if there is *najasa* on its other parts since the rug, unlike the scarf, is not attached to the body. The *salat* of a person carrying urine in a closed bottle is not acceptable because the bottle is not the place where the urine is produced. Hence it is not permissible to perform the *salat* while one is carrying a closed bottle of blood or a tincture or a closed box containing a bloody handkerchief or a piece of cloth smeared with *najasa* as large as or more than the size [see below] of a *dirham*. The areas where one puts the two feet and the head must be clean. The *salat* performed on a cloth, glass or nylon covering *najasa* is accepted. It is not harmful to the *salat* if the hanging ends of one's garment touch some dry *najasa* when prostrating.

If the heavy *najasa* is less than the amount of one *dirham* on one's skin or clothes or on the place where one performs the *salat*, the *salat* performed thereby will be *sahih*. However, if there is as much as a *dirham* it is *makruh tahrimi* and it is *wajib* to wash it off. If it is more than a *dirham* it is *fard* to wash it off. If it is less than a *dirham* it is *sunna* to wash it off. It is *fard* to wash out wine even if it is only a drop. According to *al-Imamayn* [al-*Imam* Abu Yusuf and al-*Imam* Muhammad, two leading scholars in the *Hanafi madhhab*] and the other three *madhhabs*, it is *fard* to wash out even a speck of any heavy (*qaba*) *najasa* completely. The amounts of *najasa* are to be applied at the time one starts performing the *salat*, not the time of being smeared with the *najasa*.

For solid *najasa*, the *dirham* as the unit of weight is equal to one *mithqal* which is 4,8 grams. Its equivalent for liquid *najasa* is the amount of surface area of water filling the palm of one's open hand. Solid *najasa* of less than one *mithqal*, if spread on one's clothes over an area larger than the palm, does not hinder the *salat*.

There are two kinds of *najasa*:

Heavy *najasa*: All the things that breaks the ablution or the *ghusl* by coming out of the human body, flayed but not tanned skin, flesh, excrement and urine of those animals and of their young [except bats] whose meat is not eaten; blood of humans and of all animals; wine, *lasha* (meat of an animal cut without saying the Basmala or slaughtered in some other way without cutting), pork, excrement of domestic fowls, excrement of pack animals and sheep and goats are heavy filth.

Light *Najasa*: It does not make the *salat* defective if the area smeared with light *najasa* on one of the limbs or on a part of the dress is not more than one-fourth of the surface area of the limb or of that part of the dress. The urine of edible quadruped animals and the excrement of those inedible birds are light. The excrement of edible fowls such as pigeons and sparrows is clean.

Alcoholic drinks and rubbing alcohol obtained by distilling wine are heavily filthy, and, like wine, it is *haram* to drink them. Before performing the *salat*, blood, alcohol and alcoholic beverages must be cleaned off by washing from clothes and the skin; they will not be clean when the dirty liquids evaporate. Bottles or similar containers containing them must be taken out from pockets of the clothes worn during the *salat*.

Najasa can be cleaned with any kind of clean water, ***mustamal*** water (that has been used in the ablution or the *ghusl*) or liquids such as vinegar or rose water. Musatamal water is considered to be clean and may be used in cleaning *najasa*. However, it is not a cleaner for *hadath*, that is it cannot be reused in the ablution or *ghusl*.

***Al-istinja*:** Cleaning one's front and back private parts after excreting *najasa* is called "getting *tahara*" or the "*istinja*", which is *sunnat muakkada*. In other words, after urinating or defecating in the toilet it is *sunna* for a man and woman to clean his or her front and back private parts with water or with stone so as not to leave any urine or excrement. However, in case the *istinja* with water is impossible without opening one's private parts in company of others, one gives up the *istinja* with water even if much *najasa* is left. One does not open the private parts but performs the *salat* in this state. If one opens them, one will

become a sinner who has committed *haram*. When one finds a secluded place, one makes the *istinja* with water and performs the *salat* again. Because, if doing an ordinance causes committing a *haram*, the ordinance must be delayed or omitted in order not to commit the *haram*.

It is *makruh tahrimi* (almost prohibited or almost *haram*) to make the *istinja* with bones, food, manure, bricks, pieces of clay pots or glass, coal, feedstuff, others' possessions, valuable things such as silk, things thrown away from mosques, *zamzam* water, leaves or paper. Even a blank sheet of paper must be respected. It is permissible to make the *istinja* with pieces of paper or newspapers containing names or writings that are not respectable and have nothing to do with religion; but *istinja* must not be done with any paper containing writing in Islamic letters. It is *makruh* to urinate or defecate turning one's back towards or facing the *qibla*, while standing or being, without any excuse, naked. A *ghusl* is not permissible at a place where urine accumulates, yet it is permissible if the urine does not accumulate and flows away. Water used for the *istinja* becomes *najs*. It must not be splashed on one's clothes. Therefore, during the *istinja* one must open the private parts and do it in a secluded place. The *istinja* cannot be made by inserting one's hand into one's pants in front of the wash-basin and thereby wash one's organ by making it touch the water in one's palm. When smeared with drops of urine, water in one's palm becomes *najs* and, wetting the underwear, causes it to become *najs*. If the sum of wetted areas is larger than the palm, the *salat* will not be *sahih*.

Al-istibra: not leaving any drops in the urethra after urination by walking, by coughing or by lying on one's left side, called the **istibra**, is *wajib* for men. One must not perform the ablution before one is convinced that there are no drops of urine left. Otherwise, one drop that gets out both breaks the ablution and makes one's underwear dirty. After less than the area of the palm is wetted, the ablution and the *salat* one performs will be *makruh*. If a larger area is wetted, the *salat* will not be *sahih*. Those who have difficulty with *istibra* must put a piece of natural cotton as big as a barley into the urinary hole. The cotton will absorb the urine drop and prevent its coming out. The piece of cotton must be wholly inside.

3- *Satr-i Awrat*

(Private Body Parts and Women's Covering Themselves)

Those parts of a person's body that are *haram* for them to leave uncovered, to show others and which are equally *haram* for others to look at, are called body areas of *awrat* (intimate, private parts). A man's private parts are the areas between the level of his navel and lower borders of his knees. The knees are intimate. The *salat* performed with these parts exposed is not *sahih*. When performing the *salat*, it is *sunna* for men to cover their other parts such as arms and head and to wear socks. It is *makruh* for them to perform the *salat* with these parts exposed.

The whole body surface of women, excluding their faces and inner surface of their hands and including outer surface of their hands, their hair and their feet, is intimate in all the four *madhhabs*. It is *fard* for them to cover these parts of theirs. If one fourth of one of intimate limb areas remains bare as much as one *rukn*, the *salat* becomes void. If a smaller part remains exposed, the *salat* is not broken but it becomes *makruh*. Thin fabric that allows the shape or color of the limb underneath to be seen is the same as having no cover at all.

When alone and not performing the *salat*, it is *fard* for women to cover between their knees and navels, *wajib* to cover their backs and abdomen, and *adab* to cover other parts of their body.

Rasulullah (sall-Allahu alayhi wa sallam) declared: **“The eyes of the one who looks at a *na-mahram*^[1] woman lustfully will be filled with fire and he will be flung into Hell. The arms of a person who shakes hands with a *na-mahram* woman will be tied around his neck and then he will be thrown into Hell. Those who converse with a *na-mahram* woman without any necessity or lustfully will remain in Hell a thousand years for each word spoken.”**

[1] *na-mahram*: the state of individuals of opposite gender being not of blood relation with each other, so not haram to marry each other.

Another *hadith sharif* declares, “**Looking at the women of neighbors and friends is ten times as sinful as looking at other unfamiliar women. Looking at married women is one thousand times as sinful as looking at girls. So are the sins of adultery [in contrast with fornication].**”

Rasulullah (sall-Allahu alayhi wa sallam) declared: “**Oh Ali! Do not open your thigh and do not look at someone else’s thigh, be it a corpse or a person who is alive!**”

In another *hadith sharif*, it was declared, “**Do not open your private parts, because there are those [angels of *hafaza*, that protect one again genies and record one’s deeds] who never leave you. Feel ashamed towards them and be respectful to them.**”

Again, it was declared in honorable *hadiths*: “**Cover your private parts! Do not show them to anyone except your wife or your *jariya*^[1]. Feel ashamed of *Allahu Taala* when you are alone, too!**”

“**May *Allahu Taala* damn those men who imitate women and those women who imitate men.**”

“**If a male, upon seeing a girl’s beauty, turns his eyes away from her, *Allahu Taala* bestows a new reward of a ritual of worship upon him and he will immediately feel the taste of that ritual.**”

“**May *Allahu Taala* damn the one who exposes one’s private parts or who looks at someone else’s private parts.**”

“**A person who imitates a community will become one of them.**”

In other words, one who makes one’s ethics, behaviors and dresses resemble others’ become one of them. Those who adapt themselves to wicked fashions and to disbelievers’ customs, those who name *harams* (prohibitions declared by *Allahu Taala* in Islam) ‘fine arts’ and those who call sinners of *harams* ‘progressive artists’ should draw lessons from and be in fear of and careful about the contents of these honorable *hadiths*.

It is also *haram* (prohibited in Islam by *Allahu Taala*) for men to look at other men’s private parts and for women to look at

[1] *jariya*: woman captive whose life is saved in war.

other women's private parts. More precisely, as it is haram for men to look at private parts of women and for women to look at private parts of men, it is also haram for men to look at private parts of men and for women to look at private parts of women. A man's private parts for other men and for women are the area between the navel and the knees. Those of a woman for other women are the same. A woman's private parts for *na-mahram* men to her, on the other hand, are all her body with the exception of the hands and face. It is *haram* to look at a *na-mahram* woman's private parts even without lust.

When a sick person who lies naked under a blanket performs the *salat* by *ima* (by imitation, movements of the head), this means he performs it naked if his head inside the blanket. If he performs it with his head outside the blanket, it means he performs it covering himself with the blanket, which is acceptable.

A man, if he feels secure of not being lustful, can look at the heads, faces, necks, arms and the legs below the knees of the eighteen classes of ***mahram*** women (relatives of opposite gender with whom it is forever *haram*/prohibited to marry). He cannot look at their breasts, armpits, thighs, knees or upper parts of their back.

For a woman, sons of her uncles and aunts are *na-mahram*. Her brother-in-law and her sister's husband are also *na-mahram*. It is *haram* for her to converse with them, to make jokes with one another or to be at the same place with them. It is *haram* for men to converse with the daughters of their paternal and maternal uncles and aunts, and with their sisters-in-law or wives of their brothers.

A man can never marry the *mahram* women classified in eighteen categories. He can converse with them and can stay with her alone at a place. And a woman cannot marry men of eighteen categories. These eighteen categories for men and women are:

Relatives by Lineage

Men:

1. Father
2. Grandfather
3. Son, grandsons
4. Brother
5. Brother's sons
6. Sister's sons
7. Uncle

Women:

- 1- Mother
- 2- Grandmother
- 3- Daughter, granddaughter
- 4- Sister
- 5- Sister's daughters
- 6- Brother's daughters
- 7- Aunt

Relatives by Milk (Nursing/breastfeeding)

Men:

8. Milk Father
9. Fathers of #8
10. Milk son, his son or milk daughter' son
11. Milk brother
12. Son of milk sister
13. Son of milk brother
14. Milk uncle

Women:

- 8- Milk mother (wet nurse)
- 9- Mothers of #8
- 10- Milk daughter, her daughter milk son's daughter
- 11- Milk sister
- 12- Daughter of milk sister
- 13- Daughter of milk brother
- 14- Milk aunt

Relatives by Marriage

Men:

15. Father-in-law
16. Stepson
17. Stepfather
18. Son-in-law

Women:

- 15- Mother-in-law
- 16- Stepdaughter
- 17- Stepmother
- 18- Daughter-in-law

Those men and women who go out into the street with unveiled private parts or who look at others' private parts will burn in scorching flames of Hell.

4- Istiqbal-i Qibla (Turning Towards the Kaaba)

Another *fard* of the *salat* is turning towards the Kaaba while performing it. The direction towards the building of the Kaaba in the city of *al-Makkat al-Mukarrama* is called the ***qibla***. Previously, the *qibla* was **Jerusalem**. Seventeen months after the Hegira, on a Tuesday in the middle of the month of *Shaban*, Muslims were ordered to turn towards the Kaaba.

The *qibla* is the direction not towards the building of the Kaaba but its building plot including the hollow space through this plot from the Earth to the *Arsh*. For this reason, the *salat* is performed in that same direction down in a well, under the sea, on top of a high mountain or on a plane. The *salat* will be *sahih* if the Kaaba would be situated within the angle between the optic nerves [about 45 degrees].

Nevertheless, one performs the *salat* towards the direction one is able to turn in cases of illness, danger of theft, danger of predatory animals, danger of being detected by the enemy, or inability to remounting after dismounting one's pack animal and if one sees one will not be able to perform the ritual prayers even by uniting two of them [the noon and afternoon prayers in each other's time, or the evening and dusk prayers in each other's time by imitating the *Maliki* or the *Shafii madhhab*]. It is a must to turn towards the *qibla* when performing a ritual prayer on a ship, train or plane.

5- Prayer Times

A *hadith sharif* stated: “*Jabrail ‘alayhissalam*’ was the *imam* conducting the ritual prayers with me by the door of the Kaaba for two days. Two of us performed the dawn prayer as the *fajr* (daybreak) broke; the noon prayer as the sun departed from its zenith; the afternoon prayer when [the length of] the shadow of an object was as long as its high; the sunset prayer as the sun set [its upper border disappeared]; and the dusk prayer with the darkening of the twilight. On the second day, we performed the dawn prayer when the sky was getting lightened; the noon prayer when [the length of] the shadow of an object increased by twice the length of the object; the afternoon prayer immediately thereafter; the sunset prayer at the specified time of breaking fast; and the dusk prayer at the end of the first third of the night. Then he said, ‘Oh Muhammad, these are the times of prayers for you and the prophets before you. Let your *Umma* perform each of these five prayers between the two times at which we performed each’.”

This *hadith sharif* clarified that the number of prayers was five a day.

The time of dawn (*fajr*) prayer: It begins when the whiteness called *fajr* is seen in the east. It ends with sunrise.

The time of noon (*zuhr*) prayer: It starts when the shadows of the objects, having been shortened, begin to elongate again. It ends when the length of the shadow of an object becomes equal to or twofold of the height of the object. The former is according to the “Two *Imams*”, namely Abu Yusuf and Muhammad ash-Shaybani, and the latter is according to *al-Imam al-Azam*.

The time of afternoon (*asr*) prayer: It begins at the end of the time of noon prayer, which:

- a) according to the Two *Imams*, is the time when the shadow of an object becomes as long as its length and continues until the sun disappears.
- b) according to *al-Imam al-Azam*, is the time when the shadow of the object becomes twice as long as its length and continues until the sun disappears.

However, it is *haram* to perform any ritual prayer after the sun turns yellow which happens when the distance between the sun's lower border and the line of horizon is a spear's length. In other words, it is *haram* to delay the prayer until that time. However, if the afternoon prayer has not been performed until that time, it must be performed before sunset.

The time of sunset (*maghrib*) prayer: It begins when the sun disappears and continues until twilight darkens, that is the redness disappears.

The time of dusk (*isha*) prayer: It lasts from the end of the sunset prayer to the time of whitening of the *fajr* (dawn). According to *al-Imam al-Azam*, the time of dusk prayer begins when the whiteness in the sky disappears. It was explained in the same manner concerning the time of afternoon prayer. That is, if one waits at least thirty minutes more and performs the dusk prayer then, he will have performed it in accordance with all *imams*. It is *makruh* to delay the dusk prayer beyond the middle of the *shari* night (time between sunset and dawn).

Performing the *salat* before or after their specified times is *haram*. It is a serious sin. In the calendars prepared by *Türkiye* newspaper, the daily times for *imsak* and for the onset of the *salats* over the whole world are calculated correctly (see *namazvakti.com*).

There are three periods when it is *makruh tahrimi*, that is, *haram*, to perform the *salat* (here *makruh tahrimi* and *haram* are used interchangeably). A *fard* division of the *salat* that one begins to perform in these periods is not *sahih* (valid). These three periods are: the period of post-sunrise (about 40 minutes following sunrise), that of pre-sunset (about 40 minutes previous to sunset) and the period when the sun is at midday. At any of these three times, performing the *salat* for a funeral that has been made ready or performing *sajdat at-tilawa* or *sajdat as-sahw* are not permissible, either. During the pre-sunset, only the ritual prayer of that day can be performed if somehow failed to perform till then.

There are two periods of time during which only voluntary (*nafla*) *salat* is *makruh* to perform: the interval from the time one finishes the dawn prayer to sunrise, and the interval from the time one finishes the afternoon prayer to the time of *fard* division of sunset prayer.

Addendum: the *Salat* and Fast at the Poles

Prayer times of a location vary depending on its distance from the equator and on the seasons:

When the inclination of the sun is much in the cold regions above the north of the Arctic Circle (latitude 67 degrees north), the *fajr* (dawn) starts before the sunset redness or glow disappears. Therefore, at the north end of the Baltic Sea, there is no night in summer and the times for the dusk and dawn prayers do not start.

In the *Hanafi madhhab*, time is considered as the cause of the *salat*, rather than its pre-condition. When a cause is not present, the *salat* does not become *fard*. Therefore, for Muslims living in such regions, those two ritual prayers are not *fard*. Since everywhere is covered with oceans below the Antarctic Circle, there is no such region in the southern hemisphere.

When the new moon is seen in a city on the 30th night of the month *Shaban*, it is necessary to begin the fast all over the World on the next day. The new moon seen during the day is the new moon of the following night. A Muslim who has gone to one of the poles or to the moon must fast there during the day if they are not *musafir*. When daylight lasts longer than twenty-four hours, the fast is started and ended at certain times by adapting the time followed by the Muslims in a city where the days are not so long. If they do not fast, they make *qada* of it when they go to a city where the days are not so long.

The *Adhan* and the *Iqama*

Adhan, ‘public announcement,’ to be recited only by male Muslims, is *sunnat muakkada* before the five daily prayers and the *qada* of omitted *fard* prayers and facing the *khatib* (one who recites the *khutba*) at Friday prayers. It is *makruh* for women to recite the *adhan* or the *iqama*. The *adhan* is performed at a high place in order to announce the time to others. While performing the *adhan*, it is *mustahab* to raise the hands and put a finger at earhole. Reciting the *iqama* is more valuable than saying the *adhan*. The *adhan* and the *iqama* must be said towards the *qibla*. One must not talk while saying them, nor reply a greeting.

When is the *adhan* and the *iqama* recited?

1- When performing *qada* prayers, individually or in assembly, in the countryside or in the fields, it is *sunna* for men to say the *adhan* and the *iqama* aloud. People, genies and stones that hear the voice will bear witness on the Day of Resurrection. The person who performs more than one *qada* ritual prayer one after another says the *adhan* and the *iqama* before the first prayer and, prior to performing every other *qada* prayers, he says solely the *iqama*. It is all right if he does not say the *adhan* for these prayers.

2- The person who individually or in assembly performs the *salat* of the time at home does not say the *adhan* or the *iqama*, because the *adhan* and the *iqama* said in the local mosque are deemed as being said in homes, too, but it is better for him or them to say them. After the *salat* of a time is performed in a local mosque, or in any mosque whose community are certain people, a person who performs the same prayer individually does not say the *adhan* or the *iqama*. If in mosques along roads or in those mosques which have no *imams* or *muadhdhins* or whose community are not certain people, groups of people who come in at various intervals perform the *salat* of the same prayer time in various assemblies, both the *adhan* and the *iqama* are said for each assembly. Also, the person who performs the *salat* individually in such a mosque says the *adhan* and the *iqama* as loudly as he himself hears.

3- *Musafirs* say the *adhan* and the *iqama* when they perform the *salat* in assembly or when each of them perform the *salat* individually. If the one who is performing the *salat* individually has friends near him, he may omit the *adhan*. A *musafir* says the *adhan* and the *iqama* also when he performs the *salat* individually in a house, because the *adhan* and the *iqama* said in the local mosque has not been meant for his *salat*. If some *musafirs* say the *adhan* in a house, those who perform the same *salat* later do not say it.

The *adhan* said by a sane boy, a blind man, an illegitimate person or an ignorant villager who knows how to say the *adhan*, is permissible without being *makruh*. It is *makruh tahrimi* for a *junub* person to say the *adhan* or the *iqama*, for a person without the ablution to say the *adhan*, for a female Muslim, a *fasiq* (one who commits *harams*), a drunk or a child who is not sane yet to say the *adhan* or for anyone to say the *adhan* sitting. In such cases, the *adhan* must be repeated. In order the *adhan* to be valid

(*sahih*), the *muadhdhin* must be a sane Muslim. The *adhan* said through a loudspeaker is not valid.

The reason why the *adhan* said by a *fasiq* is not valid is because his word on worship is not acceptable. Upon the *adhan* recited by a *fasiq* or through loudspeaker, it must not be believed that the time of the *salat* has come. The fast must not be completed upon the *adhan* recited or upon any sign given by/through them.

Those who recite the *adhan* by honoring and showing due respect, by not changing or distorting its sounds, by not saying it melodiously and by saying it compatibly with the *Sunna* will attain to high degrees.

However, if the *adhan* is not said compatibly with the *Sunna*, for example if some of its words are changed or translated, or if it is said partly melodiously, or if the sounds of the *adhan* are coming from a loudspeaker, one who hears it does not repeat any of its words (which is a *sunna*; see below). What is produced by the loudspeaker is not the *imam*'s or the *muadhdhin*'s voice. Their voice turns into electricity and magnetism, and what is heard is the sound produced by electricity and magnetism.

Addendum: Reciting the *Adhan* Thru Loudspeaker

Placed on minarets, loudspeakers have become a means of laziness for *muadhdhins* and cause them to say the *adhan* while sitting in dark rooms and to say it without observing the *Sunna*. Minarets, our spiritual ornaments that have been embellishing the sky for centuries, have been made a mast for loudspeakers due to this bad *bida*. The scholars of Islam have always welcomed scientific innovation, for example they encouraged establishment of printing press with a view to spreading knowledge by printing useful books. So it is doubtless that useful broadcasting widely via aural and visual media is an invention which Islam approves and makes use of. However, it is harmful to carry out worshipping with the annoying sound of loudspeakers and thus to deprive Muslims of the sweet sound of the *adhan*. It is an unnecessary waste to install loudspeakers at mosques. When this apparatus, which shrieks as if it were a church bell, were not present in the old, the *adhans* recited on minarets with the voices of pious believers divinely impressing the hearts with *iman* and the voices of *takbir* (“*Allahu akbar*”) at mosques used to move even foreigners to enthusiasm. Muslim communities, that filled the mosques upon hearing the *adhans* called at every quarter, used to

perform their *salat* in *khushu* as had been in the time of the *Sahaba*. This heavenly effect of the *adhan* that moves the Believers to excitement has been fading away in the metallic sounds of loudspeakers.

Rasulullah (*alayhis-salam*) said, “Whoever softly repeats the words along with the *muadhdhin* upon hearing the *adhan*, that person will be given one thousand *thawabs* for each letter and their one thousand sins will be pardoned.”

It is *sunna* for a person who hears the *adhan* to repeat silently what he or she hears even if they are reading the *Quran al-Karim*. The parts “*Hayya ala...*” are not repeated but, “*La hawla wala quwwata illa billah,*” is said for each of them. After the *adhan* is completed, prayers of *salawat* (prayers of greeting and praying for the Prophet, generally beginning as: “*Allahumma salli...*”) and then the specified prayer of *adhan* is said (see below). After hearing and saying the phrase “*Ashhadu anna Muhammadan Rasulallah*” the second time, it is *mustahab* to kiss the nails of both thumbs and rub them gently on the eyes. This is not done while saying the *iqama*.

Verses of the Adhan

Allahu akbar (four times)

Ashhadu an la ilaha illa'llah (two times)

Ashhadu anna Muhammadan Rasulallah (two times)

Hayya alas-salah (two times)

Hayya alal-falah (two times)

Allahu akbar (two times)

La ilaha illa'llah (once)

The phrase “*As-salatu khayrun minan-nawm*” said two times is added to the *adhan* after “*Hayya alal-falah*” only in the *adhan* for the dawn prayer. And in every *iqama*, the phrase, “*Qad qamatis-salatu*” is said two times after “*Hayya alal-falah*”.

Prayers of the Adhan:

Rasulullah (*sallallahu alayhi wa sallam*) said:

“While the *adhan* is being recited, say the prayer, ‘*Wa ana ashhadu an la ilaha illa'llahu wahdahu la sharikalah wa ashhadu*”

anna Muhammadan abduhu wa rasuluh wa raditu billahi Rabban wa bil-islami dinan wa bi Muhammadin sallallahu alayhi wa sallama rasulan nabiyya.”

Rasulullah (alayhis-salam) said in another *hadith sharif*, “**Oh my community! When the *adhan* ends, say this prayer: ‘Allahumma Rabba hadhihid-dawatit-tammati was-salatil-qaimati ati Muhammadanil-wasilata wal-fadilata wad-darajatar-rafiata wabasthhu maqaman mahmudanil-ladhi waadtahu innaka la tukhliful-miad.’**”

The Meanings of the Phrases in the *Adhan*:

ALLAHU AKBAR: *Allahu Taala* is the greatest. He needs nothing. He is too great to need the worship of His human servants. Worship gives no benefit to Him. In order to settle this important meaning well in mind, the word is repeated four times.

ASHHADU AN LA ILAHA ILLA ’LLAH: Though He does not need anyone’s worship owing to His greatness, I bear witness and certainly believe that no one besides Him is worthy of being worshipped. Nothing is like Him.

ASHHADU ANNA MUHAMMADAN RASULULLAH: I bear witness and believe that *Hadrat* Muhammad (sallallahu alayhi wa sallam) was the Prophet sent by Him, that he was the conveyor of the way of the rituals liked by Him, that only the rituals of worship reported and shown by him are suitable.

HAYYA ALAS-SALAH, HAYYA ALAL-FALAH: These are the two phrases inviting the Believers to the *salat*, which causes happiness and rescue.

ALLAHU AKBAR: No one can do the worship worthy of Him. He is so great, so far from anyone’s worship being worthy of Him or suitable for Him.

LA ILAHA ILLA ’LLAH: He alone has the right to be worshipped and to accept humiliation of others. Along with the fact that no one can do the worship worthy of Him, no one besides Him is worthy of being worshipped.

Greatness of the honor in the *salat* should be understood from the greatness of these words that were selected to inform everybody.

6- *An-niyya* (Intention)

An-niyya for ritual prayer is made while saying the *takbir iftitah* and means passing through the heart its name, time, *qibla* and, when performing in assembly, the wish to follow the *imam*.

The *niyya* made after the *takbir iftitah* is not *sahih* (correct, valid) and the ritual prayer performed thereby also is not *sahih*. It is not necessary for the *niyya* to include the number of *rakas*. While intending for *fard* or *wajib* prayers, you must know which *fard* or *wajib* division of prayer you perform. When performing a *sunna* prayer, intending “for ritual prayer” is sufficient. For *salat al-janaza*, it is intended “**to perform the *salat* for Allah’s sake and to pray for the deceased.**”

It is not a must for the *imam* to intend to be the *imam* for men. However, if he does not intend by saying, “I become the *imam* for the present *jamaa*,” he will not attain the reward for performing the prayer in *jamaa*. If he intends to be the *imam* he attains this reward, too. It is necessary for the *imam* to intend to “**become the *imam* for women,**” when there are women in the assembly.

When performing rituals of worship, solely saying vocally does not mean intending; if it is not done through the heart, the rituals are not acceptable.

7- *Takbir Tahrima*

Tahrima means saying “*Allahu akbar*” when beginning the ritual prayer and is *fard*. No other word can replace it. Some scholars considered it within the *salat* and, according to them, both the preconditions and the constituents of the *salat* are six in number.

The Constituents (*Rukns*) of the *Salat*

There are five *fards* within the ritual prayers which are called “*rukhn*”:

1– The Standing (*al-Qiyam*)

Standing is the first of the five constituents of the *salat*. One who is too ill to stand performs the *salat* sitting, and if they are too ill to sit they lie down on the back and performs it by moving the head; a pillow is placed under the head so that the face is not directed towards the sky but towards the *qibla*, and the knees are bent not to extend towards the *qibla*. While standing, the two feet must be four fingers' width apart from each other.

An ill person who cannot stand, or who has dizziness or severe headache or toothache or severe some other pain, or who cannot control urine or wind, or who has a discharging wound, or who, if stands, fears of being seen by the enemy or being robbed of belongings, or whose fast will break or reading the prayers will be spoiled or private parts will be exposed, performs the *salat* sitting. For the *ruku* one bows somewhat. For the *sajda* the head is put on the ground; if one cannot put the head on the ground, they bend a little for the *ruku* and bend somewhat more than for the *sajda*. If bending for the *sajda* is not more than bending for the *ruku*, the *salat* will not be *sahih*. If, putting a stone or a piece of wood on the ground, one makes *sajda* on it, the *salat* is valid but one becomes sinful, that is, it is *makruh tahrimi*.

2– Quranic reading (*al-Qiraa*)

It is *fard* to read from memory an *ayat* (verse) of the *Quran al-Karim* while standing at every *raka* of the *sunna* division of prayers and of the *witr* prayer, and, when performing the *salat* individually, at first two *rakas* of the *fard divisions* of prayers. It brings more *thawab* to say a short *sura* (chapter of the *Quran al-Karim*).

To be the *qiraa*, it is *wajib* to read *surat al-Fatiha* from memory at these parts of ritual prayers and also to read a *sura* or three *ayats* [as additional (*damm*)] at every *raka* of the *sunna* divisions of prayers and of the *witr* prayer and at first two *rakas* of the *fard* divisions of prayers. In the *fard* divisions, it is *wajib* or *sunna* to recite *surat al-Fatiha* and the additional *sura* at the first two *rakas*. It is also *wajib* to recite the *Fatiha* before the *sura*. If one of these five *wajibs* is forgotten, it is necessary to make *sajdat as-sahw*.

As the *qiraa*, it is not permissible to recite translations of the *Quran al-Karim*.

It is *sunna* for the *imam* to recite the additional *sura* in the first *raka* to be twice in length of the additional *sura* he will recite in the second *raka* of every *fard* divisions of prayers except Friday and Eid prayers. These *suras* may be of equal length when performing the *salat* individually. It is *makruh* for the *imam* to form it a habit to recite the same *ayats* in the same *rakas* of the same *salats*. It is *makruh tanzih* to recite the same *ayats* in the first two *rakas*. In the second *raka* it is more *makruh* to say the *ayats* or *suras* that precede [in the sequence of the *suras* in the *Quran al-Karim*] those said in the first *raka*. In the first and second *rakas*, it is *makruh* to say alternate *suras* by skipping one *sura* in between. It is always *wajib* to say the *suras* or the *ayats* in the order they are written in the *Quran al-Karim*.

3– The Bowing (*ar-Ruku*)

After the *sura* one bends forward for the *ruku* saying the *takbir* (“*Allahu akbar*”). In the *ruku* men put their hands on the knees with fingers apart and keep their back and head straight on the same level.

In the *ruku* “*Subhana Rabbiyal-azim*” is said at least three times. If one has not said it three times when the *imam* raises his head, one must also raise the head immediately. In the *ruku* the arms and legs must be straight. Women do not separate their fingers, and they do not keep their head and back at level, or their arms and legs straight.

It is *sunna* for the *imam*, as well as for a person who is performing the *salat* by himself, to say “*Sami Allahu liman hamidah*” while straightening up from the *ruku*. The *jamaa* does not say it. One who performs the *salat* individually [after saying this,] or in the *jamaa* [after hearing this from the *imam*,] must immediately say, “*Rab-bana lakal hamd*”, and stand upright [for a short interval called “*qawma*”], and then, saying “*Allahu akbar*” while kneeling down for the *sajda*, first put the right knee and then the left knee, followed by the right then left hands, on the floor. Finally, the nose and the forehead are put on the floor.

4– The Prostration (*as-Sajda*)

As the *sajda*, the hands, with fingers kept together and pointing towards the *qibla*, must be placed apart on the ground so

as to be just below the ears; the head must be between the hands and it is *fard* for the forehead to touch clean ground where there is stone, soil, wood or cloth while it was reported to be *wajib* to put the nose down, too. It is not permissible to put only the nose on the ground without a fair excuse. It is *makruh* to put only the forehead on the ground.

It is either *fard* or *wajib* for the two feet or at least one toe of each foot to touch the ground. In other words, if two feet are not touching the ground, the *salat* is either not *sahih* or it is *makruh*.

At the *sajda*, it is *sunna* to bend the toes so as to be towards the *qibla*.

Men keep their arms and thighs away from their abdomen. It is *sunna* to place the hands and the knees on the ground. It is *sunna* to keep the heels a four-finger-width away from each other while standing, and it is also *sunna* to keep them together during the bowing, *qawma* and *sajdas*.

While moving down for the *sajda*, it is *makruh* to pull up the hanging parts of the long robe or trousers, and it is *makruh* to fold them before beginning the *salat*. It is *makruh* to perform the *salat* with folded or short sleeves, cuffs, or hanging parts of a robe. It is *makruh* to perform the *salat* with a bare head out of laziness or out of slighting the importance of performing the *salat* with the head covered. And it causes unbelief to slight the *salat*. It is *makruh* to perform the *salat* while one is in dirty clothes or dirty coveralls.

5– The Last Sitting (*al-Qa'da al-Akhira*)

In the last *raka* it is *fard* to sit as much as it would take to say the prayer “*Attahiyatu...*” No sign is made with the fingers while sitting. In this position, men sit on their left foot that lie flat on the ground with its toes pointing towards the right. The right foot should be upright, with the toes touching the ground and somewhat pointing towards the *qibla*. It is *sunna* to sit in this manner.

Women sit with their buttocks on the ground and their thighs close to each other. The right foot comes out at the right side, and the left foot lies underneath with the tips of the toes pointing to the right.

How is the *Salat* Performed?

How does a Man Perform the *Salat* Individually?

The *sunna* division of the dawn (*al-fajr*) prayer is performed as follows:

1- You turn towards the direction of the *qibla*. The feet are kept four-finger-width apart from and parallel to each other. Tips of thumbs touch the back of earlobes while the inner side of the hands are turned towards the *qibla*. After passing through the heart the intention, “**I intend to perform, having turned towards the *qibla*, the *sunna* [division] of today’s dawn prayer for the sake of Allah,**” and then while saying, “**Allahu akbar,**” the right hand grips with the thumb and little finger around the left wrist which is placed under the navel.

2- Keeping the eyes fixed on the place where the head will touch for the *sajda*, you say “**Subhanaka...**” prayer. Then saying the *Istiadha* (“**Audhu...**”) and the *Basmala* (“**Bismillahir-Rhamani...**”) you say *surat al-Fatiha*. After the *Fatiha*, you say, without saying, but better to say, the *Basmala*, an additional *sura*, for example *surat al-Fil*.^[1]

3- After reciting the additional *sura*, you bend for the *ruku* saying “**Allahu akbar**”. In the *ruku*, the hands hold the knees with fingers apart and you keep your back and head straight at the same level. Looking at the feet, you say “**Subhana Rabbiyal-azim**” three times. You may say it five or seven times as well.

4- You straighten up from the *ruku* saying “**Sami Allahu liman hamidah**”. While straightening up, you must not pull up your trousers and must not withdraw your eyes from the place of the *sajda*. While you are standing upright, you say “**Rabbana lakal-hamd**”.

5- Standing motionless for a short while, you kneel down for the *sajda* saying “**Allahu akbar**”. While kneeling down for the *sajda*, **a**) first put the right knee and then the left knee, followed by the right hand and left hand, and finally the nose and the forehead are put on the floor; **b**) the toes are bent to be directed

[1] In the Shafii madhhab, the *Basmala* is said between *surat al-Fatiha* and the additional *sura*.

towards the *qibla*; **c**) the head must be between the hands; **d**) the fingers must be together; **e**) the inner side of the hands touch the ground while the elbows do not; **f**) in this position, you say “***Subhana Rabbiyal-ala***” at least three times.

6- Then by saying “***Allahu akbar***”, you sit on your left calf and foot, which is laid flat on the ground with its toes pointing towards the right; the right foot should be upright with its toes touching the ground and pointing towards the *qibla*. The hands are placed over the thighs near your knees and let your fingers loose. Sitting motionless for a while between the two *sajdas* is called ***jalsa***.

7- After sitting as much as saying, “*Subhanallah*,” You say, “***Allahu akbar***” and prostrate for the second *sajda*.

8- After saying “***Subhana Rabbiyal-ala***” at least three times again in this second *sajda*, you stand up saying “***Allahu akbar***” to complete the first *raka*. While standing up, do not lean on the hands to assist in standing. While standing up from the *sajda*, you raise consecutively your forehead, nose, left hand, right hand, left knee and right knee.

9- While standing, you say the *Basmala*, the ***Fatiha*** and an additional *sura*. Then you bend for the *ruku* saying “***Allahu akbar***”.

10- The second *raka* is performed in the same way as detailed for the first *raka* except that, after the second *sajda*, you do not stand up while you say “*Allahu akbar*” but rather sit in the special posture of *salat* on the left calf and foot; after you say the prayers “*Attahiyatu...*”, “*Allahumma salli...*”, “*Allahumma barik...*” and “*Rabbana atina...*”, you greet (*salam*) by saying “***Assalamu alaykum wa rahmatullah***” and looking first at the right shoulder, then saying the same phrase of *salam* and looking at the left shoulder to complete the two-*raka sunna* division of the dawn prayer. Following the *salam*, you say the prayer “***Allahumma antas-salam wa minkas-salam tabarakta ya dhal jalali wal-ikram.***” Then, without speaking any word, you stand up and perform the *fard* division of the dawn prayer. Talking between the *sunna* and *fard* divisions of the *salat*, though does not break it, diminishes its *thawab*.

After completing the *salat*, you say three times the prayer of *istighfar* (“***Astaghfirullah al-azim alladhi...***,” see the end of the

book). Then you say **Ayat al-Kursi** and say 33 times each of the prayers called the ‘*tasbih*’ (saying “**Subhan-Allah**”), the ‘*tahmid*’ (saying “**Al-hamdu li’llah**”) and the ‘*takbir*’ (saying “**Allahu akbar**”) and once the prayer called the ‘*tahlil*’ (saying “**La ilaha illa’llahu wahdahu la sharika lah, lahul-mulku wa lahul-hamdu wa huwa ala kulli shayin qadir.**”) These prayers must be said softly. It is *bida* to say them loudly. Then you offer the **dua** (supplication), during which, men lift up their arms at chest level. The arms are not much bended at the elbows. The inside of hands is, opened and are turned towards the sky, because, as the direction for the *salat* is the Kaaba, the direction for supplication is the sky. After supplication, you also say the *ayat* “**Subhana Rabbika...**” Then, gently you rub your hands on your face.

In the sitting position of the second *raka* of those four-*raka sunna* or four-*raka fard* divisions of the *salat*, you stand up following the *Attahiyyatu* prayer, except in the initial four-*raka sunna* divisions of the afternoon and dusk *salat* in which you say not only “*Attahiyyatu...*” but also the prayers “*Allahumma salli...*” and “*Allahumma barik...*” In the third and the fourth *rakas* of the *sunna* prayers, you say an additional *sura* after the *Fatiha*. In the third and the fourth *rakas* of the *fard* prayers, you only say the *Fatiha* without an additional *sura*. It’s the same for the *fard* division of sunset prayer, in which you do not say an additional *sura* in the third *raka*. In all the three *rakas* of the *witr* prayer, you say the additional *sura* following the *Fatiha*; after the additional *sura* in the third *raka*, you raise both your hands up to the ears saying simultaneously the *takbir* (“*Allahu akbar*”), and then you re-grasp the left hand at the wrist with the right hand and say the prayers termed “**al-qunut**”.

How does a Woman Perform the *Salat* Individually?

She performs, for example, the *sunna* division of the dawn prayer:

She veils herself from head to toe so as her body outlines not to be apparent. Only hands and face remain open. She reads from memory the same *suras* and prayers in the *salat* like the man who performs the *salat* individually as described above with the differences of: **a)** she raises her hands not up to the ears as the man

does but up to the level of her shoulders and simultaneously intends (*an-niyya*) for the *salat* and, by saying the *takbir* (“*Allahu akbar*”), starts the *salat* as she places her right hand, without grasping, over the left hand, which is laid over her breasts; **b)** In *ruku*, she does not keep her back and head on a level; **c)** she lays her forearms on the floor in the *sajda*; **d)** she sits in the position of *tawarruk*, that is, she sits by placing the buttocks on the ground, the thighs being close to each other and the feet coming out from the right.

The easiest way for a woman to veil herself while performing the *salat* is wearing a head cover large enough also to cover her hands and a wide skirt long enough to cover her feet.

The *fard* division of the dawn prayer, after intending for it, is performed in the same way as the *sunna* division.

The Wajibs of the Salat

- 1- Saying *surat al-Fatiha*.
- 2- Saying an additional *sura* or at least three short *ayats* after the *Fatiha*.
- 3- Saying the *Fatiha* before the additional *sura*.
- 4- Saying the *Fatiha* and the additional *sura* in the first and second *rakas* of the *fard* prayers and in every *raka* of the *sunna* and the *wajib* prayers.
- 5- Making the two *sajdas* one after the other.
- 6- Sitting as much as the *tashahhud* (time taken by saying the prayer “**At-tahiyatu...**”) in the second *raka* of the prayers which comprise of three or four *rakas*. Sitting in the last *raka* is *fard*.
- 7- Not sitting more than the *tashahhud* in the second *raka*.
- 8- In the *sajda*, touching both the nose and the forehead on the ground.
- 9- Saying the prayer “*At-tahiyatu...*” during sitting in the last *raka*.
- 10- Observing *tadil al-arkan* (keeping the position, after becoming motionless, for at least as much as the time saying ‘*Subhan-Allah*’ takes at each of the *ruku*, the *sajda*, the *qawma* and the *jalsa*.)

11- Saying “***As-salamu alaykum ve rahmatullah***” at the end of the *salat*.

12- Saying the *qunut* prayers at the end of [the *qiyam* of] the third *raka* of *salat al-witr*.

13- Saying the *takbirs* (“Allahu Akbar” three times) in the Eid prayers.

14- The *imam*’s reciting the *suras* loudly in the prayers of dawn, Friday, Eid, *tarawih* and *witr* prayers and in the first two *rakas* of sunset and dusk prayers.

15- It is *wajib* for the *imam* and for a person performing the *salat* by oneself to say the *suras* as low as a whisper in the noon and afternoon prayers, in the third *raka* of the sunset prayer and in the third and fourth *rakas* of the dusk prayer. The *suras* that are *wajib* for the *imam* to recite loudly are permissible for a person who performs the *salat* by oneself to recite loudly as well as softly.

At the total of 23 times of prayers from the dawn prayer on the *Arafa* day, the day preceding the *Id al-Ad’ha* (the Festival of Sacrificing), until the afternoon prayer on the fourth day of the Festival, it is *wajib* for everyone to say ***takbirat at-tashriq*** (“*Allahu akbar, Allahu akbar. La ilaha illa’llah. Wallahu akbar. Allahu akbar wa li’llahil-hamd*”) once immediately after closing *salam* of any *salat* that is *fard*.

Sajdat as-Sahw (*Sajda* Made for Mistakes and Forgotten Parts):

When a person performing the *salat* omits a *fard* of the *salat* knowingly or by forgetting, the *salat* is broken to be discontinued. Forgotten, omitted or delayed one of the *wajibs* in the *salat* or delaying a *fard* in the *salat* does not break the *salat* but one must perform *sajdat as-sahw*. It is *wajib* to redo the *salat* in which one has knowingly not performed a *sajdat as-sahw* or has knowingly omitted one of the *wajibs* of the *salat*. If not, one becomes sinful. Omitting a *sunna* does not require *sajdat as-sahw*.

In case several states happen requiring *sajdat as-sahw* in a division of the *salat*, performing a single *sajdat as-sahw* is sufficient. When the *imam* makes a mistake in the *salat* and performs *sajdat as-sahw*, the *jamaa* also must do it. If one person

in the *jamaa* makes a mistake he does not perform *sajdat as-sahw*.

Sajdat as-sahw is performed in the last sitting position after saying the prayer “*At-tahiyatu...*” by greeting (“*As-salamu alaykum...*”) and looking at the right shoulder and then by prostrating two times; then one sits to complete the *salat*, saying the prayers “*At-tahiyatu...*”, “*Allahumma salli...*”, “*Allahumma barik...*” and “*Rabbana...*” *Sajdat as-sahw* may also be performed after saying the *salam* to both sides or without saying the *salam* at all.

Things that necessitate the *sajdat as-sahw*:

Standing up when you must sit down; sitting down when you must stand up; saying in whispering where you must recite loudly; reciting loudly where you must say in whispering; reading from memory a Quranic passage where one must say a [non-Quranic] prayer, or saying a prayer where one must say a Quranic passage, for example, saying the *surat al-Fatiha* when you should say “*At-tahiyatu...*” or saying the prayer “*At-tahiyatu...*” instead of the *Fatiha*, so the *Fatiha* being omitted; greeting (*salam*) before completing the *salat*; instead of saying the additional *sura* in the first and second *rakas* of *fard* prayers, saying it in the third or fourth *rakas*; not saying the additional *sura* in the first two *rakas* after the *Fatiha*; omitting the *takbirs* of Eid prayers; omitting the *qunut* prayers in *salat al-witr*.

***Sajdat at-Tilawa*:**

At fourteen places in the *Quran al-Karim*, there are ‘*ayats of sajda*’ in each of which there is reference to prostration, and it is *wajib*, for anyone who says or hears one of them even if its meaning is not understood, to perform one *sajda* (called *sajdat at-tilawa*, prostration for Quranic reading). Writing or syllabification of an *ayat of sajda* does not require the *sajda*.

The *sajda* is not *wajib* for those who hear the echo of the *ayat of sajda* reflected from mountains, deserts or elsewhere, or for those who hear it from birds. It must be a human voice. The sound that is heard on the radio or from a loudspeaker is not a human voice but is the reproduction, through an inanimate piece of metal, of sounds similar to the voice of the person reading the

Quran al-Karim. Therefore, *sajdat at-tilawa* is not *wajib* for a person hearing the *ayat* of *sajda* recited on a tape recorder, radio or a loudspeaker to perform *sajdat at-tilawa*.

Sajdat at-tilawa is performed, while having the ablution, by turning towards the *qibla on foot* and by saying, without lifting the hands to the ears, “**Allahu akbar**” and prostrating for the *sajda*, in which “**Subhana Rabbiyal-ala**” is said three times; then again by saying “**Allahu akbar,**” and by standing up *sajdat at-tilawa* is completed. It is necessary to make the *niyya* first, without which it is not acceptable.

In case an *ayat* of *sajda* is said while performing the *salat*, one immediately performs an extra *ruku* or *sajda* and stands up and continues Quranic reading. If, after saying an *ayat* of *sajda* in the *salat*, one is going to perform a *ruku* following saying a couple of *ayats*, one intends for *sajdat at-tilawa* and performs the routine *ruku* and *sajdas* of the *salat*, and these *ruku* or *sajdas* will stand for *sajdat at-tilawa*. In the event that the *imam* recites an *ayat* of *sajda* while performing the *salat* in *jamaa*,^[1] the *jamaa* perform an additional *ruku* and two *sajdas* along with the *imam* even if they did not hear the *imam* recite it. The *jamaa* must intend for *sajdat at-tilawa* during the *ruku*. It may be delayed for some other appropriate time after the *salat*.

Sajdat ash-Shukr (Prostration of Gratitude):

It is performed like *sajdat at-tilawa*. It is *mustahab* for a person who has been given a blessing or who has been rescued from a trouble to perform ***sajdat ash-shukr*** for *Allahu Taala*. In the *sajda*, one first says, “**Al-hamdu li’llah,**” and then says the *tasbihs* of *sajda* (“*Subhana Rabbiyal-ala*”).

It has been said that those who do not observe *tadil al-arkan* in the *salat* cause harm on all creatures, because, on account of their sin, it may not rain or it may rain out of season, thus doing more harm than good to the crops.

It is *makruh* to make a *sajda* following the *salat*.

[1] ***jamaa***: community, assembly; group of Muslims performing ritual prayers in assembly including the *imam*; the same group of Muslims excluding the *imam*.

The *Sunnas* of the *Salat*

- 1- Raising the hands up to the ears when beginning the *salat*.
- 2- Turning the inside of the hands towards the *qibla* when the hands are raised.
- 3- Grasping the left wrist with the right hand after saying the *takbir al-iftitah*.
- 4- Putting the right hand over the left.
- 5- Men's putting their hands under their navels; women's putting their hands on their breasts.
- 6- Saying "**Subhanaka...**" after *takbir al-iftitah*.
- 7- For the *imam* and the one performing by oneself, saying the **Audhu** ("**Audhu bi'llahi minash-shaytanir-rajim**").
- 8- Saying the *Basmala*.
- 9- Saying "**Subhana Rabbiyal-azim**" three times in the *ruku*.
- 10- Saying "**Subhana Rabbiyal-ala**" three times in the *sajda*.
- 11- Saying the prayers "*Allahumma salli...*" and "*Allahumma barik ...*" in the last sitting.
- 12- Looking at the two sides when saying the closing *salam*.
- 13- The *imam*'s reciting the additional *sura* in the first *raka* to be twice in length of the one he will recite in the second *raka* of every *fard* prayer except Friday and Eid prayers.
- 14- The *imam*'s and the solitary performer's saying "**Sami-Allahu liman hamidah**" while straightening up from the *ruku*.
- 15- Saying "**Rabbana lakal-hamd**" when standing upright after the *ruku*.
- 16- In the *sajda*, bending the toes so they point towards the *qibla*.
- 17- Saying "**Allahu akbar**" while leaning forward for the *ruku* and for the *sajdas* and when straightening up from the *sajdas*.
- 18- Placing the hands and the knees on the ground.
- 19- Keeping the heels a four-finger-width away from each other at the *qiyam* and holding them together at the *ruku*, *qawma* and *sajda*.
- 20- Saying "*Amin*" silently after the *Fatiha*; opening the fingers and grasping the knees in the *ruku*; sitting between the two *sajdas*, and, for men, keeping their right foot upright while sitting on the left foot lain underneath.

In the sunset prayer, short *suras* are said. In the dawn prayer, the first *raka* is held longer than the second *raka*. Those who follow the *imam* in assembly do not say the *Fatiha* and the additional *sura* but they do say the *takbirs* and the prayers “*Subhanaka..*,” “*At-tahiyatu..*,” “*Allahumma salli..*” and “*Allahumma barik..*” (the latter two named “*as-salawat ash-sharifa*”, the ‘honorable Prophetic eulogies’).

The *Mustahabs* of the *Salat*

- 1- Looking at the place of *sajda* during the *qiyam*.
- 2- Looking at the feet during the *ruku*.
- 3- In the *sajdas*, looking at towards the tip of the nose.
- 4- In the sitting position, looking at the hands or at the lap.
- 5- After the *Fatiha*, saying long additional *suras* in the dawn and noon prayers and short ones in the sunset prayers.
- 6- In contrast to the *imam* in assembly, the *jamaa*’s saying the *takbir* inaudibly.
- 7- In the *ruku*, putting the hands on the knees with the fingers apart.
- 8- Keeping the head and the neck on the same straight level in the *ruku*.
- 9- Putting to the ground first the right knee and then the left knee while kneeling down for the *sajda*.
- 10- In the *sajdas*, placing the head in between the two hands.
- 11- In the *sajda*, touching the nose down before the forehead.
- 12- Concealing one’s yawn behind the outer part of one’s hand in case of yawning in the *salat*.
- 13- Men’s keeping their elbows raised off the floor and women’s resting their elbows on the floor during the *sajda*.
- 14- Men’s keeping the arms and thighs apart from the abdomen in the *sajda*.
- 15- Staying in the *ruku* and in the *sajda* as much as to say three *tasbihs*.
- 16- Raising the hands after raising the head from the *sajda*.
- 17- Raising the knees after raising the hands from the *sajda*.
- 18- In the sitting position, placing the hands on the thighs

keeping the fingers straight towards the *qibla*, motionless and without bending any of them.

19- When saying the *salam* to the right and to the left, turning the head.

20- When saying the *salam* to the right and to the left, looking at the ends of the shoulders.

The *Makruhs* of the *Salat*

1- Draping the suit over one's shoulders instead of wearing it.

2- Pulling up the hanging parts of one's garment or trousers when kneeling down for the *sajda*.

3- Beginning the *salat* with the sleeves or the hanging parts of the garment rolled up.

4- Making unnecessary movements.

5- Performing the *salat* in coveralls or in dresses in which one may not enter the presence of the superiors.

6- Having something in the mouth that does not prevent one from saying the *Quran al-Karim* correctly; if it prevents, the *salat* is broken.

7- Performing the *salat* bare-headed.

8- Beginning the *salat* while you need to urinate, to defecate or to pass wind.

9- During the *salat*, sweeping stones or soil away from the place of *sajda*.

10- Cracking the fingers when beginning or during the *salat*.

11- Putting one's hand over the flank during the *salat*.

12- Turning one's head or face around. If the chest is turned away from the *qibla*, the *salat* is broken.

13- In sitting positions of the *salat*, sitting like a dog (sitting on the buttocks with erected thighs while the knees touch the chest and the hands are put on the floor).

14- Men's laying their forearms on the floor during the *sajda*.

15- Performing it towards a person's face or towards the backs of people who are talking loudly.

16- Replying someone's greeting with the hand or the head.

- 17- Yawning during the *salat* (it is also *makruh* outside of the *salat*).
- 18- Closing the eyes while performing the *salat*.
- 19- The *imam*'s standing in the *mihrab* (niche-like hollow place in the wall on the *qibla* side of the mosque).
- 20- It is *makruh tanzih* for the *imam* to begin the *salat* at a place half a meter higher than the floor where the whole *jamaa* are.
- 21- Also it is *makruh tanzih* for the *imam* to stay alone at a lower level.
- 22- While performing the *salat* in *jamaa*, staying in the back line while there is room in the front line or performing it alone in the back when there is no room in the front line; in the latter case, one does not start the *salat* alone but waits someone to join until the *ruk'u*; if no one comes, one tries to fit into the front line; if that is impossible, one draws someone (whom one knows to be obedient) from the front line to back; if there is not such a person, one starts the *salat* alone.
- 23- Performing the *salat* with clothes that have a picture or pictures of living things on them.
- 24- Having a picture of a living thing been drawn on the head of or on the Muslim headgear of one who is performing the *salat*, on the front wall or on one's immediate right or left side or been made on pieces of cloth or paper hung or put at these places. A picture of the cross is acknowledged as that of a living thing.
- 25- Performing the *salat* towards fire with flames.
- 26- Counting by hand the *ayats* or *tasbihs* said in the *salat*.
- 27- Performing the *salat* by wrapping oneself in a big towel or piece of cloth from head to foot.
- 28- Performing the *salat* winding a turban round one's head leaving the top of the head bare.
- 29- Performing the *salat* with the mouth and nose covered.
- 30- Putting out phlegm from the throat without any necessity.
- 31- Moving one hand once or twice.
- 32- Omitting one of the *sunnas* of the *salat*.
- 33- Beginning the *salat* with one's child in one's arms without a strong necessity.
- 34- Performing it near or facing the things that distract one's

heart and prevent the *khushu*, such as ornamented things, games, musical instruments or any food that one desires.

35- When performing a *fard* division of a ritual prayer, leaning against a wall or mast without a strong necessity.

36- Raising one's hands up to the ears when bending for the *ruku* or when straightening up from the *ruku*.

37- Completing the *qiraa* after bending for the *ruku*.

38- Positioning the head in the *ruku* and the *sajdas* or raising it from them before the *imam* does so.

39- Performing the *salat* at places that are likely to be filthy (*najs*).

40- Performing it facing a grave.

41- Sitting not in accordance with the *sunna* in the *tashahhuds* (sitting positions).

42- Saying, in the second *raka*, three or more *ayats* longer than that is said in the first *raka*.

Things That are *Makruh* Outside the *Salat*:

1- Turning one's front or back towards the *qibla* when defecating, urinating or cleaning oneself after relieving oneself in the closet or elsewhere.

2- Urinating or defecating towards the sun or the moon.

3- For the adult, having small children relieve themselves by holding them towards the *qibla*. Likewise, having a child do something forbidden for adults is *haram* for the adult who has the child do it.

4- Stretching one's one or two legs towards the *qibla* without a reasonable excuse.

5- Stretching one's legs towards a *Quran* or other Islamic books. It is not *makruh* if they are on a higher level.

Things That Break the *Salat*

1- Producing, without a valid excuse, a sound like coughing from the throat breaks the *salat*. If it occurs spontaneously or if one does it to make saying easier, it does not break the *salat*.

2- Saying "**Yarhamuk-Allah**" in reply to a person who sneezes and says "*Al-hamdu li'llah*".

3- If a person who is performing the *salat* individually hears that the *imam* of a nearby *jamaa* has made a mistake in reciting the *Quran al-Karim* and warns the *imam* of this mistake, that person's *salat* will be broken. If the *imam* recites the *Quran al-Karim* correcting himself after the warning by that person, the *salat* of the *imam* will also be broken.

4- While performing the *salat*, if a person says “***La ilaha illa'llah***” with the intention of replying an inquirer, the *salat* will be broken. If the intention is to declare the oneness of *Allahu Taala*, the *salat* will not be broken.

5- Opening one's private parts.

6- Crying because of pain or sorrow. [If one cries because of the thought of Paradise and Hell, the *salat* is not broken.]

7- Responding to someone's greeting with the hand or verbally.

8- If a person who has omitted less than six times of the *salat* remembers that he did not perform a previous prayer, the *salat* is broken.

9- If a person, while performing the *salat*, makes such an act that someone who sees and thinks that they are not performing the *salat*, the *salat* will be broken.

10- Eating or drinking anything during the *salat*.

11- Speaking during the *salat*.

12- Correcting the error of anyone other than the *imam* one follows in the *jamaa*.

13- Laughing while performing the *salat*.

14- Moaning or groaning during the *salat*

Reasons That Permit One to Break Every *Salat*:

1- For killing a snake.

2- For catching a runaway animal.

3- For rescuing the flock from wolves.

4- For saving the food that is boiling over the fire.

5- At a time when there is no fear that the prayer time may pass or that one may miss the *jamaa*, it is permitted to stop the *salat* in order to get rid of something that breaks the *salat*

according to another *madhhab*, for example in order to clean *najasa* that is less than one *dirham* or to renew the ablution upon remembering that one has touched a *na-mahram* woman.

6- In order to relieve oneself or to pass wind in case of urgency.

Things That Make It *Fard* to Break the *Salat*

1- The *salat* must be broken in order to save a person who screams for help, to save a blind person who is about to fall down into a well, to save a person who is about to burn or drown, or to put out a fire.

2- When one's mother, father, grandmother or grandfather calls one, it is not *wajib* but permissible (*jaiz*) to break a *fard* division of a ritual prayer, and it must not be broken if there is no need. However, *nafila* (voluntary) prayers, including the *sunna* prayers, must be broken. If they call for help, it is necessary to break the *fard* prayer, too.

The *Salat* in Assembly (*Jamaa*)

In the five daily ritual prayers, even one of two persons may become the *imam* to form the *jamaa*, which is *sunna* for men to perform the *fard* prayers. It is obligatory (*fard*) for the prayers of Friday and Eid. In the *Hadith ash-Sharif*, it was stated that performing the *salat* in assembly were given more *thawab* than that for individually performed. Our Prophet (*alayhis-salam*) said, **“The *thawab* given for the *salat* performed in *jamaa* is 27 times more than that given for the *salat* performed by oneself.”** He also said, **“For the one who performs a correct ablution and goes to a mosque in order to perform the *salat* in assembly, one *thawab* is given and a sin is erased, by *Allahu Taala*, from the deed-book for each step taken, while winning exaltation of one grade in Paradise.”**

Performing the *salat* in assembly ensures unity and solidarity and increases love and faithfulness among Muslims. The *jamaa* gather and keep company, thus people in difficulty or with illness are detected easily. *Jamaa* is the best example of Muslims' being like one body and heart.

Going to the *jamaa* is not necessary for sick or paralytic people, leg amputees, those too old to walk and the blind.

The person who conducts the *salat*, or whom the *jamaa* adapts themselves to or follows in assembly, is called the **imam**. There are preconditions for being the *imam* and for the *jamaa* who follow them.

Preconditions for Becoming the *Imam*

There are six preconditions to be the *imam*. If it is known that an *imam* does not have one of these conditions, the *salat* of the *jamaa* will not be *sahih* (valid).

1- Being a Muslim. One who disbelieves the fact that Abu Bakr as-Siddiq and Umar al-Faruq (*radiy-Allahu anhuma*) were the Caliphs or who does not believe in the *Miraj* or the torture in the grave cannot be an *imam*.

2- Being an adolescent or adult.

3- Being sane. A drunk or senile person cannot be an *imam*.

4- Being a male. A woman cannot be an *imam* for men.

5- Being able to recite at least *al-Fatihah ash-Sharifa* (the honorable *surat al-Fatihah*) plus one *ayat* correctly. A man who has not memorized the *ayat* or, though he has memorized, cannot recite them with *tajwid* or who recites melodiously cannot be an *imam*.

6- Being without an *udhr*. A person who has an *udhr* cannot be the *imam* for those who do not have an *udhr*.

The *imam* must recite the *Quran al-Karim* with *tajwid*; beautiful *qiraa* (Quranic recitation) means reading the *Quran al-Karim* with *tajwid*. We should not perform the *salat* behind an *imam* who does not attach any importance to the conditions of the *salat*. The *hadith ash-sharif*, **“Perform the *salat* behind a sinning (*fajir*) as well as behind a non-sinning (*salih*) person!”** was not meant to be about the *imams* of mosques, but rather about Emirs and governors who conducted Friday prayers.

A person who knows the *Sunna* (Islamic knowledge) best is the one who deserves to be the *imam* most. In case there are equal ones in this respect, the one who recites the *Quran al-Karim* with *tajwid* becomes the *imam*. After this the one who has more *taqwa* leads the assembly. If still there is equivalence, the one who is older is preferred.

It is *makruh* for slaves, bedouin, *fasiqs*, the blind or for

illegitimate persons to become the *imam*. The *imam* must not prolong the *salat* in a manner that the *jamaa* feel tired or bored.

It is *makruh tahrimi* for women to perform the *salat* in *jamaa* by themselves.

If the *jamaa* consists of only one person, he stands on the right-hand side of the *imam*. When there are two people they must stand behind the *imam*. It is not permissible for men to follow a woman or a child as the *imam*.

Behind the *imam*, first men, then children and, behind children, women form rows.

If the *imam* has intended to become the *imam* for women, too, and if a woman stands in the same line with a man who is performing the same *salat*, the *salat* of the man gets broken. If the *imam* has not intended to become the *imam* for that woman, the *salat* of that man is not harmed, but the woman's *salat* becomes invalid (non-*sahih*). Those who can perform the *salat* [normally] by standing may follow an *imam* who can perform the *salat* by sitting. A *muqim* (resident, inhabitant) can perform the *salat* following a *safari* (traveling) Muslim. Those who perform a *fard* ritual prayer cannot follow an *imam* who performs a *nafila* ritual prayer. Those who perform a *nafila* ritual prayer can follow an *imam* who performs a *fard* ritual prayer. If a person, after performing the *salat* by following an *imam*, recognizes that the *imam* had not ablution, he must repeat its performance.

It is *makruh* to perform the ritual prayers called “*Raghaib*”, “*Barat*” and “*Qadr*” in assembly.

Even if the *jamaa* agree, it is *makruh tahrimi* for the *imam* to have the *qiraa* or the *tasbihs* more than it is *sunna*.

A person's missing the *ruku* of a *raka* means he or she has not performed that *raka* along with the *imam*. A person who arrives when the *imam* is in the *ruku* immediately makes the *niyya*, joins the *salat* by saying the *takbir* standing and begins following the *imam* by bending for the *ruku*. If the *imam* straightens up from the *ruku* before the newcomer bends for the *ruku*, this means he or she misses the *ruku*.

It is *makruh tahrimi* to bow for the *ruku*, to prostrate for the *sajda* or to get up from the *sajda* before the *imam* does. Following a *fard* division of the *salat*, it is *mustahab* to disarrange the rows before beginning another division of the *salat*.

If a Believer performs the five daily prayers in *jamaa*

constantly, he attains as much *thawab* as if he performed them in an assembly comprising all the prophets (*alayhimus-salam*).

The superiority of the ritual prayers performed in *jamaa* depends on the condition that the ritual prayer of the *imam* is *maqbul* (after satisfying the essentials to be valid/*sahih*, being qualified to be acceptable, *thawab*-deserving or meritorious by observing related *sunnas* and *mustahabs*).

If a person omits *jamaa* without a good reason, they cannot realize the smell of Paradise. Those who omit *jamaa* without a good reason were damned in all the four Heavenly Books.

We must strive to perform the five daily prayers in assembly. On the Day of Judgment, if *Allahu Taala* puts the seven earths, the seven skies, the *Arsh*, the *Kursi* and all creatures on one side of the scale, and the rewards of a ritual prayer performed in assembly with observed conditions on the other side, the rewards of the ritual prayer performed in assembly will weigh heavier.

Ten Conditions to be Satisfied for Following the Imam Correctly:

1- When beginning the *salat*, you must intend (*an-niyya*) to follow the *imam* before saying the *takbir*; it is necessary to intend by passing through the heart the words, “I adapt to the *imam* present.”

2- The *imam* has to intend to become the *imam* for women [if there is/are at the assembly]. He does not have to intend to become the *imam* for men, but, if he does, he also wins the reward for *jamaa*.

3- Heels of the *jamaa* must be to the rear of the *imam*'s heels.

4- The *imam* and the *jamaa* must be performing the same *fard* division of a ritual prayer.

5- There must not be a row of women between the *imam* and the row of male *jamaa*.

6- Between the *imam* and the *jamaa*, there must not be a road or a river whereby a vehicle or a boat may pass through.

7- There must not be a wall between the *imam* and the *jamaa* that does not have a window that is convenient for seeing or hearing the *imam* or someone among the *jamaa*.

8- The *imam* must not be on an animal while the *jamaa* are on the ground or vice versa.

9- The *imam* and the *jamaa* must not be aboard two different ships that are not connected to each other.

10- In case the *jamaa* and the *imam* belong to different *madhhab*s, there are two reports about rendering the *jamaa*'s ritual prayers valid: according to the first report, the *jamaa* must be unaware of the *imam*'s having something that invalidates the *salat* according to their own *madhhab*; according to the second report, a *jamaa* of a different *madhhab* may follow an *imam* whose *salat* is *sahih* in his *madhhab*; according to this report, it is permissible to follow an *imam* who has crowned or filled teeth.

If the *jamaa* is made up of only one person, he stands on the right-hand side of the *imam*. It is *makruh* to stand on his left. It is *makruh* also to stand behind him. If his heels are not ahead of the *imam*'s heels, his *salat* is *sahih*. When there are two or more people they must stand behind the *imam*.

The *jamaa* perform the *salat* with the *imam* as though they were performing alone except they do not read anything from memory while standing [but “*Subhanaka...*” only in the first *raka*] regardless of whether the *imam* recites in a low voice or aloud. [In the *Shafii madhhab*, the *jamaa* says, while the *imam* recites, the *surat al-Fatiha* in a low voice.] When the *imam* finishes reciting the *Fatiha* aloud, the *jamaa* say “**Amin**” in a low sound. This must not be said loudly. When the *imam* says, “**Sami-Allahu liman hamidah,**” while straightening up from the *ruku*, the *jamaa* says, “**Rabbana lakal-hamd.**” Then they prostrate for the *sajda* along with the *imam*, saying, “**Allahu akbar**” while kneeling down. In the *ruku* and the *sajdas* and during sitting, he says the prayers as he does when he performs the *salat* individually.

Salat al-witr is performed in assembly during Ramadan if the *farid* division of the dusk prayer is performed in *jamaa*. [If one, after having performed the *farid* division of the dusk prayer in *jamaa*, has not performed the *witr* prayer in *jamaa*, one performs it individually.] It is performed individually at other times.

Ritual Prayer of the *Masbuq* (One Who Misses the First *Raka*)

Following the *imam* in assembly may be in four different circumstances: ***al-mudrik***, ***al-muqtadi***, ***al-masbuq*** and ***al-lahiq***.

One who says *takbir al-iftitah* along with the *imam* is called the ***mudrik***.

One who misses saying *takbir al-iftitah* along with the *imam* is called the ***muqtadi***.

One who misses the first *raka* of a *salat* in *jamaa* is called the ***masbuk***.

The ***lahiq*** is the one who, having said *takbir al-iftitah* along with the *imam*, breaks his ablution and performs the ablution and restarts following the *imam*. He goes on performing the *salat* without the Quranic reading [saying the *Fatiha* and *suras*] and just by saying the *tasbihs* in the *ruku* and *sajdas*. If he utters nothing worldly during performing new ablution, he is the same as the one who follows the *imam* in assembly. However, he must take the ablution somewhere near the mosque if he left, because some scholars said if he went a long distance his *salat* would be broken.

A *masbuk*, having not caught up with the *imam* in the first *raka*, stands up to complete the missed *rakas* at the end of the *salat* when the *imam* says the *salam* to both sides. He does the Quranic reading in the order as he does in usual performance of the first *raka*, the second and then the third *raka*. However, he does the sitting positions in the reverse order of usual performance of the fourth, third and second *rakas*, that is, as if he began with the last *raka*; for example, a person who joins during the last *raka* of the dusk prayer stands up after the *imam* makes the *salam*, says the *Fatiha* and the additional *sura* in the first and second *rakas*. He sits in the first *raka*, but does not sit in the second *raka*.

If the *imam* skips the following five things, the *jamaa* also skips:

1- If the *imam* does not say the *qunut* prayers, the *jamaa* does not say them, either.

2- If the *imam* does not say the *takbirs* of Eid, the *jamaa* does not say, either.

3- If the *imam* does not sit at the end of the second *raka* of a *salat* of four *rakas*, the *jamaa* does not sit, either.

4- If the *imam* does not perform the *sajdat at-tilawa* following reciting an *ayat* of *sajda*, the *jamaa* does not perform it, either.

5- If the *imam* does not perform the *sajdat as-sahw*, the *jamaa* does not, either.

If the *imam* does the following four extras, the *jamaa* does not:

1- If the *imam* makes more than two *sajdas*, the *jamaa* does not do so.

2- If the *imam* says the *takbirs* of Eid more than three times in one *raka*, the *jamaa* does not do so.

3- If the *imam* says more than four *takbirs* in *salat al-janaza*, the *jamaa* does not do so.

4- If the *imam* stands up for the fifth *raka*, the *jamaa* does not stand up. Instead, they wait for the *imam* and say the *salam* together.

Ten things the *jamaa* must do even if the *imam* does not:

1- Raising the hands for *takbir al-iftitah*.

2- Saying “*Subhanaka...*”

3- Saying the *takbir* when bowing for the *ruku*.

4- Saying the *tasbihs* in the *ruku*.

5- Saying the *takbir* when kneeling down for prostration and when getting up from the *sajdas*.

6- Saying the *tasbihs* in the *sajda*.

7- Even if the *imam* does not say “*Sami-Allahu...*” the *jamaa* says, “*Rabbana lakal-hamd.*”

8- Saying “*Attahiyatu...*” to the end.

9- Saying the *salam* at the end of the *salat*.

10- During the *Eid al-Ad’ha*, saying the special *takbirs* called *tashriq* immediately after saying the *salam* following every one of the 23 *fard* ritual prayers.

The Virtues of *Takbir al-Iftitah*

The sins of a person who says *takbir al-iftitah* at the same time with the *imam* fall off like the leaves of trees do as the wind blows in fall.

One day, while *Rasulullah (sall-Allahu alayhi wa sallam)* was performing the dawn prayer, a person missed *takbir al-iftitah*. He emancipated a slave and came and asked *Rasulullah (sall-Allahu alayhi wa sallam)*: “Oh *Rasul-Allah!* I could not accompany *takbir al-iftitah* today. I have emancipated a slave; have I regained the *thawab* of *takbir al-iftitah*?” *Rasulullah (sall-Allahu alayhi wa sallam)* asked Abu Bakr as-Siddiq (*radiy-Allahu anh*), “**What do you say about this *takbir al-iftitah*?**” Abu Bakr as-Siddiq (*radiy-Allahu anh*) said, “Oh *Rasul-Allah!* If I owned forty camels and if forty of them were loaded fully with jewelry and I gave them all to the poor as charity, still I would not attain the *thawab* of *takbir al-iftitah* said simultaneously with the *imam*.”

Then *Rasulullah (sall-Allahu alayhi wa sallam)* said, “**Oh Umar! What do you say about this *takbir al-iftitah*?**” *Hadrat Umar (radiy-Allahu anh)* said: “Oh *Rasul-Allah!* If I had camels over all the land between Mecca and Medina and if they were full of jewelry and I gave them all to the poor as charity, still I would not attain the *thawab* of *takbir al-iftitah* said accompanying the *imam*.”

After him, *Rasulullah (sall-Allahu alayhi wa sallam)* said, “**Oh Uthman! What do you say about this *takbir al-iftitah*?**” *Hadrat Uthman Dhin-nurayn (radiy-Allahu anh)* said, “Oh *Rasul-Allah!* If I had performed a ritual prayer of two *rakas* at night and if I recited the whole *Qurānu Azim ash-Shan* (the *Quran* of Great Honor) at each *raka*, still I would not attain the *thawab* of *takbir al-iftitah* said accompanying the *imam*.”

After him, *Rasulullah (sall-Allahu alayhi wa sallam)* said, “**Oh Ali! What do you say about this *takbir al-iftitah*?**” *Hadrat Ali (karram-Allahu wajhah)* said, “Oh *Rasul-Allah!* If the lands between the West and the East were full of unbelievers and if my *Rabb* gave me power and I went to fight against all of them, still I would not attain the *thawab* of the *takbir al-iftitah* recited accompanying the *imam*.”

After him, *Rasulullah (sall-Allahu alayhi wa sallam)* said: “**Oh my community and my Companions! If seven layers of earths and seven layers of skies were paper and if seas were ink and if all the trees were pens, and if all the angels were scribes and wrote till the Last Day, still they would not write down the *thawab* of *takbir al-iftitah* said accompanying the *imam*.”**

Anecdote: Mosque Built in the Palace

Al-Imam Abu Yusuf, a scholar educated by *al-Imam al-Azam* Abu Hanifa (*rahmatullahi alayha*), was a *qadi* (Islamic judge) during the caliphate of Harun ar-Rashid. One day, when he was in the presence of Harun ar-Rashid, someone sued another one. The minister of Harun ar-Rashid said he was a witness himself. *Al-Imam* Abu Yusuf did not accept the testimony of the minister. The Caliph asked why he did not accept the testimony of the minister. *Al-Imam* replied, "One day, you had ordered him to do something. He told you that he was one of your slaves. If he said the truth, the testimony of a slave is not acceptable. If he said a lie, the testimony of a liar is not acceptable." The caliph asked, "If I give testimony, will you accept it?" He replied, "No, I won't." The Caliph said: "Why?" The *Imam* said: "You do not perform the ritual prayers in assembly." The Caliph said: "I am much busy of dealing with Muslims' affairs." The *Imam* said when an offering to the Creator was at issue, the creature must not be obeyed. The Caliph admitted that the *Imam* said the truth. He gave the order to build a mosque in his palace. A muezzin and an *imam* were appointed. After that, he always performed ritual prayers in *jamaa*.

The Friday (*Juma*) Prayer

Allahu Taala assigned Friday to Muslims. It is His command for male Muslims to perform the Friday prayer at the time of noon prayer on Fridays.

He declared in the last *ayat karima* of *surat al-Juma* as *maal*, **“Oh My humans who are honored with *iman*! When the *adhan* of the noon prayer is called on Friday, run to the mosque to listen to the *khutba* and to perform the Friday prayer. Stop buying and selling! The Friday prayer and the *khutba* are more useful to you than your other affairs. After performing the Friday prayer, you may leave the mosque and disperse so that you can resume your worldly affairs. You will work with the expectation of your sustenance from Allah. Remember Allah very often so that you will be saved!”**

After the *salat*, those who want to go to work may go out, and those who want to spend their time performing extra ritual prayers, reading the *Quran al-Karim* and praying may stay in the mosque. Buying and selling become sinful at the onset of the time of the Friday prayer.

Rasulullah (sall-Allahu alayhi wa sallam) declared in several of his honorable *hadiths*, **“If a Muslim performs the *ghusl* and goes to the mosque for the Friday prayer, the sins he has committed during the week will be forgiven and he will be given blessings for his each step”;** **“*Allahu Taala* seals the hearts of those who do not perform the Friday prayer. They sink into oblivion”;** **“The most valuable of days is Friday. Friday is more valuable than the days of Eid and of *Ashura* (the tenth day of *Muharram*). Friday is the Believers’ day of feast in this world and in Paradise”;** **“If a person does not perform three consecutive Friday prayers though there is no hindrance, *Allahu Taala* seals his heart, that is he can never do any goodness”;** **“On Fridays there is a moment when any prayer a Believer offers is not refused”;** **“If a person says *surat al-Ikhlās* seven times and the *suras* called “*al-Muawwadhatayn*” (the last two chapters of the *Quran al-Karim*) after the Friday prayer *Allahu Taala* protects him against accidents, troubles and evil deeds for one week”;** **“As Saturday was given to Jews and Sunday to Christians, Friday was given to Muslims. On this day there are uses, abundance and goodness for Muslims.”**

The *ibadat* (rituals) done on Fridays are given at least twice as many rewards as those given for those done on other days, while sins committed on Fridays are recorded twofold.

On Fridays, souls gather and get acquainted with one another as they visit in graves. Torture in graves is suspended on that day. According to some scholars, Believers' torture does not begin again, but unbelievers' torture continues until the Day of Resurrection except on Fridays and in every Ramadan. Those Believers who die on that day or during that night^[1] are never tortured in their graves. Hell is not much hot on Fridays. *Hadrat Adam (alayhis-salam)* was created on Friday. He was taken out of Paradise on Friday. People who will be in Paradise will see *Allahu Taala* on Fridays.

Fards of the Friday Prayer

The Friday ritual prayer consists of sixteen *rakas*. It is obligatory for every (*fard ayn*) man to perform its two *rakas*, which is stronger than the *fard* division of the noon prayer. Friday prayer depends on two groups of conditions for being *fard*:

- 1- the *conditions of al-ada* (general conditions for performing).
- 2- The conditions of *al-wujub* (personal conditions for qualifying).

If any of the conditions of *al-ada* does not exist, the *salat* will not be valid (*sahih*). If the conditions of *al-wujub* do not exist, the *salat* will still be valid.

Seven conditions of *al-ada* for validity of the Friday prayer:

- 1- Performing the *salat* in a city [which means a place whose *jamaa* cannot fit in the largest mosque].
- 2- Performing it with the permission of the president of the state or of the governor. A *khatib* (one who recites the *khutba*) appointed by them can appoint someone else as his deputy.
- 3- Performing it during the time of noon prayer.

[1] In Muslim terminology, blessed nights precede and have the name of the blessed days, so the Friday night is the night between Thursday and Friday (from the noon prayer time on Thursday to the *fajr*/dawn of the night). Exceptionally, the *Arafa* and three Eid al-Ad'ha nights follow the days.

4- Reciting the *khutba* (homily, sermon) within the time. [Immediately after the call of the *adhan* for the noon prayer, initial *sunna* division of the Friday ritual prayer is performed, which is followed by the second *adhan* which is called in the mosque. Then the *khutba* is delivered. Then the two-*raka* Friday ritual prayer is performed.] The scholars said that reciting the *khutba* was like saying “**Allahu akbar**” at the onset of the *salat*, that is both [parts of] the *khutba* must only be recited in Arabic. The *khatib* first silently says, “Audhu...”, then audibly expresses *hamd* (glorifying *Allahu Taala* by saying “*Al-hamdu li’llahi Rabbil-amin*”) and *thana* (praising the Prophet), *kalimat ash-shahada* and *as-salatu was-salam* (*salawat*; invocation, saying praise and blessings upon the Prophet *alayhis-salam*). Then he reminds the things or acts that cause rewards and those that cause torture [in the next world], and then says an *ayat karima*. He sits down and stands up again. After reciting the second [part of the] *khutba*, he prays for the Believers instead of preaching. It is *mustahab* to mention the names of the Four Caliphs. It is *haram* to insert worldly matters into the *khutba*. The *khutba* must not be turned into a speech, a conference. It is *sunna* to make a short *khutba*, and it is *makruh* to make a long one.

5- Reciting the *khutba* before the *salat*.

6- Performing the Friday prayer in *jamaa*.

7- Having the mosque open for the public.

Nine conditions of *al-wujub* for the Friday prayer:

1- Living in a city or town. It is not *fard* for *musafirs* (travelers).

2- Being healthy. It is not *fard* for an invalid person, for a person who looks after an invalid whom he cannot leave alone, or for a very old person.

3- Being free.

4- Being a man. The Friday prayer is not *fard* for women.

5- Being sane and adolescent or adult, that is being a **mukallaf**.

6- Not being blind. It is not *fard* for a blind person even if he has someone to lead him.

7- Being able to walk. Even if there are vehicles, it is not *fard* for a paralyzed person or for a person without feet.

8- Not being in prison; not having fear of the enemy, of the government or of cruel people.

9- There must not be too much rain, snow, storm, mud or cold weather.

How is the Friday Prayer Performed?

On Fridays, after the *adhan* of the noon prayer is called, the Friday prayer of 16 *rakas* is performed in the following order:

1- Initially, the **first sunna** part of the Friday prayer containing four *rakas* is performed. It is performed like the first *sunna* of the noon prayer. Its intention is made as “I intend to perform the first *sunna* division of the Friday ritual prayer for Allah’s approval, and I turn towards the *qibla*.”

2- Then, inside the mosque, the *adhan*, as the second time, and the *khutba* are recited.

3- After the *khutba*, the *iqama* is recited and two-*raka* Friday ritual prayer which is *fard* is performed in *jamaa*.

4- After the *fard* part of the Friday ritual prayer, four *rakas* of the subsequent *sunna* division are performed. It is performed again like the first *sunna part* of the noon prayer.

5-Then the *zuhr al-akhir* (the latest noon prayer) is performed by intending, “to perform the last noon prayer that has become *fard* upon me yet which I have not performed.” This *salat* consists of four *rakas*. It is performed like the *fard* ritual prayer of the noon prayer.

6- Finally, the [present] **time’s sunna** prayer of two *raka* is performed. It is performed like the *sunna* of the dawn prayer.

7- Next, *Ayat al-kursi* is said and the *tasbihs* are said, and then the *dua* (supplication, praying) is made.

The *Sunnas* and *Adabs* for Friday:

- 1- Welcoming Fridays on Thursdays.
- 2- Performing [*nafila*/voluntary] *ghusl* on Friday.
- 3- Having a haircut; shortening the beard to a handful; cutting the nails, and wearing clean clothes.

4- Going to the mosque for the Friday prayer as early as possible.

5- Not passing over the shoulders of the *jamaa* to reach the front rows.

6- Not passing in front of a person performing the *salat* in the mosque.

7- After the *khatib* climbs the *minbar*, not speaking anything, not replying to others even with a sign, nor repeating the *adhan*.

8- Saying each of the *suras al-Fatiha, al-Kafirun, al-Ikhlash, al-Falaq* and *an-Nas* seven times after the Friday Prayer.

9- Staying in the mosque and worshipping until the time of the afternoon prayer.

10- Attending the lectures and preaching of scholars who narrate from the books of the *Ahl as-Sunna* scholars.

11- Spending the whole Friday by worshipping.

12- Saying *as-salawat ash-sharifa* on Fridays.

13- Reading the *Quran al-Karim*, especially the *surat al-Kahf*.

14- Giving alms.

15- Visiting one's parents or their graves.

16- Preparing abundant and delicious food at home.

17- Performing the *salat* much; performing *qada* of ritual prayers if omitted before.

Festival Prayers (*Salat al-Idayn*)

The first of the month of *Shawwal* is the first day of the Festival of Breakfasting (*Id al-fitr*), and the tenth of *Dhil-hijja* is the first day of the Festival of Sacrificing (*Id al-Ad'ha*). On these two days it is *wajib* for men to perform the *Id* or Eid (Festival) prayer of two *rakas* at the time when the period of *karaha* (about 40 minutes) has passed following the sunrise.

The conditions for the Eid prayer are like the conditions for the Friday prayer, but in the former the *khutba* is *sunna* and is delivered after the *salat*.

Before the Eid prayer of the Festival of Breakfasting, it is

mustahab to eat something sweet [dates or candy], to perform [a voluntary] *ghusl*, to use the *miswak*, to wear the best clothes, to pay the alms of *fitra* before the *salat*, and to say the *takbirat at-tashriq* softly on the way to the mosque.

In the Festival of Sacrificing, it is *mustahab* not to eat anything before the *salat*, to eat first the meat of the sacrificed animal after the *salat* and, on the way to the mosque, to say the *takbirat at-tashriq* audibly, but softly by those who have a compulsory reason.

The Eid prayer consists of two *rakas* performed in *jamaa*. It cannot be performed individually.

How to Perform the Eid Prayer?

- 1- By intending first as, “I intend to perform the Eid prayer which is *wajib* and follow the present *imam*,” the *salat* is started [by saying *takbir al-iftitah* and touch of thumbs at the earlobes]. Then, “**Subhanaka...**” is said.
- 2- After *Subhanaka*, the thumbs touch the earlobes three times, simultaneously *takbir* (“*Allahu akbar*”) being said loudly by the *imam* and quietly by the *jamaa each time* and letting down the hands hanging on both sides after the first and second times and placing the right hand over the left hand grasping the wrist of the left hand with the thumb and little finger of the right hand under the navel after the third time. Then the *imam* recites the *Fatiha* and the additional *sura* aloud and they all bend for the *ruku*.
- 3- In the second *raka*, first the *Fatiha* and an additional *sura* are recited by the *imam*, then the hands are lifted up to the ears again along with saying the *takbir* three times, letting the hands after each time down hanging at the sides. At a fourth *takbir*, hands are not lifted but they all bend for the *ruku*. In order to not forget, the moves of the hands at the *takbirs* are formulated as, “**Hang twice and grasp once. Hang three times and bend.**”

Takbirat at-tashriq:

From the dawn prayer on the *Arafa* day, which is the day preceding the Festival of Sacrificing, until the end of the

afternoon prayer on the fourth day of the Festival, all amounting to 23 times of *salat*, it is *wajib* for everyone, men and women alike, for those who are on the hajj or not and for those who are performing the *salat* in *jamaa* or alone to say ***takbirat at-tashriq*** once immediately after the *salam* of *fard* divisions of the *salat*.

They are not said after *salat al-janaza*. It is not necessary to say them after leaving the mosque or after speaking.

If the *imam* forgets them, the *jamaa* must not omit. Men may say them audibly. Women say softly.

The words of *takbirat at-tashriq* are: **“Allahu akbar, Allahu akbar. La ilaha illa’llah wal-lahu akbar. Allahu akbar wa li’llahil-hamd.”**

Preparation for Death

Remembering death is the greatest lesson. It is *sunna* for every Believer to try to remember death frequently. It causes obeying the ordinances strictly and abstaining from the sins. It diminishes one’s courage to commit prohibitions. Our Prophet (*sall-Allahu alayhi wa sallam*) declared: **“Frequently remember death which ruins pleasures and ends amusements!”** Some superiors of the Religion made it a habit to remember death once every day. Muhammad Baha ad-Din al-Bukhari (*quddisa sirruh*), one of the prominent *awliya*, would imagine himself having died and having been interred twenty times every day.

Long-range ambitiousness (*tul al-amal*) causes one to want a long life. Desiring a long life for the purpose of performing *ibadat* and serving Islam is not considered as having long-range ambitiousness. Those with long-range ambitiousness do not perform *ibadat* in time and do not repent; they are cold-hearted and do not remember death, nor do they learn any lessons from preaching or advice.

People with long-range ambitiousness waste all their lives to obtain worldly possessions and positions, forgetting about the next world and preoccupy themselves only with pleasures and enjoyments.

The Hadith ash-Sharif declared:

“Die before you die. Take yourself into account before you

are called to account”; “If animals knew just as you know about what will happen after death, you wouldn’t find any meaty animal to eat,” and “Anyone who brings death to their mind day and night will accompany martyrs on the Day of Resurrection.”

Causes of long-range ambitiousness are addiction to worldly pleasures, forgetfulness of death and self-confidence in one’s being young and healthy. One should destroy these causes to get rid of the disease of long-range ambitiousness. One should think that death might come any moment and learn about the harms of long-range ambitiousness and benefits of remembrance of death. It was declared in a *hadith sharif*:

“Remember death frequently! Remembrance of death protects oneself from sinning and causes oneself to stay away from things that will be harmful in the next world.”

What is Death?

Death does not mean becoming non-existent. Death is the termination of the soul’s attachment to the body. It is the soul’s leaving the body. Death is the human’s changing from one state into another, moving from one home to another. Umar ibn Abd al-Aziz (*rahmatullahi alayh*) said, “You have been created exactly for eternity, for endlessness, except that you will emigrate from one home to another!” Death is a blessing, a gift for the Believer. It is a disaster for the sinful. Humans do not want death but, in reality, death is more useful than mischief. Humans like to live but, in reality, death is favorable for them. With death, the pious Believer gets saved from the torture and exertion of this world. With the death of the cruel, countries and peoples attain relief. An old couplet inspired by the death of a cruel person goes:

***“Neither comforted himself nor let people in peace,
Fell off the world, now people in graves shall resist!”***

For a Believer’s soul, leaving the body is like the freeing of a captive from prison. Once dead, a Believer does not want to return to this world. Only martyrs want to come back to the world so that they may be martyred once again. Death is a gift for every Muslim and only their graves protect their faith. As to the life in grave, it is either like being in the gardens of Paradise or in the pits of Hell.

Death is Inescapable

Is it possible to escape death? Certainly not. Nobody has the capability to live even for an additional second. Whoever reaches the predestined time of death (*al-ajal*) dies. This is a moment which lapses in a blink of an eye. In the *maal* of an *ayat karima* of the *Quran al-Karim*, it was stated, **“When their *ajals* come, they cannot change it to an hour (*saa*) earlier or later.”**

If *Allahu Taala* has willed someone to die somewhere, that person dies there, leaving his possessions and children.

Allahu Taala knows how many breaths we take in a day. There is nothing which He would not know. If we have had faith and have spent our lives worshipping, the end will be bliss. *Allahu Taala* commanded the Archangel Azrail (*alayhis-salam*) as: **“Take souls of My friends putting them at ease; take souls of My enemies harmfully!”** For the Believers, what a great glad tiding this is! What a great calamity it is for those who deprive themselves of *iman*.

Ritual Prayer of Funeral (*Salat al-Janaza*)

Salat al-janaza is *fard kifaya* for men who hear of the death of a Believer and, if there are no men, it is *fard kifaya* for women. *Salat al-janaza* is the performance of a ritual prayer for Allah’s sake and praying for the deceased. A person who does not pay any importance to it becomes an unbeliever.

The Conditions of *Salat al-Janaza*

There are six conditions to be fulfilled for *salat al-janaza* to be acceptable:

- 1- The dead person must be a Muslim.
- 2- The corpse must have been washed. If it has been interred without being washed and has not been covered up with earth yet, it is taken out and washed and then *salat al-janaza* is performed. The place where the corpse and the *imam* are must be clean.
- 3- The whole corpse or half of the corpse plus the head or more than half of the corpse without the head must be in front of the *imam*.

4- The corpse must be on the ground or close to the ground, held with hands or placed on a stone level. The corpse's head must be to the *imam's* right and its feet must be to his left. It is sinful to place it the other way round.

5- The corpse must be ready in front of the *imam*.

6- The private parts of the corpse and those of the *imam* must be covered.

The Fards of Salat al-Janaza

1- Saying the *takbir* (“*Allahu akbar*”) four times.

2- Performing it standing.

The Sunnas of Salat al-Janaza

1- Saying “*Subhanaka...*”

2- Saying the *salawat*.

3- Saying the prayer among those that one knows that are taught to entreat *Allahu Taala* for mercy and forgiveness for oneself, for the dead person and for all Muslims.

Salat al-janaza should not be performed inside the mosque.

A child that dies right after birth is named, washed, wrapped in shroud and the *salat al-janaza* is performed for it.

When the corpse will be carried, four handles of the coffin are held; one first takes the left front handle, as seen from the rear while walking behind, upon one's right shoulder and walks ten steps. Then, taking the left back handle upon the same shoulder one carries it for ten more steps. Then, changing to the right hand side of the coffin, one carries it on the left shoulder, ten steps by the front and ten steps by the back of the coffin. When arrived at the grave, people must not sit down until the corpse is taken down from the shoulders to the ground. While the deceased is being buried, those who have no task to do in the burying may sit down.

How to Perform Salat al-Janaza

Intention for *salat al-janaza* is made by saying, “I intend to perform *salat al-janaza* for *Allahu Taala's* sake and to pray for the deceased man [or woman] and I apply myself to the *imam* that is

ready.” Then the *takbir* (“*Allahu akbar*”) is said to begin the prayer. Each of the four *takbirs* of the funeral prayer is like a *raka*. The hands are lifted up to the ears only with the first *takbir*. They are not lifted with the next three *takbirs*.

1- After saying the first *takbir*, the left wrist is grasped by the right thumb and little finger and “*Subhanaka...*” is said with the phrase, “*Wa jalla thenauka*” added. The *surat al-Fatiha* is not said.

2- After the second *takbir* the *salawat* (“*Allahumma salli...*” and “*Allahumma barik...*” which are said at the sitting position in daily *salat*) are said.

3- After the third *takbir* the prayer (*dua*) for *janaza* is said. Instead of this prayer, “*Rabbana atina...*” or only “*Allahum-maghfirah*” may be said or, with the intention of saying as a prayer, *surat al-Fatiha* may be said.

4- Immediately following the fourth *takbir*, the *salam* is performed (by saying “*As-salamu...*” and turning the head) first to the right and then to the left. While performing the *salam*, an intention is made that the *salam* (greeting) be for the dead person and the *jamaa*.

The *imam* recites the four *takbirs* and the two *salams* audibly, but he does other utterances softly.

It is not permissible to pray beside the coffin after *salat al-janaza* is performed. It is *makruh*.

Salat at-Tarawih

It is *sunna* for men and women to perform *salat at-tarawih*, which is performed at every night [preceding every day] of the Holy Ramadan. It is *sunna kifaya* to perform it in assembly (*jamaa*). *Salat at-tarawih* is performed after the final *sunna* division of the dusk (*isha*) prayer and before *salat al-witr*. It can also be performed after *salat al-witr*, for example when a person who, being late for the assembly, performs the *fard* division alone and joins later the assembly of *at-tarawih* and performs —after *salat al-witr* in assembly— the divisions of *tarawih* he has missed.

Qada (making up for, redoing) of omitted *tarawih* prayers need not be performed. If performed, it will be a voluntary (*nafila*) *salat*, not *at-tarawih*.

At-tarawih prayer consists of twenty *rakas*.

How to Perform *At-tarawih*

It is *mustahab* to perform the *tarawih* in ten divisions by saying the *salam* at the end of every two *rakas* and by saying *tasbihs* at the end of every four *rakas*. People who have debts of *qada* for omitted prayers must perform *qada* prayers at free time and not only in place of the *sunna* divisions of four of the daily prayers [that of the dawn prayer is excluded] but also in place of the *tarawih*, thus paying off all their debts as soon as possible and then they must start performing the *sunna* divisions of the four daily prayers and the *tarawih* as *sunna* prayers.

When it is performed in *jamaa* in a mosque, others may perform it alone in their homes, which is not sinful. However, they are deprived of the blessings of *jamaa* in the mosque. If they perform it in *jamaa* with one person or a few people in their homes, they will earn 27 times the *thawabs* they would attain by performing individually. It is better to intend for the *tarawih* at each *takbir al-iftitah*. People who have performed the *farid* division of the dusk prayer individually may not perform the *tarawih* in *jamaa*. A person who has not performed the *farid* division of the dusk prayer with the *jamaa* may perform the *farid* division alone and then join the *jamaa* who are performing the *tarawih*.

Only during Ramadan, *salat al-witr* is performed in *jamaa* if the *farid* division of the dusk prayer is performed in *jamaa*.

PART FIVE

THE SALAT DURING LONG-DISTANCE JOURNEYS

If a *Hanafi* person goes to a place 104 kilometers away or further, with the intention of staying there less than fifteen days, he or she becomes a *musafir* ('guest') or a *safari* (traveler) on a long-distance journey. A *musafir* performs four-*raka fard* divisions of daily ritual prayers as two *rakas*. When they follow a *muqim* (non-*safari*) *imam* in assembly, they perform them as four *rakas*. When a *musafir* becomes the *imam*, he completes the *salat* at the end of two *rakas*, and then the *muqim* who follows him stands up and performs two more *rakas*.

A *safari* person can make *masaha* on their *mests* for three whole days. They may not fast [in Ramadan] but, if they are comfortable enough, it is better for them to fast. It is not *wajib* for them to sacrifice animal if they are traveling during the Eid. Friday prayer is not *fard* for a *safari* person.

One who has set out for a journey without performing a certain four-*raka* ritual prayer towards the end of its time performs that *salat* in two *rakas*. One who arrives at home towards the end of a four-*raka* prayer time performs it, if not performed yet, as four *rakas*.

It was written in the book *Ni'meti Islam*: "It is permissible, even for one who has the power to perform in standing position, to perform the *nafila* prayers in sitting position anywhere anytime. When doing so, one bends for the *ruku* and places the head on the ground for the *sajda*. However, *nafila* prayers performed in sitting position without an excuse are given half of the *thawabs*. The *sunna* divisions of the five daily prayers and the *tarawih* are *nafila* prayers. While traveling, that is outside the city or village, it is permitted to perform *nafila* prayers on animals of riding; it is not necessary to turn towards the *qibla* or to do the *ruku* and *sajdas*, so it is performed by 'imitating' (*ima*), that is the

trunk or torso is bent somewhat for the *ruku* and bent more than that for the *sajdas*. Presence of much *najasa* on the animal is not an obstacle to performing the *salat*. Anyone who gets tired while performing a *nafila* prayer in standing position may lean on a walking stick or against someone or a wall. It is not valid to perform *salat* while walking.

“It is not permitted to perform *fard* or *wajib* ritual prayers on an animal unless there is a compelling situation (*darura*); they can only be performed if there is an excuse (*udhr*). Examples of a situation that makes up an excuse are: hazard to one’s belongings, life or to animal; likelihood of theft of one’s animal or belongings on one’s animal or on oneself if one dismounts; danger of wild animals and enemy attacks, muddy ground or heavy rain; prolongation or worsening of illness by dismounting and remounting; possibility of danger as one would not be awaited by fellow travelers; and inability to remount the animal without a helping hand if one dismounts. If possible, one performs by stopping the animal in the direction of the *qibla*. If not, one performs in the direction of riding. Performing the *salat* in the chest-like litter called ‘*mahmil*’ that is placed on an animal is like performing it on the animal itself. If the animal is stopped and supports are placed under the *mahmil*, it serves as a table or an ottoman and it means performing at the ground, so it must be performed standing and towards the *qibla*. A person who is able to dismount cannot perform the *fard* prayer on a *mahmil*.

“Performing the *salat* on a ship had been described by *Rasulullah (alayhis-salam)* to *Hadrat Jafar Tayyar* before he sent him to Abyssinia (Ethiopia): one may perform a *fard* or *wajib* prayer while sailing on a ship even if they have no excuse. Performing in assembly is also possible on board. It is not permissible to perform the *salat* as imitation (*ima*) on a moving ship; one must perform *ruku* and *sajda* and turn towards the *qibla*. One starts the *salat* facing the *qibla* and, as the boat changes its direction, one also turns towards the *qibla*. Cleanliness in respect of *najasa* (filth) is also necessary aboard. According to *al-Imam al-Azam*, it is permitted on board to perform the *fard* prayers sitting on the ground without an excuse.

“A ship anchored at sea is like a moving ship if it swings much. If it swings slightly, it is like a ship unmoving on the shore, on

which it is not permitted to perform the *fard* prayer sitting. If it is possible to land on the shore, it is not *sahih* (valid) on board even if one performs it standing, and it must be performed on the shore. If one's life or properties are in danger, or the ship may depart and leave them on land, it is permitted to perform the *salat* on the ship by standing.”

Ibn Abidin wrote: “A two-wheeled cart cannot remain level on the ground unless it is tied to an animal, so it is like an animal both when moving and when still. Any carriage with four wheels is like an ottoman if it is not in motion. If the carriage is moving, *fard* prayers can be performed on it with the [above-mentioned] excuses defined for performing while riding animals; the carriage may be stopped and the *salat* is performed towards the qibla. If one cannot stop it, one must perform the *salat* as if sailing on a ship.” One who cannot turn towards the *qibla* during motion, by following the *Shafii madhhab* during the travel, brings together (*jam'*) two ritual prayers [see below]. If this is not possible, either, turning towards the *qibla* becomes a non-requirement. No one is permitted to perform the *salat* by ‘imitating’ in the position of sitting on a sofa or on a chair with the legs hanging down. Performing the *salat* on a bus or on an airplane is like performing it on a carriage.

During traveling, one must not perform *fard* or *wajib* ritual prayers on an animal unless there is a *darura*. Making the coach stop, one must perform the *salat* standing towards the *qibla*. For this reason, one must take necessary measures before getting on the coach.

A *musafir* traveling on a ship or train must begin the *fard* prayer standing towards the *qibla* and put a compass somewhere near the place of prostration; as the ship or train changes direction, they must turn towards the *qibla*. If the chest turns away from the *qibla*, the *salat* becomes broken. Since the *fard* ritual prayer of those who cannot turn towards the *qibla* on buses, trains or ships when the sea is rough is not *sahih* (valid), they, adapting to the *Shafii madhhab* throughout their travel, may perform the noon and afternoon ritual prayers together and the sunset and dusk ritual prayers together, that is they are performed one after the other, because, during traveling more than 80 kilometers, it is permitted in the *Shafii madhhab* to bring forward (*jam' takdim*)

the performance of the *fard* division of the afternoon ritual prayer to be just after that of the noon ritual prayer or to postpone (*jam' takhir*) the *fard* division of the noon ritual prayer to the time just before that of the afternoon ritual prayer and to do the same for the *fard* divisions of the sunset and dusk ritual prayers. Therefore, if the *Hanafi* Muslim is not able to keep the direction towards the *qibla* while riding during long-distance journey, they must perform, for example, the afternoon ritual prayer immediately after the noon ritual prayer at the time of the noon ritual prayer during the earliest break on the way in daytime, and perform sunset and dusk ritual prayers sequentially at the time of the dusk ritual prayer during a break at night; intending for each of these four ritual prayers must be made with the thought in mind, **“I perform it by applying the *Shafii madhhab*.”** Before onset of or after completing the journey, two times of the *salat* cannot be brought together to perform one just after the other.

The *Salat* During Illness

The state of ceaseless emission, out of the human body, of any material that breaks the ablution is called *udhr*. Any of incontinence of urine, of excrement and of wind, nosebleed, blood or pus oozing out of a wound or tears coming out of painful and swollen eyes, in case of being constant along the period of a *salat*, makes one a person of ‘excuse’, as the blood of *istihada* (non-menstrual bleeding) makes a woman. One must try to stop them by blocking, by taking medicine or by performing the *salat* sitting or ‘imitating’. The man who has incontinence of urine puts a natural cotton ‘stopper’ as big as a barley seed into the urinary outlet; if the urine is not much, cotton absorbs and blocks it, so prevents the ablution from being broken. While urinating, the cotton goes out automatically. If the urine is much, most of it passes through the cotton and comes out and the ablution is broken; urine must not wet the underwear. Every woman must always put a piece of cloth (called ‘*kursuf*’) at her genitalia. If they cannot stop any kind of emission cited above, they must perform the *salat* taking ablution within the specified time of each prayer. One with an *udhr* may perform, with this ablution, as many *fard*, *qada* and *nafila* ritual prayers as one likes, and may hold the *Quran al-Karim* until the end of the period of time of that ritual

prayer. When the specified time of the *salat* is over, one's ablution is broken automatically. Before this time is over, one's ablution may be broken by a cause different from that of the excuse. For example, though one has performed the ablution while blood constantly comes out of one of the nostrils, the ablution is broken as the other nostril bleeds. For having an excuse, the cause breaking the ablution must come out continuously throughout a period of the *salat*. If it stops for a time sufficient to take the ablution and perform the *fard* division of the *salat*, one does not have an excuse. According to another report in the *Maliki madhhab*, one drop of involuntary emission is sufficient for having an excuse. If, after one becomes a person of excuse, emission occurs as one drop once in each of the following periods of *salat*, this situation of being with excuse continues in those periods of the *salat*. If it does not come out within the period of a *salat*, the state of having an excuse ends. If it is expected that one *dirham* of blood or the like, when washed, will not spread again until the *salat* is performed, it is *wajib* to wash it.

If a Muslim fears that, by performing the *ghusl*, they might become ill or their illness might become worse or prolonged, they instead perform *tayammum*. This fear depends on one's own experience or on the comment of a just (*adil*; committing no serious sin and not continuing minor sins) Muslim physician. The comment of the physician who is not well-known for their sinning (*fisq*) is acceptable as well. Cold weather, not being able to find accommodation or facility to heat water or not having money for a public bath may result in illness. In the *Hanafi madhhab*, one may perform *fard* ritual prayers as many as one wishes with one *tayammum*. However, according to the *Shafii* and *Maliki madhhabs*, one must perform a new *tayammum* for each *fard* ritual prayer.

If more than half of the organs of ablution have lesions, one performs *tayammum*. If less than half are affected, healthy organs are washed and the lesions are rubbed with wet hand (*masaha*). Since the whole body is accepted as one organ in the *ghusl*, one performs *tayammum* if [more than] half of the body surface is diseased; If the affected area is less than half, healthy areas are washed and *masaha* is applied to the lesions. If direct *masaha* would be harmful, *masaha* is applied on the bandages. If this also

is harmful, the *masaha* is omitted. If *masaha* on one's head is harmful in the ablution or *ghusl*, *masaha* is not applied on the head. One who cannot use water because of missing hands [or eczema or ulcers] performs *tayammum* by rubbing their arms and face on the ground [lime, earthen or stone wall]. If one with amputated hands and feet has ulcerated face, they perform the *salat* without the ablution. One who cannot find someone to help in performing the ablution performs *tayammum*. One's children, slave or hired servant have to help; others' help may be asked, but they do not have to help. Neither the wife nor the husband has to assist each other in performing the ablution.

If the bandage [plaster on cotton or on gauze; ointment] put on an area ulcerated by bloodletting or using leeches or on an abscess or on a fractured or injured bone cannot be washed with cold or warm water or rubbed with wet hand, more than half of its area is rubbed with wet hand once in the ablution and *ghusl*. If taking off the bandage would be harmful, healthy parts underneath are not washed, and *masaha* is done on healthy areas seen through the bandage. To wrap the bandage, one does not have to have performed the ablution. If the bandage is changed after *masaha* or a new bandage is placed over it, it is not necessary to make *masaha* on the new one.

If an ill person cannot stay upright or presumes strongly that the illness will be prolonged by standing, they perform the *salat* sitting: bending the trunk a little for the *ruku* and, after sitting upright, performing two *sajdas* on the ground. Such people may sit on the floor in a manner that comes easy to them: knelt, cross-legged, or sitting on the buttocks with arms folded round the knees. Pains in the head, knee or eye are counted as illness. The fear of being seen by the enemy is also an excuse. In case fast or ablution is broken by standing, one performs the *salat* sitting. The person who can stand only by leaning on something must perform the *salat* standing in this posture. One who cannot stay in standing position long says the *takbir al-iftitah* standing and, when pain starts, continues the *salat* sitting.

One who is unable to perform the *sajda* on the ground carries out the *qiraa* standing and then sits down to imitate (*ima*) for the *ruku* and *sajda*: while sitting, one bends a little for the *ruku* and bends some more for the *sajda*. One who cannot bend the trunk

bends the head instead, and it is not necessary to perform the *sajda* by placing the head on something. If the head is placed on something for the *sajda* and if one has leaned for the *sajda* more than that in *ruku*, the *salat* is *sahih* but it is *makruh tahrimi*. If it is possible to sit by leaning against something, it is not permissible to lie and perform the *salat* by mimicking. One day *Rasulullah* (*sall-Allahu alayhi wa sallam*) visited an invalid whom he saw in the *salat* lifting a pillow and performing the *sajda* upon it; he removed the pillow. Then the sick person picked up a piece of wood and performed the *sajda* on it. *Rasulullah* removed it, too, and stated: **“Perform the *sajda* on the floor if you can! If you cannot bend down to the floor, do not lift something up to your face to perform *sajda* on it! Perform the *salat* by mimicking and bend for the *sajda* more than you do for the *ruku*!”** As expressed as *maal* in the book *Al-bahr ar-raiq*, the 191st *ayat karima* of the *surat Al Imran* states, **“One who has power performs the *salat* standing. One who is powerless performs the *salat* sitting. One who is unable to do that performs it lying.”** When Imran ibn Husayn became ill, *Rasulullah* (*alayhis-salam*) told him, **“Perform the *salat* standing! If you cannot do it, perform it sitting! If you cannot do that, either, perform it lying on your side or back!”** In summary, an invalid who cannot stand performs the *salat* sitting, and one who cannot sit performs it lying. Performing the *salat* sitting on a chair or an armchair is not permitted. It is not conformable to Islam for an ill person or a passenger in a bus or on an airplane to perform the *salat* sitting on a chair or seat. If one cannot perform the *salat* standing in congregation after walking to the mosque performs the *salat* standing at home. Presence of any of the following 20 reasons is a ground for not going to the mosque for performing the *salat* in *jamaa*: rain; too hot or cold weather; fear of being attacked at one’s life or possessions; fear of being left alone by fellow travelers; total darkness; for an indebted poor person to be caught and arrested; blindness; inability to walk due to paralysis; amputation of one foot; being ill or crippled; muddy road; inability to walk; old person’s inability to walk; possibility of missing a rare lecture in the field of *fiqh*; possibility of missing one’s favorite meal; being about to start traveling; caretaker of a sick person without a shift; strong wind at night; urgent need of going to the toilet. A sick person’s worrying about worsening or prolongation of the disease, a caretaker’s

leaving the sick person unattended and difficulty of walking due to advanced age are also grounds for not going to the Friday *salat*. It is better to go to and return from the *jamaa* at the mosque by walking, rather than riding a vehicle. It is not permissible to perform the *salat* by mimicking (*ima*) while sitting on a chair or seat in the mosque. It is a ***bida*** to perform a ritual in a manner not described by Islam. It is written in the books of *fiqh* that committing a *bida* is an important sin.

An invalid who cannot sit even by leaning against something performs the *salat* by mimicking with the head by lying on one's back, or if this is not possible by lying on one's right side. If one cannot turn towards the *qibla*, one must perform it towards a direction easy to them. In the case of lying on one's back, a pillow is put under the head so that the face is directed towards the *qibla*. It is good that one bends the knees. If an ill person cannot perform the *salat* even by mimicking with the head, they are permitted to leave it to *qada*. If one becomes ill during the *salat*, they continue in a way their power suffices. If a patient who performs the *salat* sitting becomes well during the *salat*, they continue the *salat* standing. Those who become unconscious do not perform the *salat* and, if they recover before more than five times of the *salat* pass, they must perform *qada* of them. If they recover after six or more times of the *salat* pass, they do not have to make *qada* of them.

It is *farid* to perform urgently the *qada* of an unperformed *salat* even if by mimicking. If the signs of impending death are experienced before performing the *qada* of unperformed ritual prayers, it becomes *wajib* for one to add in one's will that *fidya* (see Part Seven about *isqat*) be given for the *isqat* of them from the property that will be left behind. It was asserted that if it was not willed, it will be permitted for the inheritors or others to make *isqat* from their own property.

Omitted Ritual Prayers

Since the *salat* is the worship carried out by the body, it cannot be performed on behalf of someone else. Everyone has to perform it themselves. Performing the ritual prayers in their specified times is called ***ada***. Performing a ritual prayer again for the second time in its specified time is called ***iada***. For example, it

is *wajib* to perform again, before its time is over, a ritual prayer in which a *makruh* is committed; if this is not possible, it is *wajib* to perform again it any time. Performing a *fard* or *wajib* ritual prayer after completion of its specified time is called **qada**.

When performing the *fard* divisions/parts of the five daily ritual prayers and *salat al-witr* and when performing the *qada* of them, it is *fard* to observe the **tartib** (orderliness; the good practice of keeping the sequence of performance). A **person of tartib** means one who owes no or at most five *qada* ritual prayers. The *fard* part of the Friday ritual prayer must be performed at the time of the day's noon prayer; if a person who has not woken up for the dawn prayer [on Friday and has forgotten to perform the *qada* for it] remembers it even during the *khutba* [of the Friday prayer] should perform it immediately. If a person [of *tartib*] has not performed a ritual prayer or its *qada* of it, it is not permissible for that person to perform the ritual prayers of next five prayer times unless they perform the *qada* of it. It was declared in a *hadith sharif*, **“If a person misses performing a ritual prayer due to oversleeping or forgets to perform a prayer remembers it while performing the next prayer in jamaa, that person should complete the prayer with the imam and then perform the qada of the previous prayer! Then the prayer performed with the imam should be performed again.”**

It is *fard* to perform the *qada* of an omitted *fard* prayer. It is *wajib* to perform the *qada* of an omitted *wajib* prayer. Performing the *qada* for the omitted *sunna* prayer was not ordered. As the scholars of the *Hanafi madhhab* unanimously declared, “The *sunna* ritual prayers were ordered to be performed only within their due time. If they are not performed within their due time they do not become debts to be paid, so we have not been ordered to perform *qada* of them. [As an exception,] since the *sunna* division of the dawn prayer is close to a *wajib* prayer in respect of importance, its *qada*, if missed, is performed with the *fard* division before noon on the same day. No *qada* is performed for it after the noon of that day nor for other *sunna* ritual prayers in any time. If performed, not the rewards given for the *sunna* but those given for voluntary (*nafla*) ritual prayer are assigned.” It was written in the books **Radd al-muhtar** and **Tarhib as-salat** (p. 162), “It is permissible to perform the *sunna* ritual prayers sitting

even if there is no *udhr*. It is sinful if never performed. It is permissible to perform *fard* prayers sitting if there is an *udhr*.”

It is an important sin to omit a *fard* ritual prayer knowingly and groundlessly. For such ritual prayers which are not performed within their specified periods, *qada* must be performed. There are two justifiable grounds for knowingly leaving a *fard* or *wajib* prayer to *qada*. Being before the enemy is the first one. The second one is the situation of a traveler on a journey intended not even for a distance of three days who fears a thief, a wild animal, a flood or a storm. When such people cannot perform the *salat* by sitting, by turning towards any direction or even by mimicking on an animal, they can leave it to *qada*. It is not sinful to leave the *fards* to *qada* for one of these two reasons or by missing them as a result of falling asleep or forgetting. It was written in al-Hamawi’s commentary to Ibn Nujaym’s *Al-Ashbah*: “It is valid (*sahih*) to perform the *salat* after its appointed time because of rescuing a drowning person or the like.” However, it is *fard* to perform the *qada* as soon as the situation of *udhr* is over. It is permissible to delay the *qada* for earning the sustenance of one’s household on condition that one will perform at the earliest free time except the three times at which performing the *salat* is *haram* in a day. One becomes sinful if delayed longer. As a matter of fact, our beloved Prophet (*sall-Allahu alayhi wa sallam*) performed the *qada* of ritual prayers of four times that they had been unable to perform because of the severity of the battle of *Handak* (‘Trench’) in *jamaa* on the same night although the *Sahabat al-Kiram* (*radiy-Allahu anhum*) were wounded and very tired. Our Prophet (*sall-Allahu alayhi wa sallam*) declared, **“Bringing two *fard* ritual prayers together is among serious sins,”** that is it is an important sin not to perform a *fard* prayer in its specified time and to perform it later. Another *hadith sharif* stated, **“The person who performs a *salat* later than its due time will be kept by *Allahu Taala* in Hell for eighty *huqbas*.”** One *huqba* is 80 years of the hereafter, and one day in the next world is about 1000 worldly years. While this is the punishment for performing one *salat* after its specified time, we must try to imagine the retribution for never performing the *salat*.”

Our Prophet (*sall-Allahu alayhi wa sallam*) declared, **“The *salat* is the main pillar of the Religion. One who performs the**

salat builds up their religion. One who does not perform the salat destroys their religion.” He stated in a *hadith sharif*, **“On the Day of Judgment, after iman the first questioning will be on the salat.”** *Allahu Taala* will declare, **“Oh My human servant! If you surmount your account on the salat, safety is yours. I shall facilitate your other accounts!”** It was declared as *maal* in the *Quran al-Karim*, **“The perfectly-performed salat protects the human against doing immoral and prohibited acts.”** (*surat al-Ankabut*, 45) Our Prophet (*alayhis-salam*) declared, **“The time when the human is closest to their Rabb is the time when they perform the salat.”**

There are two kinds of omitted ritual prayers: 1- that is missed (*faita*) because of some excusable reasons (*udhr*), and 2- that is, though accepted as an important duty, omitted because of laziness.

Performing a *fard* ritual prayer after its time without an excuse, that is leaving it for *qada*, is *haram*, a serious sin. This sin is not forgiven when one performs its *qada*. By performing the *qada*, only the sin of having not performed the ritual prayer is forgiven. One is not forgiven only by repenting without performing the *qada*. It is hoped that one will be forgiven if one repents after performing the *qada*. As one repents, one must perform the *qada* of omitted ritual prayers. One commits an additional serious sin if one does not perform the *qada* though one is able to do so. As every period that is spent for performing any ritual prayer, say six minutes, passes idly, this serious sin increases in proportion with the previous length of time of retribution; the reason is that it is *fard* to perform the *qada* prayers at every free time at once. Those who do not ascribe any importance to performing the *qada* prayers will be burned in Hell eternally. It was written in the books *Umdat al-Islam* and *Jami al-fatawa*, **“In case of confrontation with the enemy, omitting a fard ritual prayer while it is possible to perform it is as sinful as committing 700 serious sins.”** The sin of postponing the *qada* is more than the sin of not performing the *salat* in its specified time. When one performs a *qada* of a ritual prayer by intending to perform it for the first time, all the sins related are forgiven.

Addendum: Performing *Qada* Instead of *Sunna* Prayers

Hadrat Abd al-Qadir a-Jilani wrote in his book *Futuh al-ghayb*, “A Believer must carry out the *fards* first. When the *fards* are completed, the *sunnas* must be performed. Next, one busies oneself with the *nafila* (voluntary rituals). It is stupidity to busy oneself with the *sunnas* while one has debts of *fard*. The *sunna* rituals of a person who has debts of *fard* are not acceptable. Ali ibn Abi Talib (*radiy-Allahu anh*) reported *Rasulullah* (*sall-Allahu alayhi wa sallam*) to have said, **‘If a person who has debts of *qada* for omitted *fard* prayers performs *nafila* prayers before performing the *qada*, they take pains in vain. Unless they pay the debt of *qada*, *Allahu Taala* will not accept their *nafila* prayers.’**” Abd al-Haqq ad-Dahlawi, a *Hanafi* scholar who wrote an annotation of this *hadith sharif* which had been quoted by Abd al-Qadir al-Jilani, commented, “This report shows that the *sunna* and *nafila* prayers of those who have debts of *fards* will not be accepted. We know that the *sunnas* complement the *fards*. This means that, while doing the *fard* ritual prayers, if something perfecting them is missed, the *sunna* prayers make up for the perfection of the *fard* prayer performed. The unacceptable *sunnas* of a person who has debts of *fards* are good for nothing.”

Muhammad Sadiq Efendi,^[1] while explaining the performance of the *qada* of missed (*faita*) ritual prayers in his book *An-nawadir al-fiqhiyya*, wrote that great scholar Ibn Nujaym was asked, “If a person with debt of *qada* for some omitted prayers performs the *sunna* divisions of the noon, afternoon, sunset and dusk prayers with the intention of performing the *qada*, does that person abandon the *sunna* prayers?” He answered, “That person does not abandon the *sunna* ritual prayers, because the purpose in performing the *sunna* divisions of the five daily prayers is to perform another ritual prayer in addition to the *fard* part in each prayer time. The Devil always tries to prevent performance of the *salat*; by performing another prayer in addition to the *fard*, one resists and disgraces the Devil. By performing *qada* in place of the *sunna* prayers, the *sunna* prayers are also fulfilled. Those who

[1] The Ottoman judge (*qadi*) in al-Quds (Jerusalem; d. 1815).

have debts of *qada* must perform *qada*, also to fulfill the *sunna* ritual prayers, by performing prayer(s) other than the *fard* division of each prayer time; because, many people perform the *sunna* prayers instead of performing the *qada*, and they will go to Hell. However, a person who performs *qada* instead of the *sunna* prayers will be saved from Hell.”

How To Perform the *Qada* Prayers?

One must get rid of the great punishment as soon as possible by performing the *qada* of omitted prayers along with repenting. To achieve this, one must perform the *sunna* divisions of the daily prayers with the intention of performing *qada* prayers. When those who have not performed the *salat* because of laziness and have debts of *salat* of many years begin performing the daily *salat*, they should perform the *sunna* ritual prayers by intending to perform the *qada* of the oldest omitted prayer of similar prayer time (e.g. intending to perform the *qada* of the first omitted *fard* prayer of the afternoon *salat* when starting to perform the *sunna* division of the current afternoon *salat*). Performing the *sunna* prayers with the intention of *qada* is necessary in all the four *madhhabs*. In the *Hanafi madhhab*, leaving a ritual prayer to *qada* without an *udhr* is a very great sin. As every period that is spent for performing any ritual prayer passes idly, this very serious sin increases twofold; the reason is that it is *fard* to perform the *qada* prayers at every free time at once. To save oneself from this terrible, countless and immeasurable sin and its retribution, it is necessary to perform the initial four-*raka sunna* division of the noon ritual prayer as the *qada* of the earliest omitted *fard* division of the noon prayer by intending for that *qada*; when performing the final *sunna* part of the noon prayer, one must intend also to perform the *qada* of the *fard* part of the earliest omitted dawn prayer; when performing the *sunna* division of the afternoon prayer, one must intend also to perform the *qada* of the *fard* division of the earliest omitted afternoon prayer; when performing the *sunna* part of the sunset prayer, one must also perform the *qada* with the intention of the three-*raka fard* part of the earliest omitted sunset prayer; when performing the initial *sunna* part of the dusk prayer, one must intend also to perform the *qada* of the *fard* part of the earliest omitted dusk prayer, and

when performing the final *sunna* part of the dusk prayer, one must intend also to perform the *qada* of the earliest omitted *witr* prayer in three *rakas*. Thus every day one will pay the debt of a day's *qada*. Also, when performing the *tarawih* one must perform *qada* by intending for *qada*. One must go on doing this for as many years as one has omitted daily prayers to *qada*; or, if one has free time, one must perform *qada* prayers at every opportunity and pay the debt of omitted prayers as early as possible. After finishing the prayers of *qada* one must begin performing the *sunnas* as usual. The sin of unperformed *qada* prayers increases twofold each day.

PART SIX

THOSE WHO DO NOT PERFORM THE SALAT

Hadrat Abu Bakr as-Siddiq (*radiy-Allahu anh*) said, “When the time of a daily *salat* comes, angels warn, ‘Oh the sons of Adam! Stand up! By performing the *salat*, extinguish the fire prepared to burn human beings.’” It was declared in a *hadith sharif*, “**The difference between the Believer and unbeliever is the *salat*.**” In other words, the Believer performs the *salat*, and unbeliever does not. *Munafiqs* (hypocrites, liars; secret unbelievers who pass themselves off as believers), however, sometimes perform it, and they will undergo very bitter torture in Hell. Abdullah ibn Abbas (*radiy-Allahu anh*), a chief source for *mufassirs*, said that he had heard *Rasulullah (sall-Allahu alayhi wa sallam)* having said, “**Those who do not perform the *salat* will find *Allahu Taala* angry on the Day of Resurrection.**”

The *imams* of *hadith* unanimously stated that a person who did not perform a *salat* within its specified time intentionally, in other words if one was not sorry for not performing a *salat* while its specified time was ending, became an unbeliever or would lose *iman* during death. What will become of those who do not remember or see the *salat* as a duty?” *Ahl as-Sunna* scholars unanimously said that religious practices (*ibadat*) were not a part of belief (*iman*), but there was not a unanimity concerning the *salat*. *Al-Imam* Ahmad ibn Hanbal, Is’haq ibn Rahawayh, Abdullah ibn Mubarak, Ibrahim an-Nahai, Hakam ibn Hutayba, Ayyub as-Sahtiyani, Dawud at-Tai, Abu Bakr ibn Shayba and Zubayr ibn Harb, who were the *imams* of *fiqh*, and many other great scholars said that a Muslim who intentionally omitted a *salat* became an unbeliever (*kafir*). Then, Oh Muslim Brother! Do not miss any *salat* and perform it not half-heartedly! Perform it with love! If *Allahu Taala* punishes according to the ruling (*ijtihad*) of these scholars on the Day of Judgment, what will you do?

In the *Hanbali madhhab*, a Muslim who does not perform a *salat* without an excuse is put to death like an apostate (*murtadd*),

the corpse being not washed or shrouded, nor *salat al-janaza* being performed; the corpse is buried not in a Muslim cemetery and, the grave being made indistinguishable, is put in a hollow in the mountain.

In the *Shafii madhhab*, one who does not perform the *salat* does not become an apostate, but the punishment is death. *Maliki madhhab* is the same as the *Shafii* in this respect.

In the *Hanafi madhhab*, one is imprisoned until one begins the *salat* or beaten until bleeding.

One who does not do five good things is deprived of five good things:

- 1- One who does not give the *zakat* of one's property does not get any benefit from one's property.
- 2- No abundance is left in the land and in the earnings of a person who does not give *ushr*.
- 3- Health of the body of a person is lost if alms is not given.
- 4- One who does not pray does not attain one's wish.
- 5- One who does not want to perform the *salat* when its time comes will fail to say *kalimat ash-shahada* at the last breath.

It was declared in a *hadith sharif*, **"If a person does not perform the *salat* without a justifiable reason, *Allahu Taala* gives them fifteen kinds of troubles: six of them in this world, three at the time of death, three in the grave, and three when rising from the grave:**

"The six troubles in the world are:

1- One who does not perform the *salat* will not have fruitfulness (*baraka*) in their lifetime.

2- The beauty and affableness peculiar to those who are loved by *Allahu Taala* are not left on their face.

3- No reward is given for any good deeds they do.

4- Their prayers are not accepted.

5- No one likes them.

6- Muslims' beneficent prayers are not beneficial to them.

"Troubles suffered when dying are:

- 1- They die in an ignoble, appalling, disgusting manner.
- 2- They die hungry.
- 3- Despite drinking much water, they die with painful thirst.

“Troubles suffered in the grave are:

- 1- The grave squeezes them, intertwining their bones.
- 2- The grave is filled with fire to burn them day and night.

3- *Allahu Taala* sends a huge serpent to the grave. Dissimilar to worldly serpents, it stings them at every prayer time daily, never leaving them alone any moment.

“Troubles that will be suffered on the Day of Resurrection are:

- 1- Angels of torture that drag to Hell will never leave them alone.
- 2- *Allahu Taala* will meet them with wrath.
- 3- Their account will be severe and they will be flung into Hell.”

The Virtues of Those Who Perform the *Salat*

There are many honorable *hadiths* that express the virtues of performing the *salat* and the rewards that will be given to those who perform the *salat*. In his book *Ashiat al-lamaat*, Abd al-Haqq ibn Sayf ad-Din ad-Dahlawi quoted the following honorable *hadiths* indicating the importance of the *salat*:

1- Abu Hurayra (*radhiy-Allahu anh*) reported *Rasulullah (sall-Allahu alayhi wa sallam)* to have said, “**Performing the five daily ritual prayers with the Friday prayer and fasting in Ramadan are atonements for the sins committed until the next Friday and next Ramadan, respectively. They cause forgiveness of minor sins of those who abstain from committing serious sins.**” They annihilate the minor sins committed during those intervals that do not involve any human rights. They lessen the punishment for serious sins of those whose minor sins are canceled by being forgiven. For the forgiveness of serious sins, it is also necessary to repent for them. If one has no serious sin, they cause them to get exalted. This *hadith sharif* was quoted in the book Muslim’s *Al-Jami as-*

Sahih (The Collection of the Genuine). Friday prayers cause those who have deficiencies in performance of five daily prayers to be forgiven. If their Friday prayers also have deficiencies, fasts in Ramadan cause them to be forgiven.

2- Again Abu Hurayra (*radiy-Allahu anh*) reported Resulullah (*sall-Allahu alayhi wa sallam*) to have said: **“If there is a river before one’s house and if one washes himself in this river five times every day, will there be any dirt left on them?”** The *As’hab al-Kiram* had replied: “No, there will not be any, *Oh Rasul-Allah*”. He had continued, **“The five daily prayers are like this. Allahu Taala annihilates the minor sins of those who perform the five daily prayers.”** This *hadith sharif* was quoted in the books *As-Sahihayn* [two fundamental books of the *Hadith ash-Sharif* both named *Al-Jami as-Sahih* one by al-Bukhari and the other by Muslim].

3- Abdullah ibn Masud (*radiy-Allahu anh*) reported that a man among the *Ansar* (native Medinan Muslims who helped the Prophet and the Meccan Emigrants/*al-Muhajirun*) was selling dates, and a woman came to buy some; sensual feelings being aroused, the man said that better ones were at home and invited her to give those dates. As they arrived at home, he hugged and kissed her. The woman said: “What are you doing? Fear *Allahu Taala*!” Becoming sorry, he came to *Rasulullah (sall-Allahu alayhi wa sallam)* and told him what he had done. *Rasulullah* did not give a reply to him, waiting for the *wahy* [revelation] from *Allahu Taala*. Then, the man performed the ritual prayer. *Allahu Taala* sent the 114th *ayat* of *surat al-Hud*, the *maal* of which is, **“Perform the *salat* at the two sides of the day and when the sun sets! Certainly, good deeds annihilate evil ones.”** The two sides of the day are that before the noon and that after the noon, that is the dawn, noon and afternoon ritual prayers. The ritual prayers that are close to the daytime are the sunset and dusk ritual prayers. In this *ayat karima*, it is revealed that the five ritual prayers performed every day cause sins to be forgiven. That person asked: “Oh *Rasul-Allah*! Is this glad tiding only for me or for all the *Umma*?” He replied: **“It is for all my *Umma*.”** This *hadith sharif* was quoted in both books of *As-Sahihayn*.

4- Enes ibn Malik (*radiy-Allahu anh*) reported, “A man came to *Rasulullah (sall-Allahu alayhi wa sallam)* and said, ‘I have

committed a sin that is to be punished with *al-hadd* (punishment with certain amount for some certain serious sins/crimes cited in the *Quran al-Karim* and the *Hadith ash-Sharif*). Impose on me the *hadd*! *Rasulullah (alayhis-salam)* did not ask him what sin he had committed. Time for a new *salat* ensued and we performed the *salat* together. When *Rasulullah (sall-Allahu alayhi wa sallam)* finished the ritual prayer, that person stood up and said, ‘*Oh Rasul-Allah (sall-Allahu alayhi wa sallam)*! I have committed a sin that is to be punished with the *hadd*. Inflict on me the punishment that is ordered in the Book of *Allahu Taala*!’ The Prophet asked, **‘Have you not performed the *salat* along with us?’** He replied, ‘Yes, I have.’ The Prophet said, **‘Don’t worry! *Allahu Taala* has pardoned your sin!’**” This *hadith sharif* is written in the two fundamental books of the *Hadith, As-Sahihayn*. That person thought he had committed a serious sin which deserved the *hadd*. The fact that he was pardoned upon his performing the *salat* indicated that it was in fact a minor sin; or, by using the word the ‘*hadd*’, he had meant *at-tazir* which was the punishment for minor sins, which is indicated by his not mentioning the *hadd* in his last demand.

5- Abdullah ibn Masud (*radiy-Allahu anh*) narrated: “I asked *Rasulullah (sall-Allahu alayhi wa sallam)* what was the deed (*amal*) *Allahu Taala* loved most. He said, **‘It is the ritual prayer performed within its due time.’** In some honorable hadiths, it was declared: **‘He loves much the ritual prayer performed at the early part of its due time.’** I asked further which one He loved much after that. He said, **‘Doing favors to one’s parents.’** I asked, ‘After this, which one does He love much?’ He said, **‘Being engaged in *al-jihad* for the sake of Allah.’**” This *hadith sharif* is quoted in *As-Sahihain*. Some other honorable hadiths stated: **“The best of deeds is the supply of food to others”**; **“It is the spreading of greeting (*salam*)”**; **“It is the performance of *salat* at night while everyone is asleep”**; **“The most valuable deed is that no one is hurt by your hand and tongue”**; **“The most valuable deed is *al-jihad*”**; **“The most valuable deed is the *hajj al-mabrur* (that performed without committing any sin)”**; **“It is the remembrance (*dhikr*) of *Allahu Taala*,”** and **“It is the deed that is performed continuously.”** Varying replies were given in accordance with the conditions of those who asked or with the suitability of the time. For example, in the beginning of Islam, the most superior and

valuable of the deeds was the *jihad*. [In modern times, the most superior deed is to respond to the propaganda of unbelievers and *la-madhhabi* people by spreading the belief of *Ahl as-Sunna* through written and visual media. By helping those who are engaged in *jihad* in this way financially, materially or physically, Muslims will have unequalled share in the *thawab* earned. The *Quran al-Karim* and the *Hadith ash-Sharif* show that *salat* is more important than *zakat* and charity (*sadaqa*). However, saving a dying person by giving something is more valuable than performing the *salat*.]

6- Jabir ibn Abdullah (*radiy-Allahu anh*) reported, “*Resulullah (sall-Allahu alayhi wa sallam)* said, ‘**The border between human and unbelief is the abandonment of the *salat*,**’ since the *salat* is a shield that protects one from becoming an unbeliever. If this shield is removed, one slides into unbelief.” This *hadith sharif*, quoted in the book *Al-Jami as-Sahih* by Muslim, shows that it is very wrong to abandon performing the *salat*. Many of the *Sahabat al-Kiram* said that those who omitted the *salat* without an excuse became unbelievers; in the *Shafii* and *Maliki madhhabs*, they did not become unbelievers but it was *wajib* to punish them with death penalty, while in the *Hanafi madhhab*, they were imprisoned and beaten until they restarted the *salat*.

7- Ubada ibn Samit (*radiy-Allahu anh*) narrated: “*Rasulullah (sall-Allahu alayhi wa sallam)* declared, ‘**Allahu Taala ordained performing the five daily *salat*. He has promised that He will forgive the one who, after a correct ablution, performs them in their due times and with their *rukus* and *khushus* correctly. For the one who does not perform them, He has not promised it. He will forgive or torture them as He wishes.**’ This *hadith sharif* was reported by *al-Imam Ahmad*, *Abu Dawud* and *an-Nasai*. Obviously, it is necessary to observe the conditions, *rukus* and *sajdas* of the *salat*. *Allahu Taala* does not break His promise. He will certainly forgive those who perform the ritual prayers correctly.

8- Abu Amama al-Bahili (*radiy-Allahu anh*) reported *Rasulullah (sall-Allahu alayhi wa sallam)* to have said: “**Perform your five daily ritual prayers! Fast in your one month! Give the *zakat* of your property! Obey the rulers leading you. Enter**

Paradise of your Rabb.” Obviously, a Muslim who performs the five prayers every day, fasts in the month of Ramadan, gives the *zakat* of their property and obeys the orders compatible with Islam given by leaders, who are *Allahu Taala*’s caliphs on the Earth, will enter Paradise. This *hadith sharif* was reported by *al-Imam Ahmad* and at-Tirmuzi.

9- Burayda al-Aslami (*radiy-Allahu anh*), one of the well-known *Sahabat al-Kiram*, narrated: *Rasulullah (sall-Allahu alayhi wa sallam)* declared: **“The promise between you and us is the ritual prayer. One who abandons the ritual prayer becomes an unbeliever.”** Obviously, it is understood that a person who performs the ritual prayer is a Muslim. One who does not attach any importance to the ritual prayer, or one who does not perform it since he does not accept it as a first duty, becomes an unbeliever. *Al-Imam Ahmad* and at-Tirmuzi and an-Nasai and Ibn Maja reported this *hadith sharif*.

10- Abu Dhar al-Ghifari (*radiy-Allahu anh*) narrated: “On a fall day, we went out with *Rasulullah (sall-Allahu alayhi wa sallam)*. Leaves were falling. He broke two branches from a tree. Their leaves fell immediately. He said: **“Oh Abu Dhar! When a Muslim performs the ritual prayer to win the approval of *Allahu Taala*, their sins fall like the leaves of these branches fall.”** *Al-Imam Ahmad* reported this *hadith sharif*.

11- Zayd ibn Khalid al- Juhami (*radiy-Allahu anh*) quoted *Rasulullah (sall-Allahu alayhi wa sallam)* to have said, **“When a Muslim performs a ritual prayer of two *rakas* correctly and humbly (in *khushu*), their previous sins are forgiven,”** that is, *Allahu Taala* forgives all of their minor sins. *Al-Imam Ahmad* reported this *hadith sharif*.

12- Abdullah ibn Amr ibn al-As (*radiy-Allahu anhuma*) narrated: *Rasulullah (sall-Allahu alayhi wa sallam)* declared, **“If a person performs the ritual prayer, it will be an illumination and documentary evidence for them on the Day of Resurrection and cause their protection from Hell. If they discontinue the ritual prayer, there will not be any illumination, evidence or protection. They will remain with [well-known unbelievers] Qarun, the Pharaoh, Haman and Ubayy ibn Khalaf.”** Apparently, if a person performs the ritual prayer observing its *fards*, *wajibs*, *sunnas* and *adabs*, this ritual prayer will provide them with illumination on

the Day of Resurrection. If they do not continue performing the ritual prayer in this way, they will accompany the aforementioned unbelievers and suffer severe tortures in Hell. Ubayy ibn Khalaf was one of the violent unbelievers of Mecca, and *Rasulullah (sall-Allahu alayhi wa sallam)* sent him to Hell, killing him with his hands in the Battle of Uhud. *Al-Imam Ahmad, al-Bayhaki and ad-Darimi* reported this *hadith sharif*.

13- Abdullah ibn Shaqiq (*rahmatullahi alayh*), one of the prominent among the *Tabiun*, narrated: “The As’hab al-Kiram (*radiy-Allahu anhum*) said that, among the acts of worship, only omitting the ritual prayer was unbelief.” At-Tirmuzi reported this. Abdullah ibn Shaqiq (d. 108 AH) narrated honorable *hadiths* from the *Sahabis Umar, Ali, Uthman and Aisha (radiy-Allahu anhum)*.

14- Abud-Darda (*radiy-Allahu anh*) said: “The one whom I love most [that is the Prophet] said to me, **“Even if you are broken to pieces, even if you are burned in fire, do not make anything a partner to Allahu Taala! Do not omit fard ritual prayers! One who omits fard ritual prayers knowingly abandons Islam! Do not drink wine! Wine is the key to all evils.”** Obviously, one who omits *fard* ritual prayers by disregarding them becomes an unbeliever. Though one who omits them due to laziness does not become an unbeliever; it is a serious sin. It is not sinful to miss them out of five acceptable excuses that are stated in Islam. Wine and all alcoholic beverages remove consciousness, without which one might commit any evil.

15- Ali (*radiy-Allahu anh*) reported *Rasulullah (sall-Allahu alayhi wa sallam)* to have said: **“Oh Ali! Do not delay doing three things: When its time comes, perform the ritual prayer immediately! When the corpse is made ready, perform the prayer [of janaza] immediately! When you find the kufw (suitable match) for a girl, marry her to him immediately.”** *Al-Imam at-Tirmuzi (rahima-hullahu Taala)* reported this *hadith sharif*. [Obviously, it is necessary to marry a girl or a woman to her *kufw*, which does not mean being rich or having a high salary. **Kufw** means man’s being a *salih* (pious) Muslim, having the creed of *Ahl as-Sunna*, performing ritual prayers and not drinking alcohol, in short, obeying Islam and having a job to earn a living for the family. Those who seek only for wealth or much property of the

male candidate draw their daughters in reality into calamity, throwing their daughter into Hell. As for the girl, she must perform ritual prayers, not go out with bare head and arms and not be left alone even with her *na-mahram* male relatives.]

16- Abdullah ibn Umar (*radiy-Allahu anhu*) reported *Rasulullah (sall-Allahu alayhi wa sallam)* to have said, “**Allahu Taala is pleased with those who perform their ritual prayers immediately when their due times start, and He forgives those who perform them at the last part of their due times.**” At-Tirmuzi (*rahima-hullahu Taala*) reported this *hadith sharif*. In the *Shafii* and *Hanbali madhhabs*, it is better to perform every ritual prayer at the early part of its specified time. The *Maliki madhhab* has a similar rule. However, it is better for the one who performs the noon prayer alone to delay it until the late part of the specified time if the weather is too hot. In the *Hanafi madhhab*, it is better to delay the dawn and dusk prayers until the late part of their specified times and, on hot days, to perform the noon prayer after the heat becomes milder. [However, it is cautiously better to perform the noon prayer before the time of afternoon prayer according to the *Imamayn’s* report and to perform the afternoon and dusk prayers when their times according to *al-Imam al-Azam* start. Those who have *taqwa* are cautious in their every deed.]

17- Umm Farwa (*radiy-Allahu anha*) narrated: “*Rasulullah (sall-Allahu alayhi wa sallam)* was asked what the superior deed was. He said, “**The superior of the deeds is the ritual prayer that is performed in the early part of its due time.**” *Al-Imam Ahmad*, at-Tirmuzi and Abu Dawud (*rahima-humullahu Taala*) recorded this *hadith sharif*. The *salat* is the superior of the rituals (*ibadat*). When one performs it immediately after its time starts, it becomes most superior.

18- Aisha (*radiy-Allahu anha*) said: “It was not more than once that I saw *Rasulullah (sall-Allahu alayhi wa sallam)* perform his ritual prayers in the last part of its due time.”

19- *Hadrat Umm Habiba (radiy-Allahu anha)* reported *Rasulullah (sall-Allahu alayhi wa sallam)* to have said, “**If a Muslim servant [of Allahu Taala] performs, in addition to the fard ritual prayers, twelve rakas of tatawwu (nafila/voluntary prayers) every day, Allahu Taala builds a palace for them in Paradise.**” This *hadith sharif* is written in Muslim’s book. Apparently, the

sunna ritual prayers that are performed with five daily *fard* prayers are considered as *tatawwu* by *Rasulullah (sall-Allahu alayhi wa sallam)*.

20- Abdullah ibn Shaqiq, one of the prominent among the *Tabiun*, said he had asked *Hadrat Aisha (radiy-Allahu anha)* what *Rasulullah's (sall-Allahu alayhi wa sallam)* *tatawwu* prayers had been. She had said, "He would perform four *rakas* before and two *rakas* after the *fard* part of the noon prayer, two *rakas* after each of the *fard* parts of the sunset and dusk prayers and two *rakas* before the *fard* of the dawn prayer." Muslim and Abu Dawud (*rahima-humAllahu Taala*) reported this.

21- Aisha (*radiy-Allahu anha*) said: "The *nafila* ritual that *Rasulullah (sall-Allahu alayhi wa sallam)* continued to do most was the *sunna* division of the dawn *salat*." This report is written in both books of **As-Sahihayn**. The *sunna* ritual prayers performed along with the five daily *fard* prayers are termed as '*nafila*' prayers by Aisha (*radiy-Allahu anha*).

Al-Imam ar-Rabbani al-Mujaddid al-Alf ath-Thani Ahmad ibn Abd al-Ahad al-Faruqi as-Sirhindi (*rahmat-Allahi alayh*), who was a great scholar of Islam, the strongest protector of *Ahl as-Sunna* against heretics and *la-madhhabis*, a great *mujahid* who spread the Religion chosen by *Allahu Taala* and who destroyed *bidas*, wrote in the 29th letter in the first volume of his book **Al-Maktubat**, which is the work the like of which has not been written in Islam so far:

"Actions that *Allahu Taala* approves of are the *fards* and *nafilas*. Compared to the *fards*, the *nafilas* are of no value. Performing a *fard* in its due time is more valuable than doing *nafila* worship ceaselessly for a thousand years. All *nafila* kinds of worship, for example [those among] the *salat*, *zakat*, fasting, *dhikr* and *fikr* (meditating), all are like this. Furthermore, while performing a *fard*, observing one of its *sunnas* or *adabs* are manifold valuable than doing other *nafilas*. *Hadrat Umar (radiy-Allahu anha)*, who was *Amir al-Muminin* (the Head of the Believers), after leading a dawn prayer in *jamaa*, looked at the assembly and, seeing that someone was absent, asked where he was. His companions said, 'He performs *nafila* worship every night. Maybe he fell asleep and could not come to the assembly.' The Amir said, 'It would have been better if he had slept all the

night and performed the dawn prayer in assembly.’ Apparently, while performing a *fard*, observing an *adab* or avoiding a *makruh* related to it is manifold valuable than *dhikr*, *fikr* and *muraqaba* (being continuously aware of *Allahu Taala*’s all-seeing and all-knowing). Obviously, if these latter ones are done along with observing *adabs* and avoiding *makruhs*, they are certainly very beneficial. However, they alone are of no use. For this reason, giving *zakat* [which is *fard*] of one gold coin is better than giving alms [which is *nafila*] of thousands of gold coins. Observing an *adab* while giving one coin for *zakat*, for example, giving it to one’s close relatives is much more valuable than that *nafila* alms.”^[1] [This shows that those who want to perform *nafila* prayers after midnight must perform them as *qada* prayers. *Allahu Taala*’s commands are called **fards**, and His prohibitions are called **harams**. Our Prophet’s commands are called **sunnas** and his prohibitions are called **makruhs**. All of these together are called **al-ahkam al-Islamiyye**. It is *fard* to have good morals and to do favors to people. One who does not believe or dislikes any rule of the *ahkam al-Islamiyya* becomes an unbeliever (**kafir**) or an apostate (**murtadd**). One who believes in all of them is called a **Muslim**. A Muslim who does not obey *al-ahkam al-Islamiyya* due to laziness is called a **fasiq** (sinner). A *fasiq* who does not observe a *fard* or who commits a *haram* will go to Hell. No deeds and no *sunnas* of that person will be accepted, no rewards being given for them. If a person who has not given the *zakat* of even one gold coin, none of the good deeds they make by spending millions are acceptable; no rewards are given for the mosques, schools or hospitals they have founded or for their help to charity organizations. The *tarawih* prayer of one who has not performed the dusk prayer is not accepted. *Ibadat* (acts of worship, rituals) beside *fards* or *wajibs* are called “**nafila**” (voluntary), and the *sunnas* are *nafila* rituals. According to this definition, performing *qada* prayers in place of *sunna* prayers means also performing the *sunna* prayers at the same time. The rewards for doing a *fard* or for keeping away from a *haram* are more than the rewards that are given for millions of voluntary rituals. One who omits a *fard* or commits a *haram* will burn in Hell, and their *nafila* acts of

[1] **Al-Maktubat**, originally almost in Persian; *al-Imam ar-Rabbani* died in Sirhind, Punjab, India in 1624/1034.

worship cannot save them from Hell. Changes that are made in *ibadas* are called “***bida***”. It is *haram* to commit a *bida* while performing an *ibada* and it causes the *ibada* to be broken. It was stated in the *Hadith ash-Sharif*, “**No act of worship of the one who commits a *bida* is accepted.**” One should not perform the *salat* behind a sinful (*fasiq*) *imam* whose, for example, daughter or wife does not veil herself, or behind a holder of *bida* who, for example, uses loudspeakers in *ibadas*, nor one should listen to their preaches or fabricated speeches on the Religion or read their books. One should treat people, whether friends or foes, with a smiling face and sweet words and should not argue with anyone. A *hadith sharif* declared: “**Do not argue with a fool.**” Acts of worship increase the purity of the heart. Sins blacken the heart, which becomes unable to receive *fayid* anymore. It is *fard* for every Muslim to learn the fundamentals of *iman* and what are the *fards* and what are the *harams*. It is not an excuse for one not to know them, which is like knowing without believing.]

True Nature of the *Salat*

Hadrat Abdullah ad-Dahlawi, a great Islamic scholar, wrote in his 85th letter in the book *Makatib-i sharifa*:

“Performing the *salat* in assembly and with *tumaninat*, doing the *qawma* (standing motionless for the time saying ‘*Subhan-Allah*’ takes) after the *ruku* and doing the *jalsa* (sitting motionless for the time saying ‘*Subhan-Allah*’ takes) between the two *sajdas* are declared to us by the Prophet of *Allahu Taala*. There were scholars who said that the *qawma* and the *jalsa* were *fard*. Qadikhan, one of the *muftis* of the *Hanafi madhhab*, clarified that these two were *wajib*, that *sajdat as-sahw* became necessary (*wajib*) if doing one of the two was forgotten, and that one who omits them knowingly had to perform the *salat* again. Further, those who said that they were *sunnat muakkada* stated that they were the *sunnas* that were close to *wajib*. Omitting the *sunna* by slighting it or by deeming it unimportant is unbelief. Various conditions and states are enjoyed during the *qiyam* (standing position), the *ruku*, the *qawma*, the *jalsa*, the *sajdas*, and the sitting positions in the *salat*. All kinds of worship are accumulated in the *salat*: reading the *Quran al-Karim*, *tasbih* (saying ‘*Subhan-Allah*’), *salawat* (saying ‘*Allahumma salli...*’) for *Rasulullah*, begging Allah’s forgiveness for one’s sins and praying *Allahu Taala* by asking for what one needs only from Him all are accumulated in the *salat*. Upright position of the trees and plants resembles standing in the *salat*; animals’ posture is like ours in *ruku*, and the lifeless lie over the ground as we sit in *qa’da* of ritual prayers. One who performs the *salat* carries out all the worship they do. Performing the *salat* became *fard* on the night the *Miraj* took place; a Muslim who performs the *salat* with the intention of following Allah’s beloved Prophet, who was honored with the *Miraj* on that night, becomes, like the supreme Prophet, exalted to high ranks that make one approach to *Allahu Taala*. Those who perform the *salat* serenely and decently towards *Allahu Taala* and His Messenger realize that they go up along these grades. Having Mercy and bestowing a great blessing upon this *Umma*, *Allahu Taala* and His Prophet made it *fard* for them to perform the *salat*. Glory and thanks be to our *Rabb* for this! We send our *salawat*, regards and prayers to His beloved Prophet!

The pleasure and serenity enjoyed while performing the *salat* is amazing. My master [*Hadrat Mazhar-i Janan*] said, 'Though it is impossible to see *Allahu Taala* as one performs the *salat*, some state like seeing is felt.' The superiors of *tasawwuf* have unanimously said that this state does happen. In the beginning of Islam the *salat* was performed turning towards al-*Quds* (Jerusalem). When Muslims were ordered to give up performing it towards al-*Bayt al-Muqaddas* (the 'Sanctified House' built by Prophet Sulayman/Salamon in al-*Quds*, and referred in the *Quran al-Karim* as '*al-Masjid al-Aqsa*', the 'Mosque Distant' from Mecca) and to turn towards the direction of [the mosque (the *Kaba*) rebuilt by] the Prophet Ibrahim/Abraham, the Jews in Medina became furious, saying, 'What will become of your prayers which you have performed towards the *Bayt al-Muqaddas*?' The 143rd *ayat karima* of *surat al-Baqara* was revealed in *maal*, '**Allah will not waste your iman!**' So it was affirmed that *salat* would not be left without rewards. The *salat* was depicted with the word '*iman*', which shows that performing the *salat* not suitably with the *Sunna* results in waste of *iman*. Our Master *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) stated, '**The light and the flavor of my eyes are in the *salat*.**' This *hadith sharif* meant, '*Allahu Taala* manifests and is perceived in the *salat* [by *Rasulullah*], thus comfort comes to my eyes.' Another *hadith sharif* stated, '**Oh Bilal [radiy-Allahu anh]! Soothe me!**' which meant, 'Oh Bilal! Calm me down by calling the *adhan* and saying the *iqama* of the ritual prayer.' One who looks for relief in anything other than the *salat* is not a commendable one. He who wastes or misses the *salat* will lose other Islamic deeds all the more."

Virtues in the *Salat*

Al-Imam ar-Rabbani (*rahmatullahi alayh*) wrote in the 261st letter in the first volume of his book ***Al-Maktubat***:

"It must absolutely be known that *salat* is the second of the five fundamentals of Islam. It has accumulated all kinds of worship in itself. Owing to this accumulative quality, it by itself stands for Islam though it is one-fifth of Islam. It has become the first of the deeds that will make man attain love of *Allahu Taala*. The honor of seeing (*ru'ya*) *Allahu Taala*, which was bestowed

on the Master of the Worlds, the most superior of the prophets (*alayhi wa alayhimus-salawatu was-salam*), in Paradise on the night of the *Miraj*, was also granted, after returning to the world, to him solely in the *salat* suitably with the state of the world. It was for this reason it was stated, ‘**The *salat* is the Believer’s *miraj*.**’ He stated in another *hadith sharif*, ‘**The human’s being closest to their *Rabb* is the time when they perform the *salat*.**’ Great share from that fortune of *ru’ya* is granted in this world only in the *salat* to those great people who precisely followed in the Prophet’s footsteps on his path. It is true that it is impossible to see *Allahu Taala* in this world. The world is not suitable for this, but those great people following the Prophet enjoy something of *ru’ya* while performing the *salat*. If He had not ordered us to perform the *salat*, what would raise the veil from the beautiful face of the ‘Goal’? How would those who love find the Beloved One? The *salat* provides pleasure for worried souls. The *salat* is relief for the diseased. The *salat* is nourishment for the soul. The *salat* is the cure of the heart. The *hadith ash-sharif*, ‘**Oh Bilal! Soothe me!**’ which orders calling the *adhan*, indicates this fact, and the *hadith ash-sharif*, ‘**The *salat* is the joy of my heart, the apple of my eye,**’ points out this desire. If any of the *dhawqs*, *wajds*, *ilms*, *marifas*, *maqams*, *nurs* and colours, *talwins* and *tamqins* in the heart, clear and vague *tajallis* or defined and undefined *zuhurs* happen outside the *salat* and if nothing is perceived in relation to the inner nature of the *salat*, they all are made up of reflection, shadow and appearance. Perhaps they are nothing but illusion or imagination. When a perfect person who has understood the reality of the *salat* begins performing the *salat*, they almost go out of this world and enters the life hereafter, thus attaining something of the blessings specific to the hereafter; they enjoy the flavor and share from the origin without reflection or imagination interfering. While all virtues and blessings in the world issue from reflections and appearances, it is peculiar to the hereafter for them to issue directly from the origin without the interference of the shadows and appearances. To receive from the origin, *miraj* is necessary in the world and it is the Believer’s *salat*. This is a blessing peculiar to this *Umma* only. They attain this through obeying their/our Prophet, because their Prophet (*sallallahu alayhi wa sallam*) went out of the world, ascended to the next world, entered Paradise and was honored with the fortune and blessing of *ru’ya* on the night the *Miraj* happened. Oh our Allah! Bless that great Prophet

(*sallallahu alayhi wa sallam*) on our part with the benevolence suitable with his greatness! Give favors and goodness also to all the other prophets (*ala nabiiyyina wa alayhimus-salawatu wat-taslimat*) for they invited people to know You and to attain Your love, and they guided people to the way which You liked.

“Many of those on the way of *tasawwuf* looked for the cure of their problems in other things because they were not informed of the real nature of the *salat* and were not introduced to the virtues peculiar to the *salat*. They busied themselves with other things in order to get to their purpose. Some of them even considered the *salat* as unrelated to this path, as having nothing to do with the purpose. They considered fasting superior to the *salat*. Many others among who could not realize the real nature of the *salat* looked for relieving their sufferings and for calming their souls in music, rapture or trance. They supposed that the Beloved One was behind musical notes. For this reason, they focused on dancing. However, they had heard about the *hadith ash-sharif*, ‘**Allahu Taala has not created a healing effect in haram.**’ It is similar to the case of an inexperienced swimmer who is about to drown tries to hold even a straw. Love of something deafens and blinds the lover [to other things]. If they had been made to taste something of the virtues of the *salat*, they would have never mentioned music, nor would they even think of trance.

“Oh My Brother! The perfection originating from the *salat* and the melancholy caused by music are as far from each other as the distance between the *salat* and music. One who is wise enough infer much from these remarks.

“Taking pleasure in *ibadat* and having no difficulty in performing them are among the greatest blessings of *Allahu Taala*. Those who have not reached the end do not attain feeling especially the savor of the *salat*. Feeling the savor of especially *fard* prayers is peculiar to those who have attained the end. As those who come close to the end feel the savor of *nafila* prayers, only the savor of *fard* prayers are felt at the end, where *nafila* prayers are not pleasurable and performing *fard* prayers is deemed a great fortune.^[1]

[1] *Nafila* prayers are those that are neither *fard* nor *wajib*. The *sunna* divisions of five daily prayers and other non-*wajib* prayers are *nafila*. All *sunna* prayers, whether *muakkad* or non-*muakkad*, are *nafila*.

“The *nafs* had no share in the flavor enjoyed of all ritual prayers. While a human being feels this savor, their *nafs* moans and cries. Oh our *Rabb!* What a great rank this is! And, for people who have ill souls like us, it is a great blessing and a real bliss even to hear these words.

“Know well that the high degree of the *salat* in the world is like the superiority of seeing *Allahu Taala* in the hereafter. In this world, the time when a human being is closest to *Allahu Taala* is the time when they perform the *salat*. In the hereafter, it is the time when they see *Allahu Taala*. All kinds of worship in this world are aimed to prepare oneself to perform the *salat*. The real purpose is to perform the *salat*. One can attain the endless bliss and eternal blessings only by performing the *salat*.

“The *salat* is more valuable than all other kinds of worship including fasting. It may fill broken hearts with pleasure; it may destroy sins and keep one from evils. It was declared in a *hadith sharif*, ‘**The *salat* is the joy of my heart and its source of happiness.**’ It provides pleasure for worried souls. It is the nourishment for the soul and a cure for the heart. In the *salat*, sometimes such a state occurs that the *arif*’s tongue is similar to the tree’s speaking to Musa (*alayhis-salam*).”

Hadrat Al-Imam ar-Rabbani wrote in the 266th Letter of the First Volume of his book ***Al-Maktubat***:

“After correcting our *iman*, our beliefs, it is certainly necessary to learn the rules of *fiqh* (the acts Islam orders and those it prohibits). We have to learn what are *fard*, *wajib*, *halal*, *haram*, *sunna*, *makruh* and doubtful things as much as required, and we have to practice in accord with this knowledge. It is necessary for every Muslim to read and learn books of *fiqh*. [Not knowing them does not become a Muslim.] We have to do the orders of *Allahu Taala* and live as He likes us to. What He orders and likes most for us to do is to perform the *salat* five times daily. The *salat* is the main pillar of Islam. I will write a few points on the importance of the *salat* and on how it must be performed. Listen very carefully! First, we should perform *wudu* just compatibly with the Sunna [that is as defined in books of *fiqh*]. While performing the ablution, we should be extra careful to wash the specified parts

three times, and wash them completely each time. Thus the ablution is performed compatibly with the *Sunna Masaha* (wiping with wet hands) of the scalp should cover the entire scalp. The ears and the back of the neck should be wiped well. For applying *khilal* (or *takhliil*, inserting fingers between the fingers and toes in ablution) to the toes, [while washing the feet] it has been stated that the small finger of the left hand should be inserted between the toes from underneath. We should pay attention to this and not underestimate it by thinking that it is only a *mustahab* (acts rewarded when done, but not a sin if not done). We should not slight *mustahabs*. They are acts loved and approved by *Allahu Taala*. If it were known that a certain act He loved would be done only by sacrificing the entire world, and if it had been realized by giving the whole world, anyone who could do it would make a great profit, like receiving a precious diamond in return for a few pieces of a broken clay flowerpot, or similar to reviving the soul of one's dead beloved by giving away a few pieces of gravel.

“The *salat* is ascension (*miraj*) for the Believers. In other words, the blessings which were bestowed on our Prophet (*sall-Allahu alayhi wa sallam*) on the night of *al-Miraj* are tasted only in the *salat* to his *Umma* in this world. Male Muslims should take great care to perform the *fard* part of the *salat* in assembly and not to miss even saying the first *takbir* together with the *imam*. [It is sinful for women to mingle among men in the mosque in order either to perform the *salat* in assembly, to listen to recitation of the *Quran al-Karim* or of *mawlid* (birth, birthday, birthday celebration of, or long poems eulogizing, Prophet Muhammad *alayhis-salam*), or even to earn *thawab* especially by performing the Friday *salat*.]

“It is conditional to perform the *salat* within the period of time [specified and to know that one is performing it in that period. When performed alone, each of the *salat* should be performed at its early part of the specified period, but the afternoon and dusk prayers should be performed according to *al-Imam al-Azam*. The later the *salat* is performed the less *thawab* will be earned. The times that are *mustahab* are intended for performing the *salat* in assembly by attending at the mosque. If the specified time is over before performing the *salat*, one has committed a sin as grave as murder. This sin is not forgiven when one performs it later (*qada*), by which only the debt is paid. To have the sin pardoned, one

should either repent sincerely (*tawbat nasuh*) or perform an acceptable pilgrimage (*hajj mabrur*). —**Radd al-muhtar** by Ibn Abidin.]

“In the *salat*, the *Quran al-Karim* should be recited as much as it is *sunna*. It is doubtlessly necessary to remain motionless at the *ruku* and at the *sajda* since it is either *fard* or *wajib*. After straightening up from the *ruku* one should stand so straight that one’s bones should settle, and it was said [by scholars] that it was either *fard* or *wajib* or *sunna* to remain straight for a while. So is the case with sitting upright between the two *sajdas*. These should surely be given much care. At the *ruku* and at the *sajda* the *tasbih* must be said at least three times and at most seven to eleven times; for the *imam*, it depends on the state of the *jamaa*. It is very shameful for a healthy person to say the *tasbih* least times when performing the *salat* alone especially when they are not in a difficulty; one should say it at least five times. While making the *sajda* one should put the lower of the body on the ground earlier; accordingly, first the knees, then the hands followed by the nose and lastly the forehead should be put on the ground. Of the knees and hands, the right ones are put on the ground firstly. When getting up from the *sajda* the upper parts should be raised first, that is, the forehead should be raised first. One should look at the place of [touching the nose and forehead in] the *sajda* while standing, at one’s feet during the *ruku*, at the tip of one’s nose while prostrating, and at one’s hands or lap while sitting. If one looks at these places without turning one’s eyes away, the *salat* can be performed with a heart free from worldly thoughts, thus *khushu* can be enjoyed. In fact, our Prophet (*sall-Allahu alayhi wa sallam*) said so. It is *sunna* for the fingers to be apart at the *ruku* and to be together during the *sajda*. These should be done with care. It is not without reasons or is vain to keep the fingers apart or joined. The Possessor of Islam [namely, our Prophet (*sall-Allahu alayhi wa sallam*)] did so considering its benefits. For us there is no other advantage as great as obeying him. These words of ours are intended to encourage and to motivate the practice of teachings in the books of *fiqh*. May *Allahu Taala* bless us and you with doing the acceptable deeds shown by Islam! For the sake of the *sayyid* (master), the best and the highest of the prophets, may He accept this invocation of ours! *Amin*.”

Al-Imam ar-Rabbani (rahmatullahi alayh) wrote in the 69th Letter of the Second Volume of his book ***Al-Maktubat***:

“May *hamd* be to *Allahu Taala*! *Salams* [greetings] and ease be to His human servants whom He has chosen and He loves! Your letter has arrived. It is understood that our friends have not left the right path and we are pleased. May *Allahu Taala* increase your attaining more of what is right and your remaining on the right way! ‘We and our friends are continuing to do the duty which you assigned to us. We are performing the *salat* five times each day in a *jamaa* of fifty to sixty people,’ you say. May *hamdu thana* be to *Allahu Taala* for this! What a great blessing it is when the heart is with *Allahu Taala* and the body, along with all the limbs, is embellished with doing the *Shari* (Islamic) rules. In these times, most people are slack in performing the *salat*. For this reason, I have to warn you, my beloved ones, about this matter. Listen well! Our Prophet (*sallallahu alayhi wa sallam*) declared, **‘The worst thief is the person who steals from their own *salat*.’** He was asked, ‘Oh *Rasul-Allah*! How can a person steal from their own *salat*?’ He said, **‘By not doing the *ruku* and the *sajda* of the *salat* properly.’** At another time he declared, **‘*Allahu Taala* does not accept the *salat* of a person who, not settling the backbone properly, does not remain motionless for a while in the *ruku* and the *sajda*.’** Once, upon seeing a person not doing the *ruku* and the *sajda* properly while performing the *salat*, our Prophet said, **‘Are you not afraid you may die [as a believer] in a religion other than Muhammad’s [*alayhis-salatu was-salam*] because you perform your ritual prayers in this manner?’** Again he said, **‘Unless you, when performing the *salat*, straighten completely and each of your limbs settles at standing position for a while following the *ruku*, your *salat* will not be complete.’** And once he said, **‘Unless you sit upright between the two *sajdas* your *salat* will remain incomplete.’** One day, upon seeing someone not observing the rules and *arkan* (pl. of *rukn*, the inside *fards* or constituents) of the *salat*, not standing still after the *ruku* and not sitting still between the *sajdas*, our Prophet (*sallallahu alayhi wa sallam*) said, **‘If you go on performing your *salat* in this manner until you die, you will not be said to be of my umma on the Day of Resurrection.’** At some other time he said, **‘If you die while going on in this manner, you will not die [as a believer] in the religion of**

Muhammad [*alayhis-salam*].’ Abu Hurayra (*radiy-Allahu anh*) said, ‘The person who has performed all ritual prayers for sixty years but whose no ritual prayer has been accepted is the one who has not done the *ruku* and the *sajda* properly.’ Zayd ibn Wahab (*rahmatullahi taala alayh*) saw someone performing the *salat* doing the *ruku* and the *sajda* incorrectly. He called him asking, ‘How long have you been performing the *salat* in this manner?’ When the latter answered, ‘For forty years,’ he said, ‘You have not performed the *salat* for forty years. If you die you will not die as the follower of the *Sunna* [that is, Islamic religion] of Muhammad *Rasulullah* (*sall-Allahu alayhi wa sallam*).’

“At-Tabarani (*rahmetullahi taala alayh*) wrote in his book **Al-Mujam al-Awsat** that if a Muslim performed the *salat* beautifully and did the *ruku* and the *sajda* properly, the *salat* would become happy and full of radiance; angels would take it up to the heavens, and the *salat* would pray for that person and say, ‘As you have protected me against being defective, may *Allahu Taala* protect you.’ If the *salat* was not performed well, it would become dark, and angels were disgusted by that *salat* and would not take it up to the heavens. The *salat* would curse the person who performed it and would say, ‘As you have spoiled and wasted me, may *Allahu Taala* waste you.’ Then, we should try to perform the *salat* properly, observe ***tadil al-arkan*** (remaining motionless as much as saying ‘*Subhan-Allah*’) and do the ***ruku***, the ***sajda***, the ***qawma*** (standing still after *ruku*) and the ***jalsa*** (sitting still between the two *sajdas*) well. Also, we should warn others if they do them incorrectly. We should help our brothers-in-Islam perform the *salat* properly. We should make a breakthrough in observing *tadil al-arkan* and the *tumaninat* (keeping one’s limbs motionless). Most Muslims deprive themselves of the honor of doing them. This blessing has already been lost. It is very important to revive this good deed. Our Prophet (*sall-Allahu alayhi wa sallam*) said: **‘One who revives a forgotten sunna of mine will be given the *thawab* of a hundred martyrs.’**

“Also, we should be careful in putting the rows in order when performing the *salat* in *jamaa*. We should not stand ahead of or behind the row we are in. Everybody should try to stand on the same straight row. Our Prophet (*sall-Allahu alayhi wa sallam*) used to first straighten the rows and then begin the *salat*. **‘Putting the rows in order is a part of the *salat*,**’ he used to say. Oh our

Rabb! Bestow upon us a piece of Your Infinite Treasure of Mercy! Do not let any of us deviate from the right path!”

If a **Muslim** wants to be valued in this world and happy in the hereafter, they should have these three moral principles:

Not expecting anything from creatures; not gossiping about Muslims [and *dhimmi* unbelievers, even if they are dead]; not taking anything that belongs to someone else by right.

Secrets of the *Salat*

Hadrat al-Imam ar-Rabbani wrote in the 304th letter of the first volume of his book *Al-Maktubat*:

“After thanking *Allahu Taala* and saying *salawat* for our Prophet (*sall-Allahu alayhi wa sallam*), I pray for your attainment of endless bliss. In many statements of the *Quran al-Karim*, *Allahu Taala* declared that the Believers who performed pious deeds (*amal salih*) would go to Paradise. [I have been wondering] what might these pious deeds be? Were all pious deeds or some of them meant? If all good deeds are meant, no one could do all of them. If some of them are meant, which good deeds were wanted? Eventually, *Allahu Taala* graciously blessed that these pious deeds were the five fundamentals or five pillars of Islam. If a person carries out these five fundamentals of Islam deservedly and perfectly, it is hoped that they will most probably be saved from Hell, because they are pious deeds by origin and will protect the human against sinning and from doing immoral actions. As a matter of fact, it was declared in the *Quran al-Karim* as *maal*, ‘**The perfectly-performed *salat* protects the human against doing immoral and prohibited acts.**’ (*surat al-Ankabut*, 45) One who is bestowed with carrying out the five fundamentals of *islam* actually expresses gratitude (*shukr*) for the blessings. It was declared in the 147th *ayat* of *surat an-Nisa* as *maal*, ‘**If you believe in and thank Me, I will not torture.**’ Therefore, one should try most willingly to carry out these five fundamentals of *islam*.

“Of these five fundamentals, the *salat* is the most important one and is the main pillar of the Religion. One should try not to miss even one of the *adabs* of the *salat*. If the *salat* is performed perfectly, the basic, main pillar of Islam is established and the

strong rope that will save one from Hell is gripped. May *Allahu Taala* bless us all with performing the *salat* correctly!

“By saying ‘**Allahu akbar**’ (Allah the Greatest) at the beginning of the *salat*, one expresses that *Allahu Taala* does not need any creature’s worship, that He does not need anything in any respect, and that humans’ performing the *salat* does not give Him any benefit. And the [other] *takbirs* [saying ‘*Allahu akbar*’] that are said *during* the *salat* signify that we do not have the qualifications and strength to perform the worship becoming for *Allahu Taala*.’ Since the *tasbihs* (repeated special phrases of praising *Allahu Taala* or *Rasulullah*) in the *ruku* (bowing) have the same meaning, we are not ordered to say ‘*Allahu akbar*’ when straightening up after the *ruku*. However, we are ordered to say it after the *tasbihs* of the *sajda* (prostrating) because the *sajda* is the highest degree of humility, modesty, abasement of and contempt for oneself, so by prostrating one might suppose that one worships deservedly and perfectly. For protection against this supposition, it was not only made a *sunna* to say the *takbir* when going to and straightening from the *sajdas*, but we are also ordered to say ‘**A’la**’ [the Supreme (*Rabb*)] in the *tasbihs* of *sajda*. Since the *salat* is the *miraj* of the Believer, we were ordered to say, at the end of the *salat*, the prayer ‘**At-tahiyatu...**’ which our master the Prophet (*sall-Allahu alayhi wa sallam*) had been honored with saying on the Night of the *Miraj*. Then, a person who performs the *salat* should make the *salat* the *miraj* for oneself and look for the completion of closeness to *Allahu Taala* in the *salat*.

“Our Prophet (*alayhis-salam*) declared: ‘**The time when the human is closest to their Rabb is the time when they perform the salat.**’ The person who performs the *salat* speaks to their *Rabb*, entreats Him and sees His Greatness and that everything other than Him is equal to nothing. Therefore, because there may be fear, awe and startling in the *salat*, it was ordered us to say *salam* twice at the end of the *salat* so that we might be consoled and relieved.

“Our Prophet (*sall-Allahu alayhi wa sallam*) ordered us in a *hadith sharif* to say ‘**33 times the tasbih** (‘*Subhan-Allah*’), **33 times the tahmid** (‘*Al-hamdu li’llah*’), **33 times the takbir** (‘*Allahu akbar*’) and **once the tahlil** (‘*La ilaha illa’llah...*’) after completion of every *fard* [daily five and Friday] ritual prayer.’ The reason for

this is that the faults in performing the *salat* are hidden by *tasbih*. In this way it is expressed that not any worthy or perfect worship could be done. Knowing that being honored with performing the *salat* is through His help and His making it possible, He is thanked for this great blessing by saying *tahmid*. And by saying *takbir*, it is declared that no one besides Him is worthy of being worshipped.

“If the *salat* is performed in accordance with its conditions and manners, [and as said above] if the faults that have been made are hidden, if one thanks *Allahu Taala* that He has granted the *salat* and if one declares, by saying *kalimat at-tawhid* at pure and sincere heart and that no one but *Allahu Taala* deserves to be worshipped, the *salat* may be accepted (*maqbul, thawab-deserving, meritorious*). The person who performs it becomes one of the people of *salat* who attain eternal protection. Oh my *Rabb!* For the sake of the most superior of Your Prophets, (*alayhi wa ala alayhimus-salawatu wat-taslimat*) make us one of Your happy servants who perform the *salat* and attain eternal protection! *Amin.*”

Hadrat al-Imam Muhammed Mathum wrote in the eleventh letter of the second volume of his ***Maktubat-i Mathumiyya***:

“*Allahu Taala* did not leave humans adrift; He did not allow them to do whatever they wanted. He did not will them to obey the desires of their *nafs* and their natural, animal pleasures in an excessive and mindless manner and to be dragged into calamities. He showed them the ways of using their desires and pleasures in order for them to live in ease and peace and to attain endless bliss, and He ordered them to do useful things which cause bliss in the world and the hereafter. He prohibited them committing harmful things. These ordinances and prohibitions are called ***al-ahkam al-Islamiyya***. One who wants to live in ease and to attain happiness in this world has no other way than obeying Islam. One must abandon the desires of one’s *nafs* and one’s nature that are not compatible with Islam. If one does not obey Islam, they will incur the wrath and torture of their Owner, the Creator. A human who, whether Muslim or unbeliever, obeys Islam live happily and in ease in the world. Their Owner helps them. The world is the place of cultivation; like the one who does not work the field but eats the seeds and leads a life of worldly pleasures will be deprived of

having crops, the person who spends their life in the world running after temporary pleasures and satisfying the desires of the *nafs* excessively and mindlessly will be deprived of eternal blessings and endless pleasures. No sane person would choose that way; one would not prefer running harmfully after temporary pleasures which will cause them to be deprived of endless pleasures. [*Allahu Taala* did not prohibit any of worldly pleasures, transient tastes or anything that was sweet to the *nafs*, but He allowed them to use harmlessly if they were suitable with Islam.] In order to practice Islam completely, first one must believe in accord with the **aqaid** [the rules of belief reported by the scholars of **Ahl as-Sunna** as they learned from the *Sahabat al-Kiram* and understood from the *Quran al-Karim* and the *Hadith ash-Sharif*], then one must learn what are *harams* (prohibitions) and keep away from them, and then one must learn the *fards* (ordinances) and perform them. Performing them is called **ibada** (ritual of worshipping). Keeping away from prohibitions is called **taqwa**.

“Obeying the rules of Islam along with intending is called **ibada**. The ordinances and prohibitions of *Allahu Taala* are called **al-ahkam al-Islamiyya** or **al-ahkam al-Ilahiyya**. Those that were ordered are **fard**, and those that were prohibited are **haram**. The most valuable *ibada* and the basis of the religion of Islam is to perform the five daily *salat* every day. [Performing the *salat* means to recite the *Fatiha* standing and facing towards the *qibla*, to bow towards the *qibla* and to put the head on the ground towards the *qibla*. If one does not do these acts towards the *qibla*, it is not a performance of the *salat*.] One who performs the *salat* is a Muslim. One who does not perform the *salat* is either a Muslim or an unbeliever. *Allahu Taala*’s love attained through the *salat* is seldom attained through other acts of worship. One must perform the five daily ritual prayers every day without thinking about worldly affairs in *jamaa*, in their *mustahab* times and by observing *tadil al-arkan* and by cautiously taking ritual ablution. While performing the *salat*, the ‘curtains’ between *Allahu Taala* and His human servant are removed. One who performs the five daily prayers is purified from sins like the person who gets clean by washing themselves five times a day. One who performs the five daily prayers correctly every day is given the rewards given to one hundred martyrs.

“One must willingly give the *zakat* of commercial property and of animals which graze in the fields [and of the crops which are obtained from farm lands and trees and of paper money and of claims] to those qualified to receive *zakat*. A property the *zakat* of which is not given will become fire in Hell. *Allahu Taala*, having great compassion, ordered us to give the *zakat* of the property that is more than the necessities of life one year after it exceeds the amount of **nisab** (limit of richness in Islam). *Allahu Taala* is the One who has given the life and the property to us. Those who love Him would give all their property and lives at once if He had ordered to give.

“One must fast in the blessed month of Ramadan willingly since *Allahu Taala* ordered it. One must know that this state of hunger and thirst is a bliss.

“The building blocks of Islam are composed of five: saying ‘***Ashhadu an la ilaha illa’llah wa ashhadu anna Muhammadan abduhu wa Rasuluhu,***’ with knowing and believing in its meaning is the first one. This phrase is called ‘***kalimat ash-shahada***’. The other four are the *salat*, *zakat*, fast and *haji*. If one of these five pillars is faulty, one’s religiousness also is faulty. After correcting the belief and practicing Islam, one should advance on the path of *as-Sufiyya al-aliyya* (the superiors of *tasawwuf*). One attains *marifat-Allah* (knowledge about *Allahu Taala*) on this path and gets rid of the desires of the *nafs*. How can a person who does not know their Owner live and be comfortable! In order to gain *marifa* on this path, ***fana bil-maruf*** is necessary, which means forgetting everything other than *Allahu Taala*. One who deems oneself existent cannot attain *marifa*. ***Al-fana*** and ***al-baqa*** occur in one’s heart and cannot be understood by explanation. One who has not attained the blessing of *marifa* must always look for it. One must not try to improve something which one is ordered to see as low and temporary.”

A Supplication After the Salat

“*Al-hamdu li’llahi Rabbil-alamin. As-salatu was-salamu ala Rasulina Muhammadin wa Alihi wa Sahbihi ajmain.* Oh my *Rabb*! Accept the ritual prayer I’ve performed. Make my end and fate good. Make me say ***kalimat at-tawhid*** at my last breath. Forgive and hide the sins of my dead relatives. *Allahum-maghfir*

warham wa anta khayrur-rahimin. Tawaffani Musliman wa al-hiqni bis-salihin. Allahum-maghfirli wa li-walidayya wa li-ustadhiyya wa lil-Muminina wal-Muminat yawma yakumul-hisab. Oh my *Rabb!* Protect me from the evil of Satan, the evil of enemies and the evil of my *nafs al-ammara!* Grant goodness, *halal* and beneficial sustenance to our home! Grant peace over all Muslims! Overwhelm and ruin the enemies of Muslims! With Your Divine Help, help the Muslims engaged in *jihad* against unbelievers! *Allahumma innaka afuwun karimun tuhibbul-afwa fafu anni.* Oh my *Rabb!* Grant recovery to the ill among us, grant relief to those in difficulty among us! *Allahumma inni asalukas-sihhata wal-afiyata wal-amanata wa husn al-khulqi war-ridaa bil-qadari bi-rahmatika ya arhamar-rahimin.* Oh my *Rabb!* Grant a beneficial life, good morals, good sense, good health, *afiya* (not sinning) and *istiqama* (following the path *Allahu Taala* likes) to my parents, children, relatives, friends and to all my brothers-in-Islam. *Amin! Wal-hamdu li'llahi Rabbil-amin. Allahumma salli ala..., Allahumma barik ala..., Allahumma Rabbana atina..., Wal hamdu li'llahi Rabbil-amin. Astaghfirullah, astaghfirullah, astaghfirullah, astaghfirullah al-azim al-karim alladhi la ilaha illa huval-hayyal-qayyuma wa atubu ilayh."*

Addendum: Conditions for Acceptance of Supplications

- 1– One must be a Muslim.
- 2– One must have the belief of *Ahl as-Sunna*, for which being a follower of one of the four *madhhabs* is necessary.
- 3– One must [habitually] carry out the *fards*. *Qada* of ritual prayers must be payed by performing even at nights and in place of *sunna* ritual prayers.

If one owes *qada* of *fard* ritual prayers, their *sunna* and *nafila* ritual prayers and supplications are not *maqbul* (*thawab*-deserving, accepted, meritorious) even if they are *sahih* (performed properly). To deceive Muslims, the Satan leads them to perform *sunnas* and *nafilas*, showing the *fards* as unimportant. One must perform the *salat* at the early part of its time by knowing that its time has come.

4– One must avoid *harams*. The supplications of those who eat halal foods are acceptable.

5– One must supplicate to *Allahu Taala* by making one of the *awliya al-kiram* (Muslims loved and protected by *Allahu Taala*) an intermediary.

Muhammad ibn Ahmad Zahid, one of Indian scholars, wrote in the 54th chapter of his Persian work *Targhibus-salat*, “It was stated in a *hadith sharif*, **‘Two things are needed for acceptance of a supplication: first, one must say the supplication with *ikhlas*. Second, what one eats and wears must be *halal*. If there is a thread [gained by means] of *haram* in the Believer’s room, their supplications made in that room is never accepted.’** *Ikhlas* means thinking of nothing except *Allahu Taala* and asking everything only from *Allahu Taala*. For this, it is necessary to believe in accordance with what *Ahl as-Sunna* scholars declared, to practice the rules of Islam, especially not to have unpaid human rights and to perform five daily prayers.”

Prayer of Renewing the Belief

Oh my Allah! I do regret and I am sorry for all wrong, faulty beliefs I might have as a result of getting deceived by enemies of Islam or by heretical people, and for all the heretical or sinful things I might have said, listened to, seen or committed since the beginning of my puberty until this moment; and I am strongly resolute and determined to not believe or act in that wrongful manner. I believe in the first prophet Adam (*alayhis-salam*) and the last one, our beloved prophet Muhammad (*alayhis-salam*), and all the prophets who lived between them. All of them were righteous and faithful. What they revealed were true. *Amantu billah wa bi-ma jaa min indillah, ala muradillah, wa amantu bi-Rasulillah wa bi-ma jaa min indi Rasulillah ala muradi Rasulillah, amantu billahi wa Malaikatihi wa kutubihi wa Rusulihi wal-yawmil-akhiri wa bil-qadari khayrihi wa sharrihi min-Allahi taala wal-bathu badal-mawti haqqun ashhadu an la ilaha illa'llah wa ashhadu anna Muhammadan abduhu wa rasuluh.*

Hidden Reasons in the *Salat*

(The *Salat* and Our Health)

Muslims perform the *salat* because it is an ordinance of *Allahu Taala*. There are many hidden reasons, many benefits in the orders of our *Rabb*. It is certain that there is much harm in what He prohibited. Some benefits and harms have been detected by medical experts today. The importance which Islam attached to health has not been matched by any other religion or philosophy. Our religion orders us to perform the *salat*, the most valuable ritual, until the end of our lives. One who performs the *salat* also attains its benefits to health, some of which are:

1- Actions in the *salat* are slow so they do not tire the heart. Since the *salat* is performed in different times of the day, they keep the body fit all the time.

2- The brain of a person who puts his head on the ground eighty times a day gets intermittently more flow of blood. As the brain cells are fed well, memory and personality disorders are seen much less among performers of the *salat*, who live healthier lives. They would not develop the illness of senile dementia.

3- The eyes of performers of the *salat* have stronger blood circulation due to the regular leaning-straightening actions in the *salat*. Thus, intraocular pressure does not increase and the liquid in the front of the eye is constantly replenished. It protects eyes from cataract and glaucoma.

4- Dynamic movements in the ritual prayer help in getting the foods mix well in the stomach, in easy flow of the bile, thus preventing its harmful accumulation in the gallbladder, and in easy discharge of pancreatic enzymes with much contribution to removing constipation. They provide massaging effect on the kidneys and the urinary tract, rendering easy emptying of the bladder and prevention of kidney stones.

5- Repeated movements in the ritual prayers performed five times a day work the muscles and joints that are not used in daily activities and prevent illnesses of joints like arthrosis or calcification and muscular stiffness.

6- Cleanliness is absolutely required for the healthy body.

Ablution and *ghusl* are both material and spiritual purity. And the *salat* is the very cleanliness since it is incomplete without bodily and spiritual purity. Ablution and *ghusl* provide bodily cleanliness. By carrying out this duty of worship one feels relaxed and purified spiritually.

7- In preventing diseases, exercise at certain times is very important. Prayer times are the most suitable times to renew blood circulation and revitalize respiration.

8- An important factor that regulates sleep is the *salat*. By making *sajda*, the static electric accumulated in the body is grounded. Thus, the body regains its vitality.

In order to get these benefits of the *salat*, it is necessary to perform it in its due time in addition to observing cleanliness, eating less and consuming clean and *halal* food.

***“Gold or silver, no worldly goods remain forever,
Repairing a broken heart is the very talent.”***

PART SEVEN

THE *ISQAT* OF RITUAL PRAYERS

The *Isqat* and *Dawr* for the Deceased

In the books *Nur al-idah*, [its marginalia by] **at-Tahtawi**, **Al-Halabi**, **Ad-durr al-mukhtar** (at the end of chapter on the *qada* prayers), **Multaqa**, **Ad-durr al-muntaqa**, **Wikaya**, **Durar**, **Al-jawhara** and other valuable books, the subjects on fasting were concluded that it was necessary to carry out ***al-isqat***^[1] or ***ad-dawr*** for the deceased who has noted in their will. For example, it is written in the marginalia of **at-Tahtawi**, “There are ***nasses*** (*ayats* and *hadiths*) in favor of *isqat* of the omitted fasts by giving ***al-fidya***. All scholars concluded, as they did for fasting which was less important than the *salat*, the unanimity (*ijma*) for performance of *isqat* for omitted *salat* that have been missed for some religiously justifiable reasons which the deceased could not perform their *qada* because of terminal illness though they wished to perform them. A person who disapproves the *isqat* for the *salat* must be ignorant since they object to the unanimity of scholars. A *hadith sharif* declared, ‘**A person cannot fast or perform the *salat* on behalf of another person but can feed the poor for their fasting or the *salat*.**’” Nowadays we hear some people who cannot realize the superiority of the scholars of *Ahl as-Sunna* and who suppose that our *imams* of *madhhabs* talked out of their imagination as they themselves do, say, “There is no *isqat* or *dawr* in Islam. *Isqat* resembles Christians’ confession.” Such words expose themselves to risk, because our Prophet (*sall-Allahu alayhi wa sallam*) declared, “**My Umma do not come together in deviation.**” This

[1] ***-isqat***: with the hope of forgiveness of the omitted *ibadat*, (like the *salat*, fast or *zakat*) of the deceased, giving [to ‘eliminate’ or ‘cancel’ their debt] to the poor some of the valuables they left; ***-fidya***: money (gold) or property given for the purpose of replacing or exchanging something as in the *isqat*; ***-dawr***: performance of the *isqat* by circulating, passing the *fidya* willingly from one person to another, in a circle of several poor Muslims.

hadith sharif showed that all what the *mujtahids* unanimously stated were certainly true. One who does not believe in them does not accept this *hadith sharif*. Ibn Abidin wrote in the subject of *salat al-witr* in his work ***Radd al-muhtar***, “A person who disbelieves the knowledge of *al-ijma*, that is the essential religious knowledge which is known even by the uneducated, becomes an unbeliever (*kafir*).” ***Al-ijma*** means the unanimity of scholars. How can the *isqat* ever be likened to confession? Under the pretext of confession, priests swindle people. In Islam, however, people of religious duty cannot perform the *isqat*, which can be performed only by the deceased person’s custodian (*wali*), and the money is given not to those people of duty but to the poor.

Today the *isqat* and *dawr* are performed suitably with Islam at nearly nowhere. If objectors to the *isqat* said that the present form of performing the *isqat* and *dawr* were incompatible with Islam, they would have done goodness, and we would support them; they would have both been safe against a great danger and have served Islam. Performing the *isqat* and *dawr* in accord with our religion will be described in the following. Ibn Abidin wrote at the end of the subject on *qada* of ritual prayers:

“If one owing ritual prayers of *faita* (those ritual prayers omitted, so left to *qada*, by missing because of a justifiable reason/*udhr*) has still not carried them out during the terminal illness despite having the strength for performing them even by mimicking, it is *wajib* for one to include in one’s will that the *isqat* should be done for their ***kaffara***.^[1] If one does not have the strength to perform the *qada* of them, it is not necessary to include it in the will. Similarly, if a traveler (*musafir*) or a sick person who has failed to fast in the *Ramadan ash-sharif* does not have time to perform the *qada* (make-up fasting) of it before death, they do not need having made a will for it. *Allahu Taala* will accept their reasons. The *isqat* for a sick person’s *kaffaras* is carried out by the custodian after his death, not before death. It is not permissible for a living person to have the *isqat* carried out for oneself. It is stated in the book ***Jila al-qulub***, ‘If one owes debts to *Allahu Taala* or to people, it is *wajib* for one to say or read one’s

[1] ***kaffara***: 1) ‘covering’, e.g. by giving alms, fasting or doing similar things in recompense for a sin or an omitted *ibada*; 2) [debt of] all missed or omitted *ibadat* to be made up for; 3) compulsory fasting for sixty consecutive days prior to one-to-one-day *qada* of fasting in recompense for one or many days.

will in the presence of two witnesses. It is *mustahab* to make a will for a person without debts.’

“For the *isqat* of *kaffara*, the custodian, that is the heir of the deceased who has made the will or the person to whom the deceased has instructed to distribute their property to the appropriate people, gives wheat of the *fitra*^[1] amount as the *fidya* for each of the five daily *salat*, for *salat al-witr* and for a day’s fasting for which *qada* is necessary to the poor [or to their deputy], from one-third of the property left.

“In the *Hanafi madhhab*, if the deceased has not made a will for the *isqat* of *kaffara*, their *wali* does not have to carry it out. In the *Shafii madhhab*, the *wali* has to carry it out even if the deceased did not will it. In the *Hanafi madhhab*, other humans’ rights, however, have to be paid by the *wali* from the legacy left even if the deceased has not willed it. In fact, if the creditors take hold of the legacy, they may appropriate their claims without a law court decision. If the deceased has willed the *qada* of fasts to be paid by *fidya* or property, it is *wajib* to fulfill it since it is ordered by Islam. If not willed, paying *fidya* for the *salat* is not obligatory (*wajib*) but optional (*jaiz*). Even if these last two payments are not accepted by *Allahu Taala*, they at least produce *thawab* of alms, which in turn help clearance of the deceased person’s sins. *Hadrat al-Imam* Muhammad decreed as such. It was written in *Majma al-anhur*, ‘For a person who, being deceived by the *nafs* and by the Devil, has neglected the *salat* [for years] but has regretted it towards the end of their life [and has begun performing the daily *salat* and the *qada* of the past ones], it was said that it was not permissible to make a will for the *isqat* of the *qada* prayers they have not completed; however, it was written in [al-Ghazali’s] *Al-Mustasfa* that it was permissible.’

“It is written in *Jila al-qulub*: ‘Humans’ rights include [1] what is to be returned such as debts to be paid and dues resulting from depositing, extortion, theft, wages and purchase, [2] physical rights caused by beating, injury and abuse and [3] moral rights ensuing from cursing, mockery, backbiting and slander.’

“If one-third of the property of the deceased who has made a will suffices for the *isqat*, the custodian has to give that property as the *fidya*. It is written in [Ibn al-Humam’s] *Fath al-Qadir* that,

[1] *fitra*: alms given in the morning of *Eid al-fitr*, half the unit of *sa*, which is 520 *dirhams* or 1750 grams of wheat.

if it does not suffice, the heir is permitted to donate the deficit. In contrast, if the deceased has willed the performance of the *hajj* which was *fard* for them, the heir or someone else is not permitted to gift the money for *hajj*. If not willed before death, the debt of *hajj* is paid by the heir's carrying out the *isqat* or going on the *hajj* with the heir's own money. Though there were scholars who said that these were not permissible with the money of someone other than the heir, the authors [al-Haskefi, ash-Sharnblali and al-Birghiwi (*rahmatullahi taala alayhim ajmain*)] of the books ***Ad-Durr al-mukhtar***, ***Maraq al-falah*** and ***Jila al-qulub*** [respectively] said that they were permissible.

“Instead of wheat, the *iskat* of *kaffara* may be given by calculating the *isqat* of *kaffara* with flour or one *sa* (3.5 kilograms) of barley, dried dates or raisins. [Because these are more valuable than wheat, they are more useful to the poor.] Instead of them, gold or silver of the same value may also be given. [The *isqat* cannot be carried out with paper money.] It is not necessary to give *fidya* for *sajdat at-tilawa*.”

How to Perform the *Isqat* and *Dawr*

If the money to be given for the *fidya* exceeds one-third of the legacy, the custodian cannot spend more than the one-third without the inheritors' consent. It is written in the book ***Qinya*** [by az-Zahidi] that if the deceased who has willed that one-third of the legacy be given for all the *salat* of their lifetime has had debts, it is not permissible to carry out the will even if the creditors give approval for the fulfillment of the will, because Islam orders that the debts must be paid first. Payment of the debt cannot be postponed with the creditor's consent.

If the deceased has made a will for the *isqat* of all the ritual prayers of their lifetime they have performed with possible *makruhs* or faults and if the deceased has not had any property, or if one-third of the property does not suffice for the *isqat*, or if no will has been made and the custodian wants to perform the *isqat* with their own property, they perform the ***dawr***. However, the custodian does not have to perform the *dawr*. To perform the *dawr*, the custodian borrows as much gold coins, golden bracelets and rings and, if legal tender, silver coins as will suffice for a month's or a year's *isqat*.

If the age of the deceased who has willed the *isqat* of all the

salat of their lifetime is not known, this will is valid when one-third of the legacy does not suffice for the *isqat* of their ritual prayers; if one-third of the legacy equals or exceeds the necessary amount for the *isqat*, the will is not valid but void. The reason is that, when the one-third does not suffice for the whole *isqat*, the number of ritual prayers for which the *isqat* may be performed with this amount can be calculated, so the will becomes valid for those ritual prayers; and the part of the will concerning the remaining ritual prayers becomes invalid words. When the one-third is in excess, their lifetime hence the number of their ritual prayers, are not known, so the will becomes invalid.

The years of debt are calculated by subtracting 12 years from the age if the deceased is male, and 9 years from the age if female. 10.5 kilograms [6x1.750] of wheat is given for one day's 6 ritual prayers [5 plus the *witr*], and 3833 kilograms for those during a solar year. For example, if the price of one kilogram of wheat is, let us say, 0.43\$ in December 2022, the value required for the *isqat* of a year's *salat* is 1648\$ [0.43x3833]. Let us say that the value of one gram of gold is 58\$, and a kind of gold coin in your country weighs 7.1 grams and costs 412\$ [58x7.1], then the *isqat* of a year's *salat* requires approximately 4 [1648:412] gold coins. The deceased person's custodian borrows let's say 5 gold coins (or some gold of the same weight) and finds a few, e.g. 4, poor Muslims who are not fond of worldly advantages and who know and love their religion. [These people must be poor enough not to be liable for giving the *fitra* but to be given *zakat*. If they are not poor, the *isqat* will not be acceptable.] The deceased's custodian, that is the person who has been appointed to carry out the will, or one of the inheritors or the deputy of one of them, gives the five gold coins to the first poor person with the intention of alms, saying, "I give you this gold as payment for the *isqat* of the *salat* of the deceased Mr so and so." The poor person, taking the gold coins, says, "I accept and take them, and I give them to you as a gift," and gives them to the custodian, who receives them and then gives the gold coins to the same poor person or to the second one and again takes them back as the same words are repeated. By giving the gold coins in this manner to one poor person 4 times or to each of the 4 poor people once and taking them back, one **dawr** (rotation) is completed. With one rotation, *isqat* of ritual prayers amounting to 20 gold coins is carried out. If the deceased was a man at the age of 60, $48 \times 4 = 192$ gold coins must be rotated for the *isqat* of 48 years' *salat*. So the number of rotating is $192:20=9.6$ or 10 times. If the number of gold

coins is 10, the number of rotations is 5, and if the number of gold coins is 20, three rotations suffice. If the number of poor people is 10 and the number (#) of gold coins is 10, two rotations is completed for the *isqat* of *kaffara* for 48 years' (yrs) debt of *salat*. As a formulation (numbers rounded up are given in parenthesis):

$$(\text{\#yrs the } \textit{salat} \text{ omitted}) \times (\text{\#gold coins/yr}) =$$

$$(\text{\#the poor}) \times (\text{\#gold coins rotated}) \times (\text{\#rotations})$$

As the above example is applied:

$$48 \times 4 = 4 \times 5 \times (10) = 4 \times 10 \times (5) = 4 \times 20 \times (3) = 10 \times 10 \times (2).$$

Apparently, for determining the number of rotations for the *isqat* of *salat*, the number of gold coins per year is multiplied by the number of years of omitted *salat* and divided by the product of the number of the gold coins and the number of the poor individuals. In summary, the following constants are acceptable, though with caution, in calculation of *isqat*:

***Isqat* of a year's *salat* requires 4 gold coins;**

***Isqat* of 16 years' Ramadan fasting [see below] requires 1 gold coin.**

Then, the amount of gold to be rotated and the number of rotations are calculated accordingly.

After the *isqat* for the *salat* is completed, the *isqat* for the 48 years' fasts omitted, so requiring *qada*, is performed by the custodian's giving 2 gold coins to one of the poor, who presents them back, because the *isqat* for a year's (thirty days') fasting requires $30 \times 1.750 = 52.5$ kilograms of wheat, or 22.6\$ [0.43 x 52.5] or 0.39 gram [22.6 : 58] of gold, or 0.06 gold coin [0.39 : 7.1]. Hence, in the *Hanafi madhhab*, **one gold coin compensates the *kaffara* of about 16 years' fasting**; so it is necessary to give 3 gold coins for 48 years. After the performance of the *isqat* of the fasts requiring *qada*, a few *dawrs* are done first for *zakat* and then for the sacrifice (*qurban*).

The *kaffara* of one oath requires [giving *fidya* to] 10 poor people in one day, and the *kaffara* of one day's fast that was broken without an acceptable excuse and for which the *kaffara* is necessary requires 60 poor people in one day; and, one poor person cannot be given more than half a *sa* of wheat in one day. In other words, the *kaffaras* for several oaths cannot be given to ten poor people within the same day. Then, the *dawrs* for the *kaffaras* of oaths and [deliberately broken] fasts cannot be done in the same day. If the deceased has made a will for the *isqat* of oaths, two kilograms [for half a *sa*, 1750g] of wheat or flour or any

property, gold or silver of equal value is given to each of ten poor people in one day. The same amount may also be given to one poor person every day for ten successive days. Or, giving sufficient paper money to a poor person, one must say, "I appoint you my deputy. With this money you shall buy yourself food and eat it for ten days, twice each day, once in the morning and once in the evening!" This needy person is not permitted to buy other things such as coffee and newspapers instead of feeding oneself. The best way is to bargain with a restaurant and give the ten days' expense to the restaurant and have the poor person eat there every morning and every evening for ten days. So is the case with the *kaffara* of the fast that was broken after intention (*an-niyya*) or with the *kaffara* of *zihar*; in either case, one gives 1750g wheat or other property of the same value for one day's *kaffara* to each of sixty poor people in one day or to one poor person for sixty days or feed one twice a day for sixty days.

It is not necessary to carry out the *isqat* of *zakat* if it has not been willed. The *fatwa* has been issued stating that the inheritor may carry out the *dawr* also for the *isqat* of *zakat* by their own choice.

Each time the gold is given to poor people during the *dawr*, the custodian should intend for the *isqat* of the *salat* or fast, and the poor person also should say, "I give this as a gift," while giving back the gold, and the custodian should reply, "I receive it." If unable to carry out the *isqat*, the custodian appoints another person as the deputy to carry out the *isqat* for the deceased.

It was written in the book **Wasiyyat-nama** by *al-Imam* al-Birghiwi and in its annotation by Qadi-zada Ahmed Efendi (*rahmatullahi taala alayhima*):

"It is conditional for the attendees to be poor, that is they must possess property less than the *nisab* (limit of richness in Islam). They may be the deceased's relatives. While the gold is given, it must be said, 'I give this to you for the *isqat* of so-and-so's that many [years'] ritual prayers.' And the poor person must say, 'I accept them,' and must know that the gold belongs to themselves when they take it. If they do not know this, they must be taught beforehand. And this poor person, showing generosity, willingly gives the gold to the next poor person, saying, 'I give this to you for the *isqat* of so-and-so's *salat*.' The latter, taking it, must say, 'I accept them.' When they take it, they must know that they are their property. The *dawr* is not valid if they take it as a safe-

keeping deposit to return. And this second poor person, after saying, 'I take and accept them,' gives them to a third poor person by saying, 'I give this to you for the same purpose.' In this manner, *dawrs* must be done for *isqat* of the *salat*, of the fasting, of the *zakat*, of the *sacrifice*, of the alms of breakfasting (*sadaqat al-fitr*), of the *nadhr* (votive offerings), of human and animal rights. Wicked (*fasid*) and invalid (*batil*, e.g. trade of blood) buying and selling are included in violated human rights. The *dawr* is not permitted for the *kaffara* of oaths or fasts.

"After the *dawr* is completed, the last poor person possessing the gold kindly presents it to the custodian by their own consent and will. The custodian takes it, saying, 'I accept them.' If the poor person does not present it, it cannot be taken by force since it is their own property. The custodian gives these poor people some gold or some paper money or some of the deceased person's property and presents the *thawab* of these alms to the deceased person's soul. A poor person who is a debtor or a child who has not reached puberty must not join the *dawr*, because it would be obligatory (*fard*) for the debtor to pay the debts as soon as getting hold of the gold, and it would not be permissible to hand the gold to the next poor person for the deceased's *isqat* instead of paying the debt. If the debtor joins, the *dawr* would be acceptable but the debtor, let alone earning any *thawab*, would become sinful.

"If the deceased has not had any property and has willed the *dawr* to be done for them, it is not necessary (*wajib*) for the custodian to carry out the *dawr*. It is necessary for one to make it a will that as much of one's property as sufficient be reserved for the *isqat*, provided that it shall not be more than one-third of the inheritance. Thus, the *isqat* will be performed without the *dawr* being necessary. One becomes sinful if one makes a will that the *dawr* should be done with less than one-third of his property while one-third of his property would suffice for the *isqat*."

It was written on the 273rd page of the fifth volume of **Radd al-muhtar** by Ibn Abidin, "If a sick person has small children or poor, adolescent children in need of inheritance who are *salih* (pious, non-sinning), it is better for that person to leave his property to the pious children instead of making a will for *nafila* (voluntary) pious deeds and charities." It was written in subject of presents in **Al-Fatawa al-Bazzaziyya** by al-Kardari, "One should spend one's property on pious deeds and charities instead of leaving it to one's sinful children, because it would mean to support

sinning. And one should not give one's sinful children money or property more than their subsistence."

If a person has numerous debts of the *salat*, fasting, *zakat*, sacrifice and oath, it is not permissible for that person to make a will that *dawr* should be done for them with less than one-third of the inheritance and that the rest of the property should be spent on pious deeds such as Quranic recitation, *khatm tahlil* (saying 'La ilaha illa 'lah' 70 000 times) and *mawlid*. A person who pays or takes money for such religious services becomes sinful. It is permitted to pay or take money for teaching how to read the *Quran al-Karim*, but it is not permissible for reading it.

It is not permissible for the inheritors or for any other person to perform *qada* of the deceased's omitted ritual prayers or fasts. However, it is permissible and even better to perform voluntary ritual prayers and fasts and to present their *thawabs* to the deceased's soul.

It is permissible for the deputy appointed by the deceased to perform the *qada* of the deceased's debt of *hajj*, thus to relieve the deceased from the debt, because the *hajj* is an *ibada* done both physically and financially. Voluntary *hajj* can always be performed on someone else's behalf. The obligatory *hajj*, however, may be performed by a deputy only on behalf of a person who will not be able to perform it in person before death.

It is written in *Majma al-anhur* and in *Ad-Durr al-muntaqa*, "The deceased's *isqat* must be carried out before the burial." It was written by al-Quhistani that it was permissible also after the burial.

As the deceased's *isqat* of the *salat*, fasting, *zakat* and sacrifice, more than the amount of *nisab* can be given to a single poor person. In fact, all the gold coins can be given to one poor person.

It is not permissible for a person on his deathbed to give the *fidya* for his omitted ritual prayers. If a person is so old that they cannot fast, it is permissible for them to give the *fidya* for their fasts that they cannot perform. A sick person has to perform the *salat* at least by moving the head. If a person is so sick to perform the *salat* for more than a day even with such mimicking, the ritual prayers that are not performed are forgiven and need not be performed as *qada* in case of recovery. The omitted fasts, however, must be performed in case of recovery, and they are forgiven if they do not recover but die.

PART EIGHT

THIRTY-TWO AND FIFTY-FOUR *FARDS*

When a child, having reached puberty, or an unbeliever, says **kalimat at-tawhid (La ilaha illa'llah Muhammadun Rasulullah)**, understands and believes in its meaning, they become Muslims. When an unbeliever becomes a Believer, all their sins are pardoned immediately, but they, like other Muslims, have to memorize at their earliest convenience the *Amantu* prayer, learn it's meaning precisely and say, "I believe that the whole of Islam, that is, all the *fards* (ordinances) and *harams* (prohibitions) that were stated by Muhammad (*alayhis-salam*) had been revealed to him by *Allahu Taala*." Next, it is a *fard* for them to learn as soon as possible the *fards* and *harams* of all behaviors and deeds they would encounter. If they refuse later, that is, if they do not believe that it is a *fard* to learn and to carry out *fards* and to avoid *harams*, or disapprove one of the things they have learned among them, they lose their *iman* and become ***murtadds*** (apostate, renegade). Unless they repent and feel sorry for the thing that has caused their apostasy, a *murtadd* does not become a Muslim by saying "***La ilaha illa'llah***" and by carrying out some of the commands of Islam such as performing the *salat*, fasting and the Hajj or establishing charities. In the hereafter, they will not benefit from such good deeds.

Scholars of Islam have named the well-known 32 and 54 *fards* by selecting them from the *fards* that must be learned, believed and practiced by every Muslim.

Thirty-two *Fards*

The *fards* concerning *iman* (belief): six (6)

The *fards* concerning *islam* (rituals): five (5)

The *fards* concerning the *salat* (ritual prayers): twelve (12)

The *fards* concerning *wudu* (ritual ablution): four (4)

The *fards* concerning *ghusl* (ritual bath): three (3)

The *fards* concerning *tayammum*: two (2).

There were also scholars who said that *tayammum* had three *fards*, whereby the total becomes 33.

The *fards* concerning *iman* (6):

- 1– To believe in the existence and Oneness of *Allahu Taala*;
- 2– To believe in His angels;
- 3– To believe in the books revealed by *Allahu Taala*;
- 4– To believe in the prophets sent by *Allahu Taala*;
- 5– To believe in the Last Day (*al-Yawm al-akhir*);
- 6– To believe that fate (*qadar*), that is good (*khayr*) and evil (*sharr*), come from *Allahu Taala*.

The *fards* concerning *islam* (5):

- 7– To say *Kalimat ash-shahada*;
- 8– To perform the five daily ritual prayers in their due times;
- 9– To give the *zakat* of one's property;
- 10– To fast every day of the month of *Ramadan*;
- 11– [For one who can afford] to go on the *hajj* [major pilgrimage] once in one's life.

The *fards* concerning the *salat* (12)

- A. Seven of the twelve *fards* are required before beginning the *salat* and are also called preconditions:
- 12– *Tahara* from *hadath* (cleaning oneself from the state of being without *wudu* or *ghusl*);
 - 13– *Tahara* from *najasa* (cleaning oneself, one's dress or the praying surfaces from filth);
 - 14– *Satr-i awrat* (covering private parts of the body);
 - 15– *Istiqbal-i qibla* (facing the *Kaaba*);
 - 16– *Al-waqt* (specified time);
 - 17– *An-niyya* (intention);
 - 18– *Takbir tahrifa* (or *takbir iftitah*, saying “*Allahu akbar*” when beginning the *salat*).

B. The *fards* inside the *salat* are five and are called the constituents (*arkan, rukns*):

19– *Al-qiyam* (standing);

20– *Al-qiraa* (Quranic reading from memory);

21– *Al-ruku* (bowing);

22– *As-sajda* (prostration);

23– *Al-qa'da al-akhira* [last sitting],

The *fards* concerning *wudu* (4):

24– To wash the face;

25– To wash both arms including the elbows;

26– To apply *masaha* (rubbing one's wet hands) on one-fourth of the scalp;

27– To wash the feet including the ankle.

The *fards* concerning *ghusl* (3):

28– To wash the mouth;

29– To wash inside the nose;

30– To wash the whole surface of the body;

The *fards* concerning *tayammum* (2):

31– To make an intention to clean oneself from *al-janaba*, *hayz*, *nifas* and/or from the state of being without *wudu*.

32– To dust the inside of the two hands on clean soil and to rub on the face. Then to dust them on the soil for a second time and rub on both arms from the elbows to the palms.

Fifty-four *Fards*

1– To believe in the Oneness of *Allahu Taala*.

2– To eat and drink *halal* things.

3– To perform *wudu*.

4– To perform the five daily *salat*.

5– To perform *ghusl*.

- 6– To believe that *rizq* (sustenance) is supplied only by *Allahu Taala*.
- 7– To wear *halal* and clean clothes.
- 8– To put ones trust in (*tawakkul*, to resign oneself to) *Allahu Taala*.
- 9– To be contented with what you have (*al-qanaa*).
- 10– To be thankful (*shukr*) to *Allahu Taala* for His blessings [by using His blessings in accord with Islam].
- 11– To be content with happenings (*qada*).
- 12– To be patient with disasters.
- 13– To repent (*tawba*) for one's sins.
- 14– To worship to attain the consent of *Allahu Taala*.
- 15– To consider the Satan as an enemy.
- 16– To consent to the decree of the *Quran al-Karim*.
- 17– To accept the reality of death.
- 18– To be friends with whom *Allahu Taala* loves and to be hostile to His enemies.
- 19– To do favors to one's parents.
- 20– To teach and put in practice the Islamic ordinances and the prevention of Islamic prohibitions.
- 21– To visit one's relatives.
- 22– To not misappropriate deposited property or money.
- 23– To fear *Allahu Taala* all the time and to refrain from *farah* (waywardness and excessiveness).
- 24– To obey Allah and His Prophet.
- 25– To avoid sins and to busy oneself with Islamic rituals (*ibadat*).
- 26– To obey Muslim rulers.
- 27– To observe the universe to take lessons.
- 28– To meditate on the existence of *Allahu Taala*.
- 29– To protect one's tongue from saying obscene words.
- 30– To keep one's heart pure.
- 31– To not mock anybody.
- 32– To not look at the haram [that are forbidden to look at]. -
- 33– To keep one's promise.

- 34– To protect one’s ears against listening to forbidden things.
- 35– To learn knowledge.
- 36– To be honest in measuring or weighing.
- 37– By feeling insecure against Allah’s punishment, to be always fearful of Him.
- 38– To give the *zakat* to poor Muslims and to help them.
- 39– To not despair of Allah’s Mercy.
- 40– To not follow the desires of one’s *nafs*.
- 41– To have someone eat food for the sake of Allah.
- 42– To work for earning sufficient amount of sustenance.
- 43– To give the *zakat* of one’s property and to give the *ushr* of the crops.
- 44– To abstain from sexual intercourse while one’s wife is in a state of menstruation or puerperium.
- 45– To purify one’s heart from sins.
- 46– To refrain from being arrogant.
- 47– To protect the property of the orphan who has not become adolescent.
- 48– To refrain, for males, from approaching [young] males.
- 49– By performing them in their specified times, to not leave five daily prayers to *qada*.
- 50– To not appropriate anybody’s property cruelly.
- 51– To not attribute a partner to *Allahu Taala*.
- 52– To refrain from committing adultery and fornication.
- 53– To not drink wine or other alcoholic beverages.
- 54– To not make an oath unless there is a just reason.

***Al-kufr* (Unbelief)**

The worst of evils is to disbelieve in *Allahu Taala*, that is to be an atheist. It is unbelief not to believe in any of those things that are to be necessarily believed. It is unbelief to not believe in Muhammad (*alayhis-salam*). **Iman** means believing by heart, and expressing it with the tongue, all the orders revealed to us by Muhammad (*alayhis-salam*) from *Allahu Taala*. When there is a hindrance to expressing it openly, not stating it is forgivable. In order *iman* to form, one must also avoid saying or using things which are deemed by Islam to be signs of unbelief. Slighting one of the rules of Islam, that is the ordinances and prohibitions of Islam, and mocking the **Quran al-Karim**, angels or any of the prophets (*alayhimus-salawatu wat-taslimat*) are among the signs of unbelief. Denial means not believing or not affirming after hearing. Having doubts about things that are necessary to believe would also mean denial.

There are three types of unbelief: I) unbelief out of ignorance (*jahli*), II) unbelief out of obstinacy (*juhudi* or *inadi*), and III) unbelief by judgment (*hukmi*).

I– Unbelief out of ignorance: this is the unbelief of those who have not heard or do not think about Islam. Of the two types of ignorance, the first one is simple and the people with it know their own ignorance. They do not have any wrong belief and resemble animals because they lack knowledge and comprehension to be humans. These people are even lower than animals because animals are advanced in respect of their creation. The second type of ignorance is combined (***al-jahl al-murakkab***) with wrong, heretical belief. Such are the tenets of ancient Greek philosophers and those beliefs of the 72 heretical groups of Muslims opposing the apparent beliefs. This type of ignorance is worse than the first type. It is a disease that has no remedy.

II– Unbelief out of obstinacy: This means being an unbeliever knowingly and out of obstinacy and is caused by arrogance, love of worldly ranks or fear of being criticized. For example, the Pharaoh, his people and the Byzantine emperor Heraclius had this type of unbelief.

III– Unbelief by judgment: A person who says or does the things which Islam considers signs of unbelief becomes an

unbeliever even though they affirm by heart and say they believe. **It is unbelief not only to respect what Islam orders us to dislike but also to dislike what Islam orders us to respect.**

1– Saying “*Allahu Taala* is observing us from the Arsh or from heaven,” is unbelief.

2– Saying, “*Allahu Taala* tyrannizes you as you have tyrannized me,” is unbelief.

3– Saying, “So-and-so Muslim is like a Jew in my view,” is unbelief.

4– Saying, “*Allahu Taala* knows that it is true,” about a lie is unbelief.

5– Making slighting comments about angels is unbelief.

6– Saying something to belittle the ***Quran al-Karim*** or even one Quranic letter or not believing in even one of its letters is unbelief.

7– Reading the ***Quran al-Karim*** accompanied by musical instruments is unbelief.

8– Not believing or speaking ill of the original versions of ***al-Injil*** (the Evangelium, the Bible) or *at-Tawra* (the Torah) is unbelief. [Today, the original versions of the Bible and the Torah do not exist.]

9– Reading the ***Quran al-Karim*** with some letters considered as “*shadhhdh*” and saying that it is the Quran is unbelief.

10– Making belittling comments about the prophets is unbelief.

11– Not accepting as a prophet any of the 25 prophets (*alayhimus-salawatu wat-taslimat*) whose names are mentioned in the ***Quran al-Karim*** is unbelief.

12– Saying, “He or she is better than a prophet,” about a person known for their abundant charities is unbelief.

13– Since the prophets’ poverty was their own choice, it is unbelief to say that the prophets [*alayhimus-salawatu wat-taslimat*] were needy people.

14– If one claims to be a prophet, also those who believe them become unbelievers.

15– It is unbelief to make fun of what will take place in the hereafter.

16– It results in unbelief to deny [by saying that they do not

conform to reason and science] the tortures that will be inflicted in the grave or in the hereafter.

17– Denying that Believers will see *Allahu Taala* in Paradise or saying, “I don’t want Paradise. I want to see Allah,” is unbelief.

18– Displaying signs of disbelieving Islam, for instance saying, “Scientific knowledge is better than Islamic knowledge,” is unbelief.

19– Saying, “It makes no difference whether I perform the daily prayers (the *salat*) or not,” is unbelief.

20– Saying, “I will not give the obligatory alms (*zakat*),” is unbelief.

21– Saying, “I wish interest (*riba*) were permitted (*halal*),” is unbelief.

22– Saying, “I wish cruelty (*zulm*) were permitted,” is unbelief.

23– It is unbelief to expect *thawab* (heavenly reward) from giving the property earned through *haram* (illegal) ways to the poor or, for the poor person to ask a blessing on the almsgiver although they know the alms they have been given were earned illegally.

24– Saying that the *qiyas* (deductive analogy) performed by *al-Imam al-Azam* Abu Hanifa was not right is unbelief. For this reason, the *Wahhabis* become unbelievers.

25– It is unbelief to regard with disfavor any of the well-known *sunnas*.

26– The person who hears the *hadith ash-sharif*, “[***Ar-Rawdat al-mutahhara***, the ‘Clean Garden’, a part of the Prophet’s Mosque in Medina, placed] **between my grave and my pulpit is one of the Gardens of Paradise,**” and says, “I do not see anything but a grave, a mat and a pulpit,” becomes an unbeliever.

27– It is unbelief to disbelieve Islamic teachings or to belittle them or Islamic scholars.

28– Anyone who wants to become an unbeliever becomes an unbeliever as soon as he intends to become an unbeliever.

29– One who wants someone to become an unbeliever becomes an unbeliever oneself if one wants it since one likes unbelief.

30– A person becomes an unbeliever if they willingly say the

words that cause unbelief knowing that they cause unbelief. If they say without knowing it, they again become unbelievers according to the majority of Islamic scholars.

31- A deliberate practice of any deed that causes unbelief results in one's unbelief. There were many scholars who said that it also caused unbelief even when it was done unknowingly.

32- Wearing a cincture (*zunnar*; rope usually with tasselled ends, the belt peculiar to ecclesiastical vestments) around the waist or wearing anything peculiar to unbelief causes one to become an unbeliever. Traders' using them in non-Muslim countries also causes unbelief. Using them to make jokes or to make others laugh also causes one to become an unbeliever.

33- On the unbelievers' festival days, using something specific to those days like they do or giving it to them as a present causes unbelief.

34- It is feared that statements made to show that one is wise, well-informed and literary or to amaze, amuse and please others or to make mockery may cause unbelief by judgment (*kufr al-hukmi*). Saying similar things while one is in a rage may also cause unbelief by judgment.

35- If one who gossips says, "I do not gossip but tell what is present in them," this makes one an unbeliever.

36- If a girl with *nikah* (marriage contract) does not know *iman* and *islam* or cannot explain them upon being asked after she becomes sane and adolescent, she becomes divorced and an apostate. The same rule applies to the male as well.

37- One who says, "You have done well," to a person who has [unjustly] killed a Muslim or has ordered someone to kill a Muslim becomes an unbeliever.

38- Saying that so and so should be killed causes unbelief if that person has not been punished with death penalty.

39- It is unbelief to say, "You've done a good job; He or she deserved it," to the cruel person who has beaten or has killed another unjustly.

40- Lying by saying, "As Allah knows, I love you more than I do my own children," is unbelief.

41- Upon a person's reply by saying "**Yarhamuk-Allah**" to a person of a high rank who sneezes, it is unbelief to criticize the replier by saying, "You shouldn't respond to a dignitary like

that!” [It is *sunna* for a Muslim who sneezes to say “*Al-hamdu li’llah*,” and it is *fard* for the one who hears them to say “*Yarhamuk-Allah*”.]

42– It is unbelief to not perform ritual prayers, to not fast or to not perform obligatory almsgiving (*zakat*) because one does not accept them as Islamic duties or considers them unimportant.

43– It is unbelief to be in despair of *Allahu Taala*’s Mercy.

44– *Halal* (non-prohibited) money or property that becomes prohibited (*haram*) later because of an external reason is called “***haram li-ghayrihi***”; such are the things stolen or obtained by forbidden means. Saying ‘*halal*’ for them does not cause unbelief. Things such as *lasha*, pork and wine, which are actually forbidden are called “***haram li-aynihi***”. Considering them *halal* is unbelief.

45– Saying *halal* for any of the sins definitely known to be *haram* is unbelief.

46– Belittling things that are valued in Islam, such as *adhan* (call to prayer), mosques and books of *fiqh*, causes unbelief.

47– Performing ritual prayers while one knows that one does not have ablution (*wudu*) causes unbelief.

48– It is unbelief if one knows that one is performing the ritual prayer in a direction other than the *qibla*. It is unbelief to say it is not necessary to perform the ritual prayer towards the *qibla*.

49– Calling a Muslim an unbeliever to degrade them does not cause unbelief. It causes unbelief if they call them so wishing them to be unbeliever.

50– It is unbelief to commit a sin along with attaching no importance to the fact that it is a sin.

51– Not believing that worshipping is necessary or that abstaining from sins is necessary causes unbelief.

52– Believing that the tax collected is the property of the ruler (*sultan*) causes unbelief.

53– Wearing a *zunnar*, using symbolic objects of unbelief without a strong necessity, appreciating the religious rituals of unbelievers and respecting them with love are all unbelief.

54– Any person who willingly swears, “Such-and-such thing is [or is not] with so-and-so now; if this is not true, may I be an unbeliever or a Jew,” becomes an unbeliever whether his claim is true or not.

55– Desiring anything *haram* in every revealed religion, such as adultery, homosexuality, interest or lying, to be *halal* so that one may commit it is unbelief.

56– Saying, “I believe in all the prophets, but I do not know whether Adam [*alayhis-salam*] was a prophet or not,” is unbelief.

57– Anyone who does not accept that Muhammad (*alayhis-salam*) is the Prophet of the Last Age (the time period until the Judgment Day) is an unbeliever.

58– Anyone who says, “If what the prophets had told were true, we would be saved,” becomes an unbeliever. [Unbelief is realized if it was said with a doubt about the truth of the prophets’ words.]

59– If one is told, “Come and perform the *salat*,” and the reply is, “I do not,” one becomes an unbeliever. However, if one means, “I perform it by *Allahu Taala*’s order but not upon your order,” one does not become an unbeliever.

60– If one is told, “Do not trim your beard shorter than the width of four fingers; do trim the part of your beard that is longer than that width and cut your nails since these acts are the *sunnas* of *Rasulullah* (*alayhis-salam*),” and their reply is, “I will not,” they become an unbeliever. The same rule applies to other *sunnas* as well. It is not unbelief to say, “I will perform it not upon your instruction but since it is a *sunna* of *Rasulullah*.” It is unbelief if it is said with the intention of disbelieving in the *sunnas*.

61– The one who says, “That is useless,” upon someone’s trimming his moustache may lose one’s *iman*. [It is *sunna* to trim one’s moustache. Saying so means belittling its importance.]

62– Saying, “May it be blessed for you,” to a man who is dressed in silk clothes from head to foot, may cause loss of *iman*.

63– If one commits *makruh* acts such as lying down by stretching the legs towards the *qibla* and spitting and urinating towards the *qibla* and is criticized by being said, “What you do are *makruh*. Don’t do them,” and replies to this comment as, “I wish all my sins were like these,” one may become an unbeliever because of deeming the *makruh* unimportant.

64– When a servant enters the room and greets his master, one’s saying, “Hush! Is it appropriate to greet the master?” makes one an unbeliever. However, if it is meant to teach them manners and to state that they should have greeted by heart, they do not become an unbeliever.

65– It is unbelief to say, “*Iman* increases and decreases.” If one means its perfection (*yaqin*), it is not unbelief.

66– It is unbelief to say, “The number of *qibla* (direction turned towards during the *salat*) is two, and they are the Kaba and the Jerusalem”; it is unbelief if one means there are two *qiblas* now. If one means that the *Bayt al-Muqaddas* in Jerusalem was the *qibla* before the Kaba became the *qibla*, this is not unbelief.

67– It may cause unbelief to have a grudge against or to curse a scholar of Islam without any legitimate reason.

68– If one says, “It is a good custom of fire-worshippers to not talk while eating,” or, “It is a good behavior of fire-worshippers to not sleep with one’s wife during the days of menstruation or puerperium,” one becomes an unbeliever.

69– If one, upon being asked whether one is a Believer, replies “*Insh-Allah*,” and cannot explain the reason for replying other than “Yes,” one becomes an unbeliever.

70– It was concluded that if one says, “*Allahu Taala* needed your child,” to someone whose child has died, one becomes an unbeliever.

71– When a woman who has tied a black rope around her waist is asked what it is and she replies, “It is a *zunnar*,” she becomes an unbeliever.

72– Anyone who starts eating a *haram* food by saying the *Basmala* becomes an unbeliever. This rule applies to *haram li-aynihi* like *lasha* or wine; it does not apply to *haram li-ghayrihi* that are not actually *haram*. For example, it is not unbelief to recite the *Basmala* before eating misappropriated food since misappropriation is *haram*, not the food itself.

73– It is unbelief to give consent to someone’s becoming an unbeliever. Scholars have disagreed on whether a person becomes an unbeliever or not by cursing somebody by saying, “May *Allahu Taala* take your soul while you are in unbelief.” One’s approval of unbelief is unbelief, but approving in order for that person to be punished for cruelty and sins with continual and severe torture in the hereafter is not unbelief.

74– If one says, “*Allahu Taala* knows, I have not done such-and-such thing,” even though one knows that one has done that thing, one becomes an unbeliever. He attributes ignorance to *Allahu Taala*.

75– If a man performs *nikah* (marriage contract) with a woman without witnesses and if they say, “*Allahu Taala* and the Prophet (*alayhis-salam*) are our witnesses,” they both become unbelievers, because our Prophet (*sall-Allahu alayhi wa sallam*) did not know the *ghayb* (the unknown) during his lifetime. It is unbelief to claim that he knew the unknown. [Only *Allahu Taala* and those who are informed by Him know the *ghayb*.]

76– One who says one knows where stolen or lost things are and those who believe them become unbelievers. That person is still an unbeliever even if he or she says genies inform them. The prophets did not and genies do not know the *ghayb*. [Only *Allahu Taala* and those who are informed by Him know the *ghayb*.]

77– To a person who wants to take an oath in the name of *Allahu Taala*, one’s saying, “I do not want you to take an oath in the name of *Allahu Taala*. I wish you take the oath over your *nikah*, honor and chastity,” makes one an unbeliever.

78– It was concluded that the person who says to someone whom he or she does not like, “To me, your face looks like that of the one who takes souls,” becomes an unbeliever. Because the angel [*Azrail (alayhis-salam)*] who takes souls is an exalted Archangel.

79– Anyone who says, “Not performing the *salat* is a nice act,” becomes an unbeliever. If one who is told, “Come, perform the *salat*,” replies, “Performing the *salat* is a difficult act for me,” one becomes an unbeliever.

80– Anyone who says, “*Allahu Taala* is my witness in the sky,” becomes an unbeliever because of attributing a place to *Allahu Taala*. *Allahu Taala* exists without a place.

81– Anyone who says “Allah the father” or “God the father” becomes an unbeliever.

82– The comment, “This is a wrong conduct,” upon a person’s saying: “*Rasulullah (alayhis-salam)* would lick his blessed fingers after eating,” causes unbelief.

83– Anyone who says, “Our Prophet (*alayhis-salam*) was black,” becomes an unbeliever. [Calling black dogs “Arab,” and other such widespread habits, must be avoided.]

84– If a person says, “Sustenance is supplied by *Allahu Taala*, but action of the human is also required,” this is polytheism since humans’ actions are also created by *Allahu Taala*.

85– Anyone who says, “Being a Christian is better than being Jewish, or being an American unbeliever is better than being a communist,” becomes an unbeliever. One must say “Jews are harmful than Christians, and communists are worse than Christians.”

86– Anyone who says, “Being an unbeliever is better than betrayal,” becomes an unbeliever.

87– If a person says, “What do I have to do at meetings of Islamic knowledge?” or “Who can be able to do what Islamic scholars teach?” or “What’s the use of the words of religious functionaries?” or throws a *fatwa* (document with an Islamic edict) to the ground, he becomes an unbeliever.

88– One who laughs at somebody’s word which causes unbelief becomes an unbeliever like the person who says it. If one laughs because of being forced to, one does not become an unbeliever.

89– One who says, “The souls of the great masters of Islam are always present and oversee,” becomes an unbeliever. Saying, “They will be present,” is not unbelief. [The souls of the *awliya* cannot be present and overseeing like *Allahu Taala*. They become present when their names are mentioned. Before their names are said, they are not present there.]

90– Anyone who says, “I do not acknowledge Islam,” or “I do not want Islam,” becomes an unbeliever.

91– Anyone who says “If Adam (*alayhis-salam*) had not eaten that wheat, we would not have been sinful,” he becomes an unbeliever. However, saying, “We would not have been on the earth,” has not been agreed on whether it causes unbelief or not.

92– Upon someone’s saying, “Adam (*alayhis-salam*) weaved cloth,” commenting, “So, we are the sons of a fabric weaver,” causes unbelief.

93– When a person who has committed a minor sin is told to repent, his or her replying, “I have not committed anything to repent for,” causes unbelief.

94– Upon hearing the suggestion, “Let us go to a scholar of Islam,” or “Let us learn by reading books of fiqh or *ilm al-hal* (essential religious knowledge),” one’s saying, “What shall I do with knowledge,” makes them an unbeliever, because this means belittling knowledge.

95– Anyone who insults, regards with disfavor or speaks ill of books of *tafsir* or *fiqh* becomes an unbeliever.

96– A Muslim becomes an unbeliever if they cannot correctly answer the questions, “Whose descendancy (*dhurriyya*) are you of?” [Answer: “Adam (*alayhis-salam*)”] “To whose *milla* (the ‘nation’, the religion with which the essence of Islam is linked) do you belong?” [Answer: “Ibrahim/Abraham (*alayhis-salam*)”] “What is your *madhhab* in belief (*itiqad*)?” [Answer: “*Ahl as-Sunnat wal-Jamaa*”] or “What is your *madhhab* in practice (*amal*)?” [Answer: “*Hanafi*”, “*Maliki*”, “*Shafii*” or “*Hanbali*”].

97– Anyone who says “*halal*” for a definite *haram* becomes an unbeliever. [It is risky to claim that smoking is *haram*.]

98–It is unbelief to wish that something which is *haram* in all heavenly religions, and which cannot be made *halal* according to wisdom, to be *halal*. Examples are: adultery, homosexuality, eating after becoming full and taking or giving interest. Since wine is not *haram* in every religion, wishing it to be *halal* is not unbelief.

99- It is unbelief to use the *Qurānu Azim ash-Shan* (the *Quran of Great Honor*) while making useless talk or joking.

100– One becomes an unbeliever if they say to a person named Yahya, [the 12th *ayat al-karima* of the *surat al-Maryam*] “**Ya Yahya! Hudhi 'l-kitaba,**” (Oh [the Prophet] Yahya! Take the book!) since they thus mock the *Quran al-Karim*. It is also unbelief to read the *Quran al-Karim* while accompanied by musical instruments, dances or songs.

101– Saying, “I am there now *Bismillahi*,” is *afat* (danger that may even result in unbelief). One who, upon seeing something in abundance, says, “**Ma-halaka'llah,**” (Allah did not created!) becomes an unbeliever if one does not know the meaning of this phrase.

102– One’s saying to someone, “I will not curse you now; They named cursing a sin,” may cause *afat*.

103– Saying, “You have become naked like the calf of Archangel Gabriel,” causes *afat* and is a mockery of the Angel.

104– It is feared that a person may lose their *iman* if they add oaths in the name of *Allahu Taala* to such phrases as “on my son’s head” or “on my head,” for example, saying, “*Wa'llahi*, on my son’s head.”

105– It is unbelief to read the *Quran al-Karim*, *mawlid*s or

ilahis while music or a musical instrument is played.

106– It is *haram* to recite even respectfully the *Quran al-Karim*, *mawlid*s, *ilahis*, *salawat sharifa* in sinful gatherings. It is unbelief to recite them there for fun or entertainment.

107– If a person does not value and does not listen to the *adhan al-Muhammadi* called in accordance with the *Sunna*, he or she immediately becomes an unbeliever.

108– One who interprets the *Quran al-Karim* in accordance with his own understanding becomes an unbeliever.

109– One who does not believe in accord with the teachings of *iman* that were clearly revealed in the *Quran al-Karim* and the *Hadith ash-Sharif* and were unanimously conveyed by *mujtahids*, so have become well-known among Muslims, becomes an unbeliever. This type of unbelief is called “*ilhad*” and such a person of *ilhad* is called a “*mulhid*”.

110– Anyone who respectfully greets an unbeliever becomes an unbeliever.

111– Saying an expression of respect for an unbeliever, for example saying “*Ustad*” (guiding master), is unbelief.

112– It is unbelief to give consent to someone’s becoming an unbeliever.

113– Cassettes and records [and CD’s] on which the *Quran al-Karim* is recorded are as valuable as the *mus’haf ash-sharif* (a written copy of the *Quran al-Karim*). It is unbelief to disrespect them, too.

114– Believing what are said or done by soothsayers who have gotten acquainted with genies, by those who, looking at horoscope, reply every question or by sorcerers, even if what they say sometimes come true, means believing that people besides *Allahu Taala* may know and do everything they want, which is unbelief. [It is not unbelief to disbelieve scientific knowledge.]

115– It is unbelief to omit the *Sunna* by belittling it, by deeming it unimportant.

116– It is unbelief to wear a priest’s rope (*zunnar*), to worship or respect idols, that is crosses, sculptures or their pictures, to insult a book of Islamic rules, to mock an Islamic scholar, to say or write something that causes unbelief, to insult something that we are commanded to respect and to respect something that we are commanded to insult.

117– Anyone who says and believes, “A sorcerer and sorceress, with their magic, can do everything they want. Their sorcery will absolutely have an effect,” becomes unbelievers.

118– A Muslim becomes an unbeliever when they give an affirmative reply such as “Yes,” to a person who calls them an unbeliever.

119– Expecting *thawab* in return for building mosques, giving alms or doing any other charity with some certain earnings or property known to be haram is unbelief.

120– If a person expects *thawab* from giving alms with what they have earned in an absolutely *haram* way, and if the poor who takes it, knowing that the donor has owned it in a *haram* way, says, “May *Allahu Taala* pleased with you,” to the donor, and if the donor or someone else says, “*Amin* (amen),” they all become unbelievers.

121– It is unbelief to claim that marrying a woman who is *haram* to be married is *halal*.

122– It is unbelief to entertain by listening to the *Quran al-Karim* and *mawlid* through radios and loudspeakers at bars, taverns or sinful gatherings.

123– It is unbelief to read the *Quran al-Karim* with accompaniment to musical instruments.

124– It is unbelief to disrespect just the like of the *Quran al-Karim* that is heard from a radio or loudspeaker, too.

125– It is unbelief to call someone or something “Creator” other than *Allahu Taala* no matter for what purpose it is said.

126– It causes unbelief to say intentionally bad words that sound similar instead of the Muslim names Abdulqadir and Abdulaziz. So is the case with saying “Memo”, “Hasso” and “Ibo” instead of Muhammad, Hasan and Ibrahim, respectively. It is feared that both manufacturers and wearers may lose their *iman* because of writing Muslim names inside shoes or slippers as trademarks or wearing them.

127– Performing the *salat* while knowing that one is without ritual ablution is unbelief. It is unbelief to disregard a sunna act with disfavor.

128– Claiming, “We are demolishing the graves of the *awliya* because we fear that the ignorant suppose them to be creators,” is unbelief.

129– Causing anyone, especially one’s own child, to be an unbeliever is unbelief.

130– It is unbelief to claim that adultery and homosexuality are *jaiz* (permitted in Islam).

131– It is unbelief to disregard a *haram* which was reported by the *nass* (common name for an *ayat* and *hadith*) or by the *ijma* (consensus on an affair by *Salaf as-salihin*, the earliest three Muslim generations).

132– Continuing to commit serious sins or insisting on committing them drifts one into unbelief. It is unbelief to disregard the importance of the *salat*.

133– It is unbelief to put [or spread or use with the intention of insulting] a paper, cover or prayer-rug on the ground if they have an Islamic writing or even a letter.

134– Saying, “Abu Bakr as-Siddiq and Umar al-Faruq had no right to be the caliphs,” is unbelief.

135– It is unbelief to expect something from a dead person separately from *Allahu Taala*.

136– It is very improper and causes unbelief to call a [dead] person “Grandfather who gives quickly.”

137– Since it is *fard* to bury the dead in the ground, a person who keeps away from this service by disregarding its importance and by giving false scientific pretexts and says, “It is backwardness to bury the dead. It is better to burn them like Buddhist, Brahman or communist unbelievers,” becomes an unbeliever.

138– It is unbelief to deny the status of a living or dead *wali* of *Allahu Taala* by heart or by tongue.

139– It is unbelief to feel enmity towards the *awliya* and the *ulama* (scholars) who live up to their knowledge.

140– It is unbelief to say that the *awliya* had the attribute of *al-isma* (‘purity’; quality of not committing any sin anytime, which is peculiar to the prophets).

141– It is feared that someone who has no share from the knowledge of *batin* (‘interior’; inner knowledge about the heart and the soul) may die as an unbeliever. The lowest degree of having a share in it is to believe it.

142– It is unbelief to read the *Quran al-Karim* in a manner that none of the Islamic scholars did before even if it does not distort the meaning and the words.

143– It is unbelief to use anything peculiar to rituals of Christian priests.

144– It is unbelief to believe that any event has happened by itself or to say that animals evolved from single-celled organisms into more developed ones and finally into human beings.

145– One who, not performing the *salat* knowingly, does not think of making up (*qada*) for it and shows no fear of divine retribution is an unbeliever also according to the *Hanafi madhhab*.

146– Performing the rituals of unbelievers as rituals, such as playing in mosques the organ or the bell they play in churches, or using, in the absence of any *darura* (strong necessity or forcing), things which Islam classifies as symbols of unbelief, is unbelief.

147– One who criticizes the *Sahabat al-Kiram* is called a *mulhid*, which means an unbeliever.

148– It is unbelief to respect an unbeliever by hanging up his or her picture.

149– It is unbelief to show respect for those who are depicted at pictures or sculptures or for things like crosses, stars, the sun or cows with the belief in mind that they are divine, that is they can create and do whatever they want or they can cure the ill.

150– Anyone who slanders *Hadrat Aisha* [by saying she was an adulteress] or who does not believe that her father [Hadrat Abu Bakr as-Siddiq (*radiy-Allahu anhuma*)] was a *sahabi* becomes an unbeliever.

151– It is an essential belief that Christ (*Isa alayhis-salam*) will descend from the sky. One who does not believe it becomes an unbeliever.

152– It causes unbelief to say “unbeliever” for any of the personages who were given the glad tidings of Paradise in the *Quran al-Karim* or in the *Hadith ash-Sharif*.

153– It is a great crime to attempt to adjust the *ayats* that are not related to scientific subjects to scientific knowledge or to distort *tafsirs* (interpretations of the *Quran al-Karim*). *Salaf as-salihin*’s. Those who write distorted *tafsirs* or translations become unbelievers.

154– If a girl who is regarded as Muslim does not know Islam when she becomes sane and adolescent, she becomes an unbeliever without a revealed book. The same rule applies to the

male child as well.

155– It is *haram* and sinful for a Muslim woman to go out while her head, arms and legs are uncovered and to show them to men. If she disregards the veiling of Muslim women, she loses the *iman* and becomes an unbeliever.

156– The *fards* and *harams* that were stated by our Prophet (*alayhis-salam*) are as valuable as the *fards* and *harams* that were openly revealed in the *Quran al-Karim*. Those who do not believe or accept them lose their *iman*.

157– The *tasbih* in the *ruku* is said with a full sound of ‘z’ in ‘*azim*’ to mean, “My *Rabb* is Great”; if, instead, it is pronounced with a thin voice of ‘*dhi*’, it means, “My *Rabb* is my enemy,” and the *salat* becomes invalid. Distorting the meaning also causes disbelief.

158– A person loses the *iman* and becomes an unbeliever by saying, ‘How beautifully you recite!’ to a *hafiz* who recites the *Quran al-Karim* melodiously, because anyone who says ‘good’ for something *haram* becomes an unbeliever according to all the four *madhhabs*. However, one’s saying that his voice and his activity of reciting the *Quran al-Karim* are beautiful does not cause unbelief.

159– Anyone who does not believe the existence of angels and genies becomes an unbeliever.

160– The verses of the *Quran al-Karim* have been given clear and well-known meanings. Anyone who follows the heretics called *Batinis* (or *Ismailis*) by distorting these meanings becomes an unbeliever.

161– If a sorcerer, while dealing with sorcery, says or commits something that causes unbelief, he becomes an unbeliever.

162– The person who addresses a Muslim as “Oh unbeliever” [or “freemason” or “communist”] and believes that the Muslim really is an unbeliever becomes an unbeliever.

163– If one who regularly does the rituals (*ibadat*) doubts that their *iman* might be spoiled and thinks that they have too many sins to be saved by the rituals, it is concluded that their *iman* is strong. One becomes an unbeliever if one doubts about the continuation of their *iman*.

164– Giving an exact number for the prophets may mean believing that a non-prophet was a prophet or not accepting the prophethood of a prophet, which is unbelief since not accepting a

prophet means not accepting any of them.

A Muslim, male or female, loses his or her *iman* when something which was unanimously reported by Islamic scholars to cause unbelief and which he or she knows that if done or said it will cause unbelief, is done or said by him or her deliberately [willingly, not under duress], whether he or she does or says it seriously or jokingly and even if unaware of its meaning. He or she becomes a ***murtadd*** (apostate). This kind of unbelief is called ***kufr inadi*** (unbelief out of obstinacy). The *thawabs* of previous rituals of the person who becomes a *murtadd* by means of this kind of unbelief are canceled. Upon repenting, the *thawabs* do not return and, if they are rich, they have to perform the *hajj* again. It is not necessary for them to carry out again the *salat*, *zakat* or fast they have carried out during apostasy. However, it is necessary for them to make up for the acts of worship they had not done before apostasy. **For repentance, only saying *Kalimat ash-shahada* is not enough, and they also have to repent for the act that have caused apostasy.** [One should enter Islam through the same gate they have exited.] If he or she says or does something which they have not known earlier to be a cause of unbelief, or if they deliberately say a word which was a controversial cause of unbelief among Islamic scholars, it is doubtful whether they lose their faith or whether their *nikah* (marriage contract) becomes void. For precaution, it is better to renew one's faith and *nikah*. It is called ***kufr jahli*** (unbelief out of ignorance) to express a word which one does not know as a cause of unbelief. Their unawareness is not an excuse but a serious sin, because it is *fard* for every Muslim to learn the things which are necessary for everyone to know. If a word causing unbelief is expressed mistakenly or accidentally or out of interpretation, the faith and *nikah* of the person does not become void, but it is better for them to repent (*tawba*) and beg forgiveness (*istighfar*), that is to renew *iman*.

As an unbeliever becomes a Muslim by saying *kalimat at-tawhid*, a Muslim can turn into an unbeliever by saying one word.

If one hundred meanings can be ascribed to a statement or action of a Muslim and if one of them indicates being a Muslim while ninety-nine of them show being an unbeliever, we have to say that he or she is a Muslim. In other words, ninety-nine meanings that indicate the presence of unbelief are not taken into account. The remaining one meaning that indicates the presence

of *iman* must be taken into account. This should not be misunderstood! In order not to misunderstand this, attention should be paid to two points. Firstly, the person whose statement or action is in question must be a Muslim. When a Frenchman praises the *Quran al-Karim*, or an Englishman says that there is only one Creator, it cannot be said that they are Muslims. The second point is that one hundred meanings of a single statement or a single action is in question. If, however, one out of a hundred statements or actions indicated *iman* while ninety-nine of them showed unbelief, we are not ordered to call such a person a Muslim.

Every Muslim should say the following prayer concerning *iman* every morning and evening:

“Allahumma inni audhu bika min an ushrika bika shayan wa ana alamu wa astaghfiruka li-ma la-alamu innaka anta allumul-ghuyub.

And with the following prayer, repentance and renewal of the *iman* and the *nikah* are made:

“Allahumma inni uridu an ujaddidal imana wan-nikaha tajdidan bi-qawli la ilaha illa’llah Muhammadun Rasulallah.”

For Constantly Maintaining and not Losing *Iman*:

- 1– We must believe in the *ghayb* (believing without seeing).
- 2– We must believe that only *Allahu Taala* and those who are informed by Him know the *ghayb* (the unknown; that not felt by sense organs; non-present; lost things).
- 3– We must know and believe what are *haram* as *haram*.
- 4– We must know and believe what are *halal* as *halal*.
- 5– We must not feel secure from *Allahu Taala*’s punishment and must always be very fearful.
- 6– We must not despair of His Mercy.

One’s denying that one has committed something that causes apostasy means *tawba* (repentance). A *murtadd* who dies without repenting will be tortured in Hell eternally. Therefore, we must

be very fearful of unbelief and **SPEAK LITTLE**. A *hadith sharif* ordained, “**Always speak beneficially and favorably. Or keep silent!**” We must be serious, not making jokes. We must not do things incompatible with reason and wisdom. We must frequently pray to *Allahu Taala* to protect us from unbelief.

Things That Cause Believers to Lose Their Existing Faith

1– Committing a heresy (the kind of *bida* related to belief) that is adapting wrong beliefs. [Anyone who deviates, even a bit, from the beliefs which were reported by the scholars of *Ahl as-Sunna* becomes either a heretic or an unbeliever.]

2– Having weak *iman*, that is beliefs without rituals.

3– Deviating the nine organs of one’s body from the correct path.

4– Continuing to commit a serious sin.

5– Stopping thanking for the blessing of embracing Islam.

6– Not fearing dying without *iman*.

7– Inflicting cruelty.

8– Not listening to the *adhan* called in accord with the *Sunna*.

9– Being rebellious to one’s parents.

10– Swearing very often even if one tells the truth.

11– Omitting *tadil al-arkan* in ritual prayers.

12– Assuming that *salat* is unimportant, ignoring learning and teaching the *salat* to one’s children; preventing others from performing the *salat*.

13– Drinking alcoholic beverages.

14– Tormenting the Believers.

15– Passing oneself off as a *wali* or a religious scholar.

16– Forgetting about one’s sins, considering them as insignificant.

17– Being arrogant or admiring oneself.

18– *Ujb*, that is, claiming that one’s knowledge and ritual practice are much.

19– Being hypocritical or two-faced.

- 20– Being covetous, envious of Muslim friends.
- 21– Not obeying the orders compatible with Islam of the government or one’s master.
- 22– Claiming, without confirming, that a certain person is “good.”
- 23– Continuing to tell lies.
- 24– Avoiding the *ulama*, the scholars of Islam.
- 25– Growing one’s moustache longer than it is *sunna*.
- 26– For men, wearing silk clothes.
- 27– Insistence on backbiting.
- 28– Tormenting one’s neighbors even if they are unbelievers.
- 29– Becoming very angry for worldly affairs.
- 30– Paying or receiving interest.
- 31– For boasting, wearing long coats with long sleeves.
- 32– Practicing sorcery or magic.
- 33– Giving up visiting one’s pious *mahram* relatives.
- 34– Not loving those whom *Allahu Taala* loves; loving those who want to spoil Islam. [**AL-HUBBU F’LLAH WAL-BUGHDU F’LLAH** (loving, for *Allahu Taala*’s sake, whom He loves and not loving His enemies for His sake) **is indispensable for iman.**]
- 35– Bearing grudge against a brother-in-Islam for more than three days.
- 36– Continuing to commit fornication or adultery.
- 37– Committing homosexuality and not repenting for it.
- 38– Not calling the *adhan* at the times described in the books of *fiqh* and in accordance with the *Sunna*. Not listening to the *adhan* called in accordance with the *Sunna*.
- 39– Not preventing someone whom one sees committing a *haram* even though one is able to prevent.
- 40– Consenting to one’s wife, daughter or other women whom one has the right to advise, for their going out with uncovered heads, arms and legs, in elegant and perfumed dresses and for their meeting bad people.

Numerousness of Serious Sins

[seventy-two listed below]

- 1- Committing illegal murder.
- 2- Committing fornication or adultery.
- 3- Committing homosexuality.
- 4- Drinking wine and every kind of alcoholic beverages.
[Drinking beer is haram].
- 5- Stealing.
- 6- Using narcotics for pleasure.
- 7- Misappropriating others' property by force.
- 8- Being a false witness.
- 9- Eating, without an excuse, in public among Muslims in the month of Ramadan.
- 10- Paying or receiving interest.
- 11- Swearing oaths very often.
- 12- Being rebellious towards one's parents.
- 13- Giving up visiting one's pious *mahram* relatives.
- 14- Leaving the fight and running away from the enemy during battle.
- 15- Misappropriating the property of orphans.
- 16- Cheating in measuring or weighing.
- 17- Performing the *salat* before or after specified times.
- 18- Breaking a fellow Muslim's heart [which is more sinful than demolishing the Kaba. **After unbelief which hurts Allahu Taala most, there is no other sin more serious than breaking a heart.**]
- 19- Misquoting *Rasulullah* (sall-Allahu alayhi wa sallam) and attributing a false quotation to him.
- 20- Taking bribes.
- 21- Avoiding giving truthful testimony.
- 22- Not giving the *zakat* and *ushr* of one's property.
- 23- For one who has the strength, not forbidding someone committing a sin.
- 24- Burning a living animal.

- 25– Forgetting how to read the *Qurānu Azim ash-Shan* (the *Quran of Great Honor*) after learning it.
- 26– Despairing of the Mercy of Allahu Azim ash-Shan (Allah whose Honor is Great).
- 27– Betraying people, whether they are Muslims or non-Muslims.
- 28– Eating pork.
- 29– Speaking ill of or not loving any of the *Sahabat al-Kiram* of the Prophet.
- 30– Continuing to eat after getting full.
- 31– For a woman, keeping away from her husband’s bed.
- 32– For a woman, going out for visiting others without taking permission from her husband.
- 33– Saying “prostitute” for a chaste woman.
- 34– Committing *namima* (spreading stories about other people among Muslims)
- 35– Exposing one’s private parts [for man, the area between his navel and his knees and, for woman, whole body area other than the face and hands are private parts]. Looking at others’ private parts is also *haram*.
- 36– Eating *lasha* (meat of an animal cut without saying the Basmala or slaughtered in some other way without cutting) or causing others to eat it.
- 37– Misappropriating things trusted.
- 38– Gossiping about Muslims.
- 39– Being covetous.
- 40– Attributing a partner to *Allahu Azim ash-Shan*.
- 41– Telling lies.
- 42– Arrogance.
- 43– For a terminal patient, depriving an heir of the inheritance.
- 44– Being stingy.
- 45– Being fond of the world.
- 46– Not fearing the torture of *Allahu Taala*.
- 47– Not believing a *haram* as a *haram*.
- 48– Not believing a *halal* as a *halal*.

- 49– Believing fortune teller’s foretelling about the unknown.
- 50– Abandoning Islam, becoming an apostate.
- 51– Looking at *na-mahram* women and girls without a reason.
- 52– For women, getting dressed like men.
- 53– For men, getting dressed like women.
- 54– Committing a sin within *Haram al-Kaba (al-Haram ash-Sharif or al-Masjid al-haram*, the mosque around the Kaba).
- 55– Calling the *adhan* or performing the *salat* before their due times.
- 56– Being rebellious to the orders of statespeople and laws.
- 57– Likening the private parts of one’s wife to those of his mother.
- 58– Swearing at one’s mother-in-law.
- 59– Taking aim at each other.
- 60– Eating or drinking remains of a dog.
- 61– Reminding frequently in an unkind way of the favors one has done.
- 62– For men, wearing silk clothes.
- 63– Persisting in staying ignorant [not learning the creed of *Ahl as-Sunna, fards, harams* and all necessary knowledge].
- 64– Making an oath by saying something other than the name of *Allahu Taala* or other than those permitted by Islam.
- 65– Keeping away from knowledge.
- 66– Not understanding the evilness of ignorance.
- 67– Persisting in repeatedly committing minor sins.
- 68– Laughing too much loudly without necessity.
- 69– Remaining *junub* so long as to not perform a ritual prayer within it’s due time.
- 70– Having sexual intercourse with one’s wife while she is in the state of menstruation or puerperium.
- 71– Reading the *Quran al-Karim* melodiously (*taghanni*); singing immoral songs. Playing musical instruments.
- 72– Committing suicide.

Temporary (*muta* or *muwaqqat*) marriage is *haram*. For women, as it is *haram* to go out with bare head, hair, arms and legs, it is also *haram* to go out with revealing, elegant, tight, perfumed clothes.

It is *haram* to look, even without lust, at a woman whose *ghaliz* ('rough', including breasts, arms, armpits, waists, thighs, knees and back) private parts are covered in tight clothes. It is *haram* to look lustfully at a *na-mahram* woman's underclothes. It is *haram* to look lustfully at her tightly covered private parts that are not *ghaliz*. It is *haram* to make or print pictures which causes lust and *haram*. [It is unbelief to say "So what?" about *harams*.]

It is *israf* (wasting), so *haram* to use more water than necessary in ablution and *ghusl*.

Speaking ill of the past *awliya*, accusing them of being ignorant, interpreting their words in meanings not compatible with the rules of Islam, disbelieving that they have *karamas* also after they die, supposing that their being *awliya* ends when they die and preventing people from visiting their graves to obtain blessings through them are all *haram* just as thinking ill of Muslims, inflicting cruelty, misappropriation, jealousy, slandering, lying and gossiping are *haram*.

Ten Causes of Unbelief at One's Last Breath:

1- Not learning the ordinances and prohibitions of *Allahu Taala*.

2- Not correcting one's *iman* according to the creed of *Ahl as-Sunna*.

3- Loving worldly wealth, rank and fame.

4- Being cruel to and tormenting people, animals and oneself.

5- Not thanking *Allahu Taala* and others who render goodness.

6- Not fearing of losing one's *iman*.

7- Not performing five daily prayers in their specified times.

8- Taking or paying interest.

9- Looking down on pious Muslims; saying things such as "reactionary" about them.

10- Saying, writing or making immoral words, writings or paintings.

Points to be Heeded for Holding the Creed of

Ahl as-Sunna:

1- *Allahu Taala* has Attributes (*Sifat*) and they are separate from His Own Self (*adh-Dhat*).

2- *Iman* does not increase or decrease.

3- Committing serious sins is not unbelief.

4- Believing the *ghayb* (without/before seeing) is essential.

5- There is no place for *qiyas* regarding the subject of *iman* (One must believe as it is conveyed).

6- *Allahu Taala* will be seen in Paradise.

7- *Tawakkul* is essential to *iman*.

8- *Ibadat* (worship, rituals) are not a part of *iman*.

9- Believing in fate (*al-qadar*) is one of the fundamentals of *iman*.

10- Following one of the four *madhhabs* in practice (*amal*) is a necessity.

11- It is a must to love all the *Sahabat al-Kiram*, *Ahl al-Bayt* and the wives of our Prophet (*alayhis-salam*).

12- The superiority of the Four Caliphs are in accordance with their succession.

13- Rewards earned for one's alms and voluntary ritual prayers and fasts may be presented to someone else.

14- The *Miraj* happened both bodily and spiritually.

15- *Karamat* of the *awliya* are realistic events.

16- [In the hereafter, superiors'] intercession (*ash-shafaa*) will take place actually.

17- Making *masaha* (rubbing one's wet hands) over the special indoor shoes called *mests* is permitted.

18- Questioning in the grave is true.

19- The torture in the grave is applied to both the soul and to the body.

20- *Allahu Taala* creates both human beings and their deeds. Humans have *iradat juziyya* (partial will).

21- *Rizq* (sustenance) may come through either *halal* or *haram* means.

22– It is permissible to pray asking the mediation (*tawassul*) of the souls of and for the sake of *awliya*.

“That muezzin sounded, stood up to recite the iqama, Turning his face towards the Kaba, also made the intention. As the Believers heard him, they listened with respect, Then started as-salat, performing servanthship to ar-Rabb.”

Bad Morals

- 1– Unbelief (*kufr*).
- 2– Keeping oneself ignorant.
- 3– The fear of being criticized [not accepting the truth by fearing of people’s speaking ill, gossiping and criticizing].
- 4– Being fond of praise [admiring oneself, liking to be exalted].
- 5– Having heretical (*bida*) beliefs.
- 6– Following the desires of the *nafs* [pursuing the wishes, pleasures and sensuous wishes of the *nafs*].
- 7– Having imitative (*taqlidi*) belief [in respect of belief, following people whom one does not know].
- 8– *Riya* [ostentation; attaining worldly desires by practicing religious deeds].
- 9– *Tul al-amal* [long-range ambitiousness; wanting a long life for living in worldly pleasures].
- 10– *Tama* [seeking forbidden means to obtain worldly pleasures].
- 11– *Kibr* [conceit; deeming oneself superior to others].
- 12– *Tadhallul* [excessive humility].
- 13– *Ujb* [appreciating one’s own good deeds and *ibadat*].
- 14– *Hasad* [covetousness, severe envying; grudge, wanting somebody to be deprived of having blessings. Abul-lays as-Samarqandi (*rahmatullahi taala alayh*) said, “The prayers of three kinds of people are not accepted: one who makes a living on *haram*, one who gossips and one who is covetous.”]
- 15– *Hiqd* [looking down on others].
- 16– *Shamata* [feeling joy upon someone’s being troubled and harmed].
- 17– *Hijr* [ending friendship and remaining estranged].
- 18– *Jubn* [cowardice, lack of courage].

- 19– *Tahawwur* [wrath; extreme and harmful anger].
- 20– *Ghadr* [not keeping one’s word and oath].
- 21– *Hiyana* [betrayal; sign of hypocrisy; act or word that causes mistrust.]
- 22– Breaking one’s promise [A *hadith sharif* stated, “**There are three signs of hypocrisy: telling lies, breaking one’s promise and misappropriating.**”]
- 23– *Su az-zann* [bad suspicion about others, which is *haram*; assuming that one’s sins will not be pardoned and supposing certain Believers to be sinners are examples of bad suspicion about *Allahu Taala* and the Believers, respectively.]
- 24– Love of property [to be fond of worldly goods].
- 25– *Taswif* [delaying the beneficial one of the things to do. A *hadith sharif* stated, “**Realize the value of five things before five things happen: value of life before death; value of health before illness; value of earning *akhira* (the hereafter) while in the world; value of youth before old age; and value of wealth before poverty.**”]
- 26– Sympathy for *fasiqs* (sinners). [The worst sin (*fisq*) is cruelty. Those who commit *harams* are called sinners.]
- 27– Enmity towards scholars. [Mocking the branches and scholars of Islamic knowledge is unbelief.]
- 28– *Fitna* [faction; causing people to have problems and trouble. A *hadith sharif* stated, “***Fitna* is asleep. May *Allahu Taala*’s damnation be upon those who awaken it!**”]
- 29– *Mudahana* [even though one has the strength to do, not preventing someone’s committing *haram* and sacrificing one’s religion to attain worldly gains; *mudara* is the sacrifice of worldly advantages for heavenly gains].
- 30– *Inad* (obstinacy) and *mukaraba* (arrogance) [not accepting the truth when it is told].
- 31– *Nifaq* (hypocrisy).
- 32– Lack of meditating (*tafakkur*) [about creatures, one’s sins and oneself].
- 33– Praying for the disadvantage of a Muslim.
- 34– Nicknaming a Muslim.
- 35– Rejecting someone’s asking excuse.
- 36– Interpreting the *Quran al-Karim* erroneously.

37– Persistence on committing forbidden (*haram*) actions.

38– Ghiba (gossiping).

39– Lack of repenting (*tawba*).

40– Greed for wealth and positions.

[We must refrain from poor morals and strive to have good morals. It was declared in the *Hadith ash-Sharif*, “**Because of their good morals, a Muslim will attain high grades in the next world despite their less *ibadat* (religious practices)**”; “**Talking little and having good morals are the easiest and most useful *ibadat***”; “**Approaching those who get away, forgiving those who inflict cruelty and being generous towards those who have caused deprivation are good morals.**”]

PART NINE

MAY THE *SURAS* AND PRAYERS BE WRITTEN IN LATIN ALPHABET?

Although it has been attempted to write the *suras* and the prayers in Latin letters, it has been impossible. Whatever signs are added to Latin letters, it is not possible to read the *suras* and the prayers correctly. To be able to read them like the letters in the *Quran al-Karim*, it is necessary to be taught and repeatedly exercised by someone who knows it. Since this exercise is certainly necessary, it ensures for the teacher the possibility and the blessing to introduce and teach the letters of the *Quran al-Karim* directly. In the books of *hadith* and *fiqh*, the greatness of worldly and heavenly benefits of and the abundant *thawab* earned by this blessing is explained in detail.

Therefore, every Muslim should strive to attain this great *thawab* by sending their children to mosques and Quran courses to have them taught the alphabet of the *Quran al-Karim* and how to voice the letters properly.

The *Hadith ash-Sharif* declared, **“All of you are like the shepherd of a flock. Just as the shepherd protects the flock, you must protect your household and those under your control from Hell. You must teach them Islam. If you do not, you will be responsible”**; **“Many Muslim children will go to Hell called *Wayl* on account of their fathers, because their fathers, pursuing solely earning money and desiring a life of pleasure and running after worldly affairs, would not have taught their children Islam and the *Quran al-Karim*. I am away from such fathers. And they are away from me. Those who do not teach Islam to their children will go to Hell”**; **“Those who teach their children the *Quran al-Karim* or send them to teachers of the *Quran al-Karim* will be given the *thawabs* earned by ten visits to the *Kabat al-Muazzama* (Kaba the Magnificent) for each Quranic letter taught, and a crown of victory will be put on each of their heads on the Day of Resurrection, which will be seen and admired by all humans”**; **“When a Muslim’s child worships, the same amount of *thawab***

earned is given to the father. If one teaches one's child sinning, the same amount of penalty the child deserves is also recorded for the father."

Ten *adabs* must be observed when one reads the *Quran al-Karim*:

1- One must read it respectfully while one has ablution and is facing the *qibla*.

2- One must read it slowly and by thinking about its meaning. Also those who do not know the meaning must read it slowly.

3- One must read it in tears.

4- Every *ayat* must be given its due. That is, one must read an *ayat* about torture fearfully, *ayats* about Mercy hopefully and *ayats* about *tanzih* (exclusion of *Allahu Taala* from all kinds of defects) by the *tasbih* of *Allahu Taala* (by thinking of His Attributes). One must say the *Audhu* and the *Basmala* before reading the *Quran al-Karim*.

5- If ostentation arises in oneself or if one distracts Muslims from the *salat*, one must read it silently. For those who have memorized the *Quran al-Karim*, the rewards for reading it by looking at a *mus'haf* [book form of the *Quran al-Karim*] is more than the rewards of reading it by heart, because, in that case, the eyes worship, too.

6- The *Quran a-Karim* must be read with a beautiful voice and compatibly with *tajwid*. Reading the *Quran al-Karim* with *taghanni* by distorting the letters and words is *haram*, while it is *makruh* if the letters are not distorted.

7- The *Quran al-Karim* is the Word of *Allahu Taala* as one of His Attributes and is eternal. Sounds of the letters coming out of the mouth is similar to saying "fire", which is easy to say but nobody can endure fire. The meanings of these letters are of similar aspect; these letters are not like other letters, and if their meanings appeared, the seven layers of the earth and the seven layers of the sky would not endure them. *Allahu Taala* sent the greatness and beauty of His Word to humans by hiding it within these letters. (One should think that what one reads is the Word of Allah.)

8- Before reading the *Quran al-Karim*, one should think about the greatness of *Allahu Taala* Who said it. It is necessary to have a clean hand to touch the *Quran al-Karim* and likewise, a pure heart to read it. One who does not understand the greatness of

Allahu Taala cannot understand the greatness of the *Quran al-Karim*, either, and, to understand the greatness of *Allahu Taala*, it is necessary to think about *Allahu Taala*'s Attributes and His creatures. One should read the *Quran al-Karim* knowing that it is the word of the One who is the Owner and Ruler of all creatures.

9– One must not think about other things when one reads the *Quran al-Karim*. If a person does not think about what they see while walking around a garden, it is as if they have not walked around that garden. Likewise, the *Quran al-Karim* is the place where the Believers' hearts walk through. One who reads it must think about the extraordinary qualities and *hikmas* (sciences and arts) in it.

10– While reading every word, one must think about its meaning and one must repeat it until one understands it.

The *Maals* of the Prayers in the *Salat*

“Subhanaka...”:

“Oh my Allah! I glorify that You are free of deficiencies. I praise You with all attributes of perfection. I laud You in Your great name. [Added in the *salat al-janaza*: ‘And Your glory is superior to everything.’] There is no deity except You.”

“At-tahiyyatu...”:

“All kinds of respect, praise and goodness are for Allah. Oh Prophet! Allah’s greetings, Mercy and blessings be upon you. *Salam* (greeting wishing peace) be upon us and the pious human creatures of Allah. I bear witness that Allah is Unique and again I bear witness that Muhammad (*alayhis-salam*) is His human creature and His Messenger.”

“Allahumma salli...”:

“Oh my Allah! As You had Mercy on Ibrahim (*alayhis-salam*, Prophet *Abraham*) and his family, have Mercy on [our Master] Muhammad (*alayhis-salam*) along with his family. Certainly, You are praiseworthy and majestic.”

“Allahumma barik...”:

“Oh my Allah! As You had granted blessings to Ibrahim (*alayhis-salam*) and his family, grant blessings to [our Master] Muhammad (*alayhis-salam*) and his family, too. Certainly, You are praiseworthy and majestic.”

“Rabbena atina...”:

“Oh my Allah! Give us goodness in the world and in the hereafter and protect us from the torture of fire. Oh the most compassionate of the compassionate, from Your Mercy...”

The *qunut* prayers:

“Oh my Allah! We beg help from You. We ask for forgiveness from You. We ask for guidance from You. We believe in You. We repent before You and we have trust (*tawakkul*) in You. We praise You for all the good things. We thank You [for Your blessings], we do not reject Your blessings. We refuse and abandon the one who commits sinful frenzy against You. “Oh my Allah! We only worship You, perform the *salat* only for You, make *sajda* only for You, rush to You and take refuge in You. We hope for Your Mercy and fear Your torture; because, Your torture will absolutely reach unbelievers who veil the truth.”

Prayer of *Istighfar* (Asking for Forgiveness)

It was stated, “**Remember Me often,**” in many an *ayat karima* and, “**Ask My Forgiveness. I accept your prayers and forgive your sins,**” in the *surat an-Nasr*. Obviously, *Allahu Taala* commands us to entreat Him for forgiveness. For this reason, *Hadrat Muhammad Mathum* wrote in the 80th letter of his ***Maktubat-i Mathumiyya II***: “Obeying this order, after every *salat* I say the prayer of *istighfar* three times and ‘*Astaghfirullah*’ 67 times. The prayer of *istighfar* is: ‘*Astaghfirullah al-azim alladhi la ilaha illahuw al-hayyal qayyuma wa atubu ilayh.*’ You should also say this often! While saying it each time, you should think its meaning to be, ‘**Oh my Allah! Forgive me!**’ It saves one who says it and those around him from troubles and difficulties. Many people have said it and its benefits have always been seen.” When one goes to sleep, one should say, “Oh Allah, Oh Allah!” and three times, “*Astaghfirullah, min kulli ma karih-Allah,*” and repeat it until sleeping.

Shaykh al-Islam Ahmad Namiqi Jami (d. 1142/536 H.) wrote in his book ***Miftah an-najat***, “If a person repents and asks for forgiveness and observes the conditions [of repenting and asking], every street they pass through and everywhere they live become proud of them. The moon, the sun and the stars pray for them. Their graves become the garden of Paradise. One who cannot attain such an acceptable *tawba* should keep company with those who have had. It was stated in the *Hadith ash-Sharif*, ‘**The most valuable of *ibadat* is the love for *awliya*,**’ and ‘**All sins of the one who repents and asks forgiveness are forgiven.**” Repenting is done by the heart, while asking forgiveness is done by saying it.

Prayer of *Tawhid*

Ya Allah, ya Allah. La ilahe illa'llah Muhammadun *Rasulullah*. Ya Rahman, ya Rahim, ya afuwwu ya Karim, fa'fu anni warhamni ya arhamar-Rahimin! Tawaffani Muslimen wa al-hiqni bis-salihin. Allahum-maghfirli wa li-abai wa ummahati wa li aba-i wa ummahati zawjati wa li-ajdadi wa jaddati wa li-abnai wa banati wa li-ikhwati wa akhwati wa li-amami wa ammati wa li-akhwali wa halati wa li-ustazi Abdulhakim-i Arwasi wa li kaffatil muminina wal-mu'minat. "Rahmatullahi taala alayhim ajma'in."

GLOSSARY

Numbers below refer to the pages on which the entries are defined in the text. Words related to *tasawwuf* can be learned best from *Hadrat al-Imam ar-Rabbani's Al-Maktubat*.

ada: (of general conditions related to) performing, 138, 156.

adab: 45, 69.

adala: justice, 31 (see *adil*).

adhan: call to ritual prayer, 104; *al-adhan al-Muhammadi*, the *icall of Muhammadī* to the *salat*.

adil: just; Muslim committing no major sin and not continuing to commit minor sins.

afal al-mukallafin: 43.

ahkam al-Ilahiyya: Divine rules, 34, 187; =*al-ahkam al-Islamiyya*: Islamic rules, 21, 43, 173; =*al-ahkam ash-shariyya*: Canonical rules, 43.

Ahl al-Bayt: members of the Prophet's household; the Prophet's descendants.

ahl al-bida: heretics, people of heresy, 22.

Ahl as-Sunna or **Ahl as-Sunnat wal-Jamaa:** 'People following the Prophet and his Companions'; Sunni Muslims (Sunnis) with original, correct belief, so the *Firqat an-najiyya*, the largest group of Muslims who will be protected from Hell; see *Sunni* and *Sunna*.

Allahu akbar: Allah the Greatest, 48; *Allahu Azim ash-Shan:* Allah whose Honor is Great; **Allahu Taala:** Allah, the Supreme and non-deficient.

amal: practice, deeds, acts, rituals, worship; *fiqh*, *ibadat*.

amantu: 25.

Amin: Amen.

amru bil-maruf wan-nahyi anil-munkar: duty of teaching Allahu Taala's commands and preventing His prohibitions.

Arafa: the day preceding the *Id al-Ad'ha* (the Festival of Sacrificing).

arif: great scholar who has comprehended through their heart what is possible to know of *marifa*, the knowledge about Allahu Taala's Dhat and Attributes.

Arsh (al-Ala): 28, 44.

As'hab al-Kiram, as-Sahabat al-Kiram: the Community,

Companions of the Prophet, 36.

Asharat al-Mubashshara: ìthe Tenî with Glad Tidings, 36.

asr: afternoon; afternoon prayer, 102.

Astaghfirullah: (short expression for asking forgiveness) ìMay Allahu Taala forgive me.î (See *istighfar*, name of this phrase.)

Audhu or **istiadha:** the sentence ì*Audhu billahi minash-shaytanir-rajimî* said before the *Basmala*.

awliya: pl. of *wali*, one loved and protected by *Allahu Taala*.

awrat: intimate, private body parts.

awwabin: optional ritual prayer performed after the sunset prayer.

ayat, ayat karima, al-ayat al-karima: an honorable sentence, statement or verse of the *Quran al-Karim; Ayat al-Kursi:* the 255th *ayat karima* in *surat al-Bakara*.

Basmala: the Arabic phrase, ì*Bismillahir-Rahmanir-Rahim*,î (In the name of Allah, the Compassionate, the Merciful.)

Bayt al-Muqaddas: 176.

bida: heresy; kind of heresy related to belief, 224; kind of heresy related to practice.

Bithat: a prophet's being informed of his prophethood, 50.

Dajjal: the unbeliever who will claim to be a prophet to spoil Muslims' belief and who will be killed by *al-Mahdi* and *Hadrat Isa*; ìAntichristî in Christianity.

dawr: 193.

Dhat: 'Essence, Self, Person, Personality' of *Allahu Taala*.

dhikr: (maintaining) remembrance of *Allahu Taala*.

din: religion; *ad-Din:* the Religion of Islam.

dirham: 93.

dua: supplication, prayer.

Eid: Festival; see *id*.

faita: those ritual prayers omitted, so left to *qada*, by missing because of a justifiable reason/*udhr*; 159.

fajr: dawn, daybreak; time of dawn prayer; 102.

fard: obligatory, ordered teachings or rituals; a kind of rules within the salat or other rituals; *Allahu Taala's* command or ordinance, 44; *fard ayn:* obligatory for every Muslim, 44, 138; *fard kifaya,*

44.

fasiq: one who commits *harams*; sinner.

Fatiha: the first *sura* of the *Quran al-Karim*.

fayid: 33.

fidya: 193.

fiqh: (science of) acts Islam orders and those it prohibits; *ibadat*.

Firqat an-najiyya: the part of Muslims to be saved from Hell; *Sunni(tes)*; *Ahl as-Sunna*; *Ahl as-Sunnat wal-Jamaa*; 4.

fisq: sin, sinning.

fitr: breakfasting at the end of Ramadan.

fitra: alms given in the morning of *Eid al-fitr*; half the unit of *sa*, which is 520 *dirhams* or 1750 grams of wheat.

ghayb: believing without or before seeing; the unknown, 223; that not felt by sense organs; non-present; hidden or lost things; *ghaybi*: of *ghayb*, 20.

ghayr-muakkada: see *sunna*, 45.

ghusl: ritual bathing, purification of the whole body by washing.

hadath: state of being without wudu/ablution and *ghusl*/bathing, 64.

hadith (sharif): (pl. *ahadith sharif*) an honorable saying of Muhammad (*alayhis-salam*); *al-Hadith (ash-Sharif)*, all ‘the Honorable *ahadith*’ as a whole; science of the *Hadith*; *hadith qudsi*: a *hadith sharif* with meaning by *Allahu Taala* but with words by Muhammad (*alayhis-salam*).

Hadrat: expression of honor and respect used for *Allahu Taala*, the prophets and scholars.

hajj: pilgrimage, 49.

halal: (act, thing) permitted in Islam; non-*haram*.

hamd: praise; glorifying *Allahu Taala* by saying “*Al-hamdu li’llahi Rabbil-alamin*”; (in books of *tafsir*) ritual prayers; *hamdu thana*: praise and lauding.

Hanafī madhhab: 37.

Hanbali madhhab: 37.

Haram al-Kaba, al-Haram ash- Sharif or al-Masjid al-haram: the mosque around the Kaba.

haram: (noun) prohibition, (adjective) prohibited or forbidden, by *Allahu Taala* in Islam, 45, 103; *haram li-aynihi*, 46, 211; *haram li-ghayrihi*, 46, 211.

hayd: period, menstrual period, menses, menstruation, 84.

Hijra: the Hegira, 32; ***Hijri Kamari***: (lunar) calendar of Muslims, 33; ***Hijri shamsi***: solar Muslim calendar, 33.

iada: repeating a *salat* before its time is over; 88, 156.

ibada: (pl. *ibadat*) worship, rite, ritual; act for which *thawab* (heavenly reward) will be given in the next world; ritual practices of worshipping, thanking *Allahu Taala*, that is, following Muhammad (*alayhis-salam*); 42.

ibn: the son of.

Id: Eid, festival; ***Id al-Ad'ha***: the Festival of Sacrificing; ***Id al-fitr***: the Festival of Breakingfasting.

ihram: attire worn during *hajj*.

ijma: consensus or unanimity on an affair esp. by the *Salaf as-salihin*, the earliest three Muslim generations.

ilahi: religious poem said tunefully without playing any instrument.

ilm (branch of) knowledge; ***al-Ilm***: *Allahu Taala*'s knowing everything, 26; ***ilmihal***, (books of) Islamic teachings (of one *madhhab*) ordered to be learned by every Muslim; ***al-ilm al-ladunni***: knowledge inspired by *Allahu Taala* to the hearts of *awliya*.

ima: by imitation or mimicking; performing by movements of the head;

imam: a) profound scholar (*alim*); founder of a *madhhab* (*imam al-madhhab*, *mujtahid imam*); ***al-Imam al-Azam***: 'Most Superior Leader', title used for Abu Hanifa, 37; ***al-Imam ar-Rabbani***: 'scholar knowing Divine Knowledge', title used for Ahmad al-Faruqi as-Sirhindi; b) leader in congregational *salat*; c) caliph.

Imamayn: *al-Imam* Abu Yusuf and *al-Imam* Muhammad, two leading scholars in the *Hanafi madhhab*.

iman: belief; see *itiqad*.

imsak: dawn, daybreak; ***fajr***; time when a day starts and is completed and the night ends in Islam; (time to start) *sawm*/fasting in Islam (time for the dawn prayer starts 15-20 minutes after *imsak* in Türkiye).

Injil: Evangelium, the Bible.

iqama: saying or reciting the words of the *adhan* before *fard* ritual prayers with the addition of “*Qad qamatis-salah*” (the *salat* is about to start) after “*Hayya alal-falah*”; 104.

isha: dusk; ritual prayer performed at dusk.

ishraq: optional ritual prayer performed from about 50 minutes after sunrise to 20 minutes before noon.

islam: common name for five fundamental practices in Islam, the religion revealed by the Prophet, 48.

isqat: 193.

istiadha: *Audhu*, 3.

istibra: 95.

istighfar: Begging *Allahu Taala* for forgiveness of unbelief and sins by saying ‘*Astaghfirullah*’; prayer of *istighfar*: “*Astaghfirullah al-azim alladhi...*” 114.

istihada: non-menstrual bleeding not necessitating the *ghusl* but causing *udhr*; 85.

istihara: two-*raka salat* performed before sleeping to see whether a matter is beneficial or not.

istinja: 94.

istiqbal-i qibla: turning towards the Kaaba, 62, 101.

itiqad: (system of) beliefs or tenets in Islam, 37; belief, creed, faith; *iman*.

Jabrail: Archangel Gabriel, 27.

jalsa: period of sitting (motionless for at least as much the time saying ‘*Subhan-Allah*’ takes) between the two *sajdas*, 117.

jam’ takdim: bringing forward the performance of the *fard* division of the afternoon ritual prayer to be just after performing that of the noon ritual prayer within the time of noon ritual prayer (or that of the dusk prayer just after performing the sunset prayer within the time of sunset prayer), 151.

jam’ takhir: postponing performance of the *fard* division of the noon ritual prayer to the time just before performing the *fard* division of the afternoon ritual prayer within the time of afternoon prayer (or that of the sunset prayer to the time just before performing the dusk prayer within the time of dusk prayer), 152.

jamaa: union, community; *as-Sahabat al-Kiram*, the Companions of the Prophet as in *Ahl as-Sunnat wal-Jamaa*; (performing *salat* in)

assembly, mass, congregation or group of Muslims: such a group including or excluding the *imam*.

janaba: state of being *junub*.

jariya: woman captive whose life is saved in war.

jihad: fight against non-Muslims or against the *nafs* to convert to Islam, 38, 168.

Juma: Friday; Friday ritual prayer.

junub: uncleanness caused by sexual intercourse or nocturnal emission and necessitating *ghusl*.

Kaba, Kabat al-Muazzama (the Kaaba the Magnificent), **Kabat ash-Sharif**: (Honorable Cubic Building) in the center of the Great Mosque in Mecca, the site that is most holy to Muslims and towards which we must turn towards when performing ritual prayers: the Kaaba or Caaba.

kaffara: 194.

kafir: unbeliever, who does not believe in even one of the Islamic teachings; non-Muslim; 34.

kalimat ash-shahada: the statement of testimony, 48.

kalimat at-tawhid: the sentence ‘*La ilaha illa’llah Muhammadun Rasuluh*,’ (*Allahu Taala* exists and is One. Muhammad (*alayhis-salam*) is the Prophet sent by *Allahu Taala*); 202.

karaha: one of three periods of time in a day when it is *makruh tahrimi* or *haram* to delay performance of *salat* (if not performed yet, *fard* division must be performed); 103.

karama: (pl. *karamat*), 24.

khatib: one who recites the *khutba*.

khatm tahlil: saying ‘*La ilaha illa’llah*’ 70 000 times.

khushu: orienting oneself towards *Allahu Taala* in a decent mood of humility and fear mixed with love, 29; =*sajda*, 168.

khutba: homily or sermon delivered at the pulpit by the *imam* at Friday and Islamic festival prayers and recited in Arabic all over the world (sinful if read in another language).

kiraman katibin: incorruptible record-keeping angels.

kufr: unbelief, 207.

Kursi: 28.

La ilaha illa’llah, 5.

la-madhhabi: (person) following none of the four *madhhabs* of *Ahl*

as-Sunna; non-Sunnis.

lasha: meat of an animal cut without saying the *Basmala* or slaughtered in some other way without cutting; 211.

maal: explanatory meaning of an *ayat* as reported by the scholars of *tafsir*, science of explanation of the *Quran al-Karim*.

madhhab: main school in belief/*itiqad* (*Ahl as-Sunnat wal-Jamaa*), or one of the four schools in practice/*amal*, within the main school, of the four profound scholars of Islam; system of teachings in each Islamic school; 39.

Madinat al-Munawwara: the Illuminated City of Medina.

maghfira: *Allahu Taala*'s annihilating or hiding sins.

maghrib: sunset: sunset ritual prayer:

mahram: relatives of opposite gender with whom it is forever *haram*/prohibited to marry.

Makkat al-Mukarrama: the Honorable City of Mecca, the birthplace of Muhammad (*alayhis-salam*).

makruh: (act, thing) improper, disliked and abstained by the Prophet, 46; *makruh tahrimi*: almost prohibited or almost *haram*, 46, 103; *makruh tanzih*, 46.

mandub: (act, thing) that brings *thawab* if done, but neither sin if omitted nor unbelief if disliked; also called *adab* or *mustahab*, 45.

marifa, marifat-Allah: knowledge about *Allahu Taala*'s *Dhat*/Person and Attributes.

masaha: moist wiping or rubbing one's wet hands over *mests* and wounds.

mawlid: birth, birthday, birthday celebration of, or long poems of eulogizing, Prophet Muhammad (*alayhis-salam*).

mest: waterproof indoor (also worn outdoor with an outer) footwear covering the part of the foot which is *fard* to wash in *wudu*.

minbar: pulpit in the mosque.

miraj: ascending up the 'ladder'; an analogy with our Prophet's (*alayhis-salam*) ascent (*al-Miraj, the Ascension*) to the skies and to Paradise on the 27th night (between days 26 and 27) of *Rajab* (7th month of the Muslim year) one year before the Hegira.

miswak: original toothbrush produced from branches of the *erak* or peelu tree growing in Arabia.

mithqal: unit of weight equal to 4,8 grams.

muadhhdhin: muezzin, Muslim who calls Muslims to prayer.
muakkada; important, recommended with emphasis; see *sunna*, 44.

mubah: (thing, act) permitted, permissible, 45.

mufasssir: scholar of *tafsir*, the science of explanatory interpretation of the *Quran al-Karim*.

mufsid: 47.

mufiti: great scholar authorized to issue *fatwa*.

mujahid: one who is engaged in the *jihad*.

mujtahid: profound scholar having the authority of employing *ijtihad*; see *imam*.

mukallaf: responsible (since sane and adolescent), 43.

mumin: believer in Islam; one having *iman*, 19, 34.

munafiq: hypocrite, liar; secret unbeliever who pretends to be a believer.

muqim: non-*safari*, resident, inhabitant, 78.

murtadd: apostate.

musafir: 'guest' or traveler, 78.

mustahab: 45.

mustamal: (water or dust that has been) used in the ablution, *gusl* or *tayammum*.

nafila: optional, voluntary (ritual prayers that are neither *farid* nor *wajib*; *sunna* divisions of five daily prayer); 5, 172, 173.

nafs, an-nafs al-ammara: human's self, person or body; the flesh; a malignant, evil force in humans and genies that is hostile to *Allahu Taala*; the source of wishes not conformable to Islam; human desires.

najasa: filth, filthiness; substances described as unclean in Islam.

najs: filthy, unclean.

na-mahram: 97.

nass: general term for an *ayat karima* or a *hadith sharif*; the *Nass*, reference to the *Quran al-Karim* and the *Hadith ash-Sharif* as a whole.

nifas: postpartum, postnatal, puerperal period; lochia; puerperium; confinement or lying-in after birth; 84.

nikah: marriage, marriage contract.

nisab: limit of richness in Islam, 49.

niyya: intention; intending for a ritual, 62, 109.

nur: divine light.

prayer: 60.

qa'da: sitting in *salat*: *al-qa'da al-akhira*: last sitting position in *salat*, 63, 112.

qada: a) late performance, for making up or for redoing, of an omitted ritual after its specified time, 88; b) that which happens to someone as a fate, 40.

qadar: one of the fundamentals of *iman*, 40.

qawma: period of standing (motionless at least as much as the time saying 'Subhan-Allah' takes) after the *ruku*, 111.

qibla: the direction, that must be faced during the *salat*, towards the building plot of the Kaaba in the city of Mecca, 39, 62, 101

qiraa: reading from memory a short Quranic passage in *salat*, 63, 110.

qiyam: standing in the *salat*, 63, 110.

qiyas: (conclusion drawn by a *mujtahid* through) likening or comparing an affair not clearly stated in the *Nass*; deductive analogy.

quddisa sirruh: "May *Allahu Taala* make his mystiques decent, sacred and blessed!"

Quds: Jerusalem.

qunut: two special prayers said in *salat al-witr*; 115; their *maal*: 238; in Arabic script: lines 4-10 on page 245.

Quran al-Karim: the Koran, the Honorable Qur'an, 28; *al-Quranu Azim ash-Shan*: the *Quran* of Great Honor.

qurban: sacrifice, animal of sacrifice.

Rabb: 'Possessor, Trainer,' Creator, *Allahu Taala*.

radiy-Allahu Taala anh: (prayer said for the *Sahaba*) "May *Allahu Taala* be pleased with him."

raka: unit of the *salat*.

rasul: (pl. *rusul*) a messenger or a prophet appointed by *Allahu Taala*, 31; *Rasulullah*: the Prophet Muhammad (*alayhis-salam*), the Messenger of Allah; (in addressing, exclamation:) *Rasul-Allah*,

rukn: each of the constituents, essential parts, of the *salat*, 109.

ruku: bowing in the *salat*, 63, 111.

safar, safari: travel, traveler, 78.

Sahaba: (singular: *sahabi*) those who attended the Prophet's company at least once, 36; *Sahabat al-Kiram* or *As'hab al-Kiram*: the Grand, Honorable Companions, Community/*Jamaa*, of the Prophet.

sahih: a) valid, correct, suitable; performed properly (invalid = non-*sahih*); b) genuine, authentic; *Al-Jami as-Sahih: The Collection of the Genuine*, common title of fundamental books of the *Hadith ash-Sharif*, 166; *As-Sahihayn*, 166.

sajda: special form of prostrating in the *salat*, 111; *sajdat as-sahw*, 118; *sajdat ash-shukr*, 120; *sajdat at-tilawa*, 119.

Salaf (as-salihin): 'Predecessors the Pious', Muslims of the first two centuries; a designation for the *Sahabat al-Kiram* and the *Tabiun*.

salam: greeting; saying "*assalamu alaykum wa rahmatullah*" two times at the end of a *fard*, *wajib* or *nafila* part of the *salat*; the first time is said as the face is turned to the right to look at the right shoulder, the second to the left shoulder, 114; *salamun alaikum*: expression of greeting.

salat: ritual prayers in Islam: *salat al-asr*: afternoon prayer, the third *salat* of the day performed in the afternoon; *salat al-Id* (Eid), *salat al-idayn*, 141; *salat al-janaza*: ritual prayer of funeral, 44, 145; *salat al-witr*, 60, 132; *salat at-tahajjud*: voluntary (*nafila*) ritual prayer performed by wakening at the last third of the night time [night time = the period between sunset and dawn (*al-fajr as-sadiq*, time for beginning fasting and performing dusk *salat*)]; *salat at-tarawih*, 147.

salatu was-salam, salawat (ash-sharifa): invocation greeting, praying for and saying praise and blessings upon the Prophet (*alayhis-salam*), generally beginning as: "*Allahumma salli...*" in two honorable Prophetic eulogies or prayers.

salih: pious, non-sinning Muslim,

sall-Allahu alayhi wa sallam: prayer said for the Prophet (May *Allahu Taala* grant peace and honor on he and his family.)

satri awrat: covering intimate body areas, 61.

sawm: fasting in Islam, 49.

shafaa: intercession, 35.

Shafii madhhab: 37.

shari: canonical in Islam.

Shiis: Shia, Shiites, Shi'ites.

shukr: being thankful to *Allahu Taala*, 184, 205.

siddiqs: 38.

Sirat: 40.

Sufiyya al-aliyya: the superiors of *tasawwuf*.

sunna: (act, thing) that, though not commanded by *Allahu Taala*, done and liked by the Prophet as an *ibada* (there is *thawab* if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked); such kind of rules within the *salat* or other rituals, 44; *sunnat muakkada*, 44, 45; *sunnat ghayr-muakkada*, 45; the *Sunna*: a) (with *fard*) all the *sunnas* as a whole; b) (with the Book or the *Quran al-Karim*) the *Hadith ash-Sharif*; c) *fiqh*, Islam; *sunna kifaya*: 45.

Sunni: Sunnite (derived from the *Sunna*, the system of rules in the religion of Islam, our Prophet's tradition and sayings); the followers (Ahl) in the footsteps of the Prophet (*Sunna*) and of the *Sahabat al-Kiram* (the *Jamaa*, his community); short for *al-Firqat an-Najiyya*, *Ahl as-Sunna* and *Ahl as-Sunnat wal-Jamaa*; 4.

sura, surat: a chapter of the *Quran al-Karim*.

Tabiun (al-Izam): the Promoted [immediate] Followers of the *Sahabat al-Kiram*.

tadil al-arkan: keeping the position, after becoming motionless, for at least as much as the time saying '*Subhan-Allah*' takes at each of the *ruku*, the *sajda*, the *qawma* and the *jalsa*; 117.

tafsir: (books, science of) explanatory interpretation of the *Quran al-Karim*.

taghanni: reading the *Quran al-Karim* melodiously.

tahajjud: see *salat at-tahajjud*.

tahara: cleaning; using the toilet; cleaning oneself in the toilet, 94.

tahiyyat al-masjid: a *sunna* ritual prayer performed upon entering a mosque.

tajwid: the study of phonetics, of reading sounds and how they are produced.

takbir: (saying) the phrase "*Allahu akbar*" (Allah is the greatest); *takbir iftitah*, *takbir tahrira* 48, 63, 109, 135.

takbirat at-tashriq: "*Allahu akbar, Allahu akbar. La ilaha illa'llah, wa'llahu akbar. Allahu akbar wa li'llahil-hamd.*" 118, 142, 143.

takhlil: 68, 69; of the toes, 70.

taqdim: 83.

taqwa: protecting oneself from committing *harams*, 34.

tarawih: 147.

tartib: orderliness; the good practice of keeping the sequence of performance; washing the limbs in specified order, 69.

tasawwuf: branch of knowledge and (after adapting oneself to *fiqh*) practice of the manners of the Prophet (*alayhis-salam*) which strengthens *iman*, makes the practice of *fiqh* easy and provides one to attain *marifa*.

tasbih: *rosary*; repeated certain phrases of praising *Allahu Taala* or *Rasulullah* (e.g. *tasbihs* of *sajda*: “*Subhana Rabbiyal-ala*”); (saying) “*Subhan-Allah*”; (in books of *tafsir*) *ritual prayers*; (of *Allahu Taala*) thinking of His Attributes; a special voluntary *salat*.

tashahhud: sitting position in *salat*; time taken by saying the prayer “*At-tahiyyatu...*”

tawaf: circumambulation; the ritual of circling on foot around the Kaaba.

tawakkul: 40. 41? *Dipnot sayfasý deđiþebilir* resigning oneself to, having trust in, expectation of everything from, *Allahu Taala* exclusively; expecting from Him the effectiveness of the cause (*as-sabab*) after working or holding on to the cause —before which *tawakkul* is unadvised.

tawassul: mediation, 231.

tawba: repenting.

tayammum: 86.

thawab: unit of, reward promised to be given in the next world by *Allahu Taala* as a recompense for the doing and saying of what He likes; meritorious, deserving reward.

tumaninat: keeping the whole body motionless in the *ruku*, the *sajdas*, the *qawma* and the *jalsa*.

udhr: *excuse*; the state of having a cause that breaks the ablution continuously, 79, 152.

ulama: (pl. of *alim*) scholars, especially of Islamic knowledge.

umma: community of followers of a prophet; the *Umma*, that of Muhammad (*alayhis-salam*).

ushr: 49.

Wahhabi(sm): 8, 54.

Wahhabis: 4.

wahy: Divine revelation to the prophets.

wajib: (act, thing) never omitted by the Prophet, so almost as compulsory as *fard* and not to be omitted; a kind of rules, emphasized duty, within the *salat* or other rituals, 44.

wali: (pl. *awliya*) one loved and protected by *Allahu Taala*, 33; custodian.

witr: 60, 132.

wudu: ritual ablution as defined, 64.

Yajuj, Majuj: Gog and Magog: two evil groups of innumerable people who will come at the end of the world.

zakat: 49.

zihar: husband's unsuitably likening his wife to one of his relatives.

zuhr: noon; noon prayer, 102.

zunnar: cincture; priest's rope usually with tasseled ends; the belt peculiar to ecclesiastical vestments.

وَالْأَنْصَارِ، وَالتَّابِعِينَ الْأَخْيَارِ وَالْأَبْرَارِ (رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ).
أَيُّهَا الْمُؤْمِنُونَ الْحَاضِرُونَ! اتَّقُوا اللَّهَ وَأَطِيعُوهُ أَوْصِيَكُمْ عِبَادَ اللَّهِ
بِتَقْوَى اللَّهِ، وَاعْلَمُوا أَنَّ إِلَى اللَّهِ الْمُسْتَهْيَ، وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا، إِنَّ هَذِهِ
تَذْكِرَةٌ لِمَنْ يَخْشَى، وَإِلَى اللَّهِ الْمُسْتَكِي. (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ).

الْحُطْبَةُ الثَّانِيَةُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِيمَانِ وَالصَّلَاةِ
وَالسَّلَامِ عَلَى مُحَمَّدٍ صَاحِبِ الْفَضْلِ وَالْإِحْسَانِ الْمُنْتَزِلِ عَلَيْهِ فِي مُحْكَمِ
كِتَابِهِ تَعْظِيمًا وَتَكْرِيمًا (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) «إِنَّ اللَّهَ وَمَلَائِكَتَهُ
يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا».
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.
يَا اللَّهُ بِكَ تَحَصَّنْتُ «(٣ دفعه)» وَبِعَبْدِكَ وَرَسُولِكَ سَيِّدِنَا مُحَمَّدٍ (ﷺ)
اسْتَجَرْتُ «(٣ دفعه)» اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ آمِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) «إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ. وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ».

خُطْبَةُ الْجُمُعَةِ الخُطْبَةُ الْأُولَى

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَضْعَافَ مَا حَمِدَهُ جَمِيعُ خَلْقِهِ كَمَا يُحِبُّ
وَيَرْضَى، وَالصَّلَاةَ وَالسَّلَامَ عَلَى مَنْ أَرْسَلَهُ رَحْمَةً لِّلْعَالَمِينَ، كُلَّمَا ذَكَرَهُ
الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ كَمَا يَبْغَى وَيَحْرَى، وَعَلَى آلِهِ وَأَصْحَابِهِ
وَأَزْوَاجِهِ وَأَوْلَادِهِ الْبِرَّةِ الثَّقَى وَالثَّقَى، خُصُوصًا مِنْهُمْ عَلَى الشَّيخِ الشَّفِيقِ،
قَاتِلِ الْكُفْرَةَ وَالزَّنَادِقِ، الْمَلْمُوبِ بِالْعَتِيقِ، وَفِي الْعَارِ الرَّفِيقِ الْأِمَامِ عَلَى التَّحْقِيقِ
خَلِيفَةِ رَسُولِ اللَّهِ (ﷺ) أَبِي بَكْرٍ الصِّدِّيقِ (رضي الله عنه). ثُمَّ السَّلَامُ مِنَ الْمَلِكِ
الْوَهَّابِ، عَلَى الْأَمِيرِ الْأَوَّابِ، زَيْنِ الْأَصْحَابِ، مُجَاوِرِ الْمَسْجِدِ وَالْمَسِيرِ
وَالْمَحْرَابِ، النَّاطِقِ بِالْحَقِّ وَالصِّدْقِ وَالصَّوَابِ، الْمُوَافِقِ رَأْيَهُ حُكْمَ الْكِتَابِ
أَمِيرِ الْمُؤْمِنِينَ عَمْرَ بْنَ الْخَطَّابِ (رضي الله عنه) ثُمَّ السَّلَامُ مِنَ الْمَلِكِ الْمَنَانِ، عَلَى
الْأَمِيرِ الْأَمَانِ، حَسِبِ الرَّحْمَنُ، صَاحِبِ الْحَيَاءِ وَالْإِحْسَانِ، الشَّهِيدِ فِي اثْنَاءِ
تِلَاوَةِ الْقُرْآنِ، أَمِيرِ الْمُؤْمِنِينَ عَثْمَانَ بْنَ عَفَّانَ (رضي الله عنه) ثُمَّ السَّلَامُ مِنَ الْمَلِكِ
الْوَلِيِّ، عَلَى الْأَمِيرِ الْوَصِيِّ، إِبْنِ عَمِّ النَّبِيِّ، قَالِعِ الْبَابِ الْخَيْرِيِّ، زَوْجِ فَاطِمَةَ
الزَّهْرَاءِ بِنْتِ النَّبِيِّ أَمِيرِ الْمُؤْمِنِينَ أَسَدِ اللَّهِ الْعَالِبِ، عَلَى بْنِ أَبِي طَالِبٍ (رضي الله عنه)
وَعَلَى الْأِمَامِينَ الْهَمَامِينَ السَّعِيدِينَ، الشَّهِيدِينَ الْمَظْلُومِينَ الْمُقْبُولِينَ،
الْحَسْبَيْنِ النَّسَبَيْنِ، سَيِّدَى شَبَّانِ أَهْلِ الْجَنَّةِ، وَقُرْتَنَى أَعْيُنِ أَهْلِ السُّنَّةِ،
الْحَسَنِ وَالْحُسَيْنِ (رضي الله عنهما) وَعَلَى الْعَمَمِينَ الْمُعْظَمِينَ الْأَسْعَدِينَ الْأَمْجَدِينَ،
الْأَكْرَمِينَ عِنْدَ اللَّهِ وَالنَّاسِ، حَمْرَةَ وَالْعَبَّاسِ (رضي الله عنه) وَعَلَى جَمِيعِ الْمُهَاجِرِينَ

تَلَقِينُ الْمَيِّتِ (لِلنِّسَاءِ)

عَلَيْكَ سَلَامُ اللَّهِ يَا أُمَّةَ اللَّهِ بِنْتُ عَبْدِ اللَّهِ (٣ دفعه) كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ. فَأَعْلَمِي بِأَنَّ هَذَا أُخْرُ مَتْرَلِكٍ مِنْ مَنَازِلِ الدُّنْيَا وَأَوَّلُ مَتْرَلِكٍ مِنْ مَنَازِلِ الْآخِرَةِ. وَأَعْلَمِي بِأَنَّكَ خَرَجْتِ مِنْ دَارِ الدُّنْيَا الدُّنْيَا وَوَصَلْتِ إِلَى دَارِ الْعُقْمَى الْأَبَدِيَّةِ. خَرَجْتِ مِنْ دَارِ الْغُرُورِ وَوَصَلْتِ إِلَى دَارِ الشُّرُورِ. خَرَجْتِ مِنْ دَارِ الْفَنَاءِ وَوَصَلْتِ إِلَى دَارِ الْبَقَاءِ. وَأَعْلَمِي بِأَنَّ الْأَنْ أَلَانَ قَدْ يَتْرَلُ بِكَ الْمَلَكَانِ الرَّفِيقَانِ الْأَسْوَدَانِ الْوَجْهَانِ وَالْأَزْرَقَانِ الْعَيْنَانِ، أَحَدُهُمَا مُنْكَرٌ وَآخَرُهُمَا نَكِيرٌ، لَا تَخَافِي عَنْهُمَا وَلَا تَحْزَنِي فَأَنْهَمَا عَبْدَانِ مَأْمُورَانِ مِنْ قِبَلِ الرَّحْمَنِ، سَائِلَانِ عَنْكَ وَقَاتِلَانِ لَكَ: مَنْ رَبُّكَ وَمَنْ نَبِيُّكَ وَمَا دِينُكَ وَمَا إِمَامُكَ وَمَا قِبَلَتُكَ وَمَنْ إِخْوَانُكَ وَمَنْ أَخَوَاتُكَ، فَقُولِي فِي جَوَابِهِمَا بِلَفْظٍ فَصِيحٍ وَلِسَانٍ صَرِيحٍ: اللَّهُ رَبِّي وَمُحَمَّدٌ نَبِيُّ وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ إِمَامِي وَالْكَعْبَةُ قِبَلَتِي وَالْمُؤْمِنُونَ إِخْوَانِي وَالْمُؤْمِنَاتُ أَخَوَاتِي. فَأَعْلَمِي بِأَنَّ الْمَوْتَ حَقٌّ وَالْقَبْرَ حَقٌّ وَسُؤَالَ الْمُنْكَرِ وَالنَّكِيرِ حَقٌّ وَالْحَشْرَ حَقٌّ وَالنَّشْرَ حَقٌّ وَالْحِسَابَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْجَنَّةَ لِلْمُؤْمِنِينَ حَقٌّ وَالنَّارَ لِلْكَافِرِينَ حَقٌّ. مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. أَذْكَرِي الْعَهْدَ الَّذِي كُنْتِ عَلَيْهِ فِي دَارِ الدُّنْيَا الدُّنْيَا وَهُوَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ تَبَسَّطْ عَلَى الْجَوَابِ وَأَنْطِقْهَا بِالصِّدْقِ وَالصَّوَابِ.

[اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَرِّدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَاعْفُ عَنْهَا وَارْحَمْهَا وَتَجَاوَزْ عَنْهَا]. «(٣ دفعه) آمين وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

تَلَقِينُ الْمَيِّتِ (لِلرِّجَالِ)

عَلَيْكَ سَلَامٌ اللَّهُ يَا عَبْدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ (٣ دفعه) كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ. فَأَعْلَمَ بَانَ هَذَا اخِرَ مَمْرِكَ مِنْ مَنَازِلِ الدُّنْيَا وَأَوَّلَ مَمْرِكَ مِنْ مَنَازِلِ الْآخِرَةِ. وَأَعْلَمَ بِأَنَّكَ خَرَجْتَ مِنْ دَارِ الدُّنْيَا الدُّنْيَةِ وَوَصَلْتَ إِلَى دَارِ الْعُقْبَى الْآبَدِيَّةِ. خَرَجْتَ مِنْ دَارِ الْعُرُورِ وَوَصَلْتَ إِلَى دَارِ الشَّرُورِ. خَرَجْتَ مِنْ دَارِ الْفَنَاءِ وَوَصَلْتَ إِلَى دَارِ الْبَقَاءِ. وَأَعْلَمَ بِأَنَّ الْأَنْ الْأَنْ قَدْ يَنْزِلُ بِكَ الْمَلَكَانِ الرَّفِيقَانِ الشَّفِيقَانِ الْأَسْوَدَانِ الْوَجْهَانِ وَالْأَزْرَقَانِ الْعَيْنَانِ، أَحَدُهُمَا مُنْكَرٌ وَآخَرُهُمَا نَكِيرٌ، لَا تَخَفُ عَنْهُمَا وَلَا تَحْزَنُ فَإِنَّهُمَا عَبْدَانِ مَأْمُورَانِ مِنْ قِبَلِ الرَّحْمَنِ، سَائِلَانِ عَنْكَ وَقَائِلَانِ لَكَ: مَنْ رَبُّكَ وَمَنْ نَبِيُّكَ وَمَا دِينُكَ وَمَا إِمَامُكَ وَمَا قِبَلَتُكَ وَمَنْ إِخْوَانُكَ وَمَنْ أَخَوَاتُكَ، فَقُلْ فِي جَوَابِهِمَا بِلَفْظٍ فَصِيحٍ وَلِسَانٍ صَرِيحٍ: اللَّهُ رَبِّي وَمُحَمَّدٌ نَبِيِّي، وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ إِمَامِي وَالْكَعْبَةُ قِبَلَتِي وَالْمُؤْمِنُونَ إِخْوَانِي وَالْمُؤْمِنَاتُ أَخَوَاتِي. فَأَعْلَمَ بِأَنَّ الْمَوْتَ حَقٌّ وَالْقَبْرَ حَقٌّ وَسُؤَالَ الْمُنْكَرِ وَالنَّكِيرِ حَقٌّ وَالْحَشْرَ حَقٌّ وَالنَّشْرَ حَقٌّ وَالْحِسَابَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْجَنَّةَ لِلْمُؤْمِنِينَ حَقٌّ وَالنَّارَ لِلْكَافِرِينَ حَقٌّ. مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. أَذْكَرَ الْعَهْدِ الَّذِي كُنْتَ عَلَيْهِ فِي دَارِ الدُّنْيَا الدُّنْيَةِ وَهُوَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ ثَبِّتْهُ عَلَى الْجَوَابِ وَأَنْطِقْهُ بِالصِّلْقِ وَالصَّوَابِ.

[اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَاعْفُزْ لَهُ وَارْحَمْهُ وَتَجَاوَزْ عَنْهُ]. (٣ دفعه) آمينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

هَذَا دُعَاءُ الْمَيِّتِ فِي صَلَاةِ الْجَنَازَةِ

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا * اللَّهُمَّ مَنْ أَحْيَيْتَهُ (هَا) [١] مِنَّا
فَأَحْيِهِ (هَا) عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ (هَا) مِنَّا فَتَوَفَّهُ (هَا)
عَلَى الْإِيمَانِ * وَخُصَّ هَذَا الْمَيِّتَ (هَذِهِ الْمَيِّتَةَ) بِالرُّوحِ
وَالرَّاحَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ * اللَّهُمَّ إِنْ
كَانَ (كَانَتْ) مُحْسِنًا (مُحْسِنَةً) فَزِدْ فِي إِحْسَانِهِ (هَا) وَإِنْ
كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَتَجَاوَزْ عَنْهُ (هَا) وَلَقِّهِ (هَا)
الْأَمْنَ وَالْبُشْرَى وَالْكَرَامَةَ وَالرُّزْقَى * اللَّهُمَّ اجْعَلْ
قَبْرَهُ (هَا) رَوْضَةً مِنْ رِيَاضِ الْجَنَانِ وَلَا تَجْعَلْ قَبْرَهُ (هَا)
حُفْرَةً مِنْ حُفْرِ النَّيْرَانِ * رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلِجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

[1] If the deceased is a woman, the words in the parentheses are added.

تَسْبِيحَاتُ التَّرَاوِيحِ

- ١- سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ، سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظْمَةِ وَالْجَلَالِ وَالْجَمَالِ وَالْجَبْرُوتِ، سُبْحَانَ الْمَلِكِ الْمَوْجُودِ، سُبْحَانَ الْمَلِكِ الْمَعْبُودِ، سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ. سُبُوْحٌ قُدُوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ.
- ٢- مَرْحَبًا، مَرْحَبًا، مَرْحَبًا يَا شَهْرَ رَمَضَانَ، مَرْحَبًا، مَرْحَبًا، مَرْحَبًا يَا شَهْرَ التَّسْبِيحِ وَالتَّهْلِيلِ وَالدِّكْرِ وَتِلَاوَةِ الْقُرْآنِ. أَوَّلُ هُوَ آخِرُ هُوَ ظَاهِرٌ هُوَ بَاطِنٌ هُوَ، يَا مَنْ لَا إِلَهَ إِلَّا هُوَ.
- ٣- اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ بَعْدَ كُلِّ دَاءٍ وَدَوَاءٍ وَبَارِكْ وَسَلِّمْ عَلَيْهِ وَعَلَيْهِمْ كَثِيرًا.
- ٤- يَا حَتَّانُ، يَا مَتَّانُ، يَا دَيَّانُ، يَا بُرْهَانَ، يَا ذَا الْفَضْلِ وَالْإِحْسَانَ، نَرْجُو الْعَفْوَ وَالْعُفْرَانَ وَاجْعَلْنَا مِنْ عَتَقَاءِ شَهْرِ رَمَضَانَ، بِحُزْمَةِ الْقُرْآنِ.

[1] [2] Said prior to standing for performing *tarawih*. After the 15th day of Ramadan, “*Al-wada*” (farewell) is said in place of “*Marhaba*” (Welcome).

[3] Said between the four-*raka* divisions of *tarawih*.

[4] Prayer said on completion of *tarawih*.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ * بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ *
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ
اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنَسْتَهِدِيكَ *
وَنُؤْمِنُ بِكَ وَنُتَوِّبُ إِلَيْكَ * وَنَتَوَكَّلُ عَلَيْكَ * وَنُثْنِي
عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلَا نَكْفُرُكَ * وَنَخْلَعُ
وَنَتَرَكُ مَنْ يَفْجُرُكَ *

اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ * وَإِلَيْكَ
نَسْعَى وَنَخْفِدُ * نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ *
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ *

أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ
بَعْدَ الْمَوْتِ حَقٌّ * أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ * وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ *

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ * وَتَبَارَكَ اسْمُكَ *
وَتَعَالَى جَدُّكَ * وَجَلَّ ثَنَاؤُكَ * وَلَا إِلَهَ غَيْرُكَ *

الْتِحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ * السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ * السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ * أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ * وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ *

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ * كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ * إِنَّكَ حَمِيدٌ
مَجِيدٌ *

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ * كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ * إِنَّكَ حَمِيدٌ
مَجِيدٌ *

اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ * وَأَظْلِنِي
تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ *

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ
فَيَتَّبِعُونَ أَحْسَنَهُ * اللَّهُمَّ اعْتِقْ رَقَبَتِي مِنَ النَّارِ *

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ
الْأَقْدَامُ *

اللَّهُمَّ لَا تَطْرُدْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَطْرُدُ
كُلَّ أَقْدَامٍ أَعْدَائِكَ * اللَّهُمَّ اجْعَلْ سَعْيِي مَشْكُورًا
وَذَنْبِي مَغْفُورًا وَعَمَلِي مَقْبُولًا وَتِجَارَتِي لَنْ تَبُورَ *
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ * اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ *
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * وَالْحَمْدُ لِلَّهِ عَلَى دِينِ
الْإِسْلَامِ * وَعَلَى تَوْفِيقِ الْإِيمَانِ * الْحَمْدُ لِلَّهِ الَّذِي
جَعَلَ الْمَاءَ طَهُورًا * وَجَعَلَ الْإِسْلَامَ نُورًا *

اللَّهُمَّ اسْقِنِي مِنْ حَوْضِ نَبِيِّكَ كَأْسًا لَا أَظْمَأُ
بَعْدَهُ أَبَدًا * اللَّهُمَّ أَرِحْنِي رَائِحَةَ الْجَنَّةِ وَارْزُقْنِي مِنْ
نَعِيمِهَا * وَلَا تُرِحْنِي رَائِحَةَ النَّارِ *

اللَّهُمَّ بَيِّضْ وَجْهِي بِنُورِكَ يَوْمَ تَبْيِضُ وُجُوهُ
أَوْلِيَائِكَ وَلَا تُسَوِّدْ وَجْهِي بِذُنُوبِي يَوْمَ تَسْوَدُّ
وُجُوهُ أَعْدَائِكَ * اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي
وَحَاسِبْنِي حِسَابًا يَسِيرًا * اللَّهُمَّ لَا تُعْطِنِي كِتَابِي
بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي وَلَا تُحَاسِبْنِي
حِسَابًا شَدِيدًا *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ
وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢)
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ
النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي
يُوسِّسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَا أَعْبُدُ مَا تَعْبُدُونَ (٢)
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (٤)
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ
وَمَا كَسَبَ (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (٣) وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلَافُ قُرَيْشٌ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ (٢) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣) الَّذِي
أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ (٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (١) فَذَلِكَ الَّذِي يَدْعُ
الْيَتِيمَ (٢) وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ (٣) فَوَيْلٌ
لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥)
الَّذِينَ هُمْ يُرَآؤُنَ (٦) وَيَمْنَعُونَ الْمَاعُونَ (٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢)
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ
الْقَدْرِ (٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) تَنْزِيلُ
الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (٤)
سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ (٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١) أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ (٣) تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ (٤)
فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١) الرَّحْمَنِ الرَّحِيمِ (٢)
مَالِكِ يَوْمِ الدِّينِ (٣) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٤)
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٥) صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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