

TO BE A MUSLIM

THE BASICS OF FAITH

BY
SHEIKH NĀZIM
AL-QUBRŪSĪ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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PREFACE

THERE ARE many books that carry the name of Mawlana Sheikh Nazim (ؒ). Most of them are either transcriptions of his lectures or edited versions of them. Many of these he read and approved. This book, however, is the only book that he actually wrote himself.

Mawlana wrote it in the '50's, years after the establishment of the Turkish Republic. The alphabet had been changed from Arabic to Latin letters a generation earlier, leaving the traditional Ottoman sources inaccessible to the average Turkish reader. It was written to remind the Turks and the Cypriots both of their religious duties and their Ottoman heritage. In consequence some of the Ottoman references may be unfamiliar to the English reader.

The book contains basic information that every Muslim should know. It was intended for everyone so he wrote it in a language that is clear and easy to understand. In 2012 Mawlana gave it to us to republish and, following his advice, we were handing it out to the Turkish speaking people who came wanting to learn more about their religion. Since then I have seen the need to also have something for the people coming from the West, especially in this time when there is so much misinformation, and when so many sources professing Islam are unreliable. It came to my mind to have this book translated into English to serve this purpose.

TO BE A MUSLIM

I want to thank Karima Sperling, Radhia Shukrullah, and Salim and Hagar Spohr for working hard on this project and making it happen. May Allah bless them.

May Allah fulfill Mawlana's intention that this book serve Islam and bring benefit to those searching for the straight way.

Al-Fatihah

MEHMET NAZIM ADIL
(grandson of Mawlana Sheikh Nazim)
Lefke Cyprus
5 Shawwāl, 1437
July 9, 2016

Publisher's note: The English translation of Arabic words and prayers have been placed between brackets within the main body of the text. Lengthy passages, however, will be found as footnotes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

B O O K O N E

F A I T H

Faith means to believe; one who believes will derive strength from what he believes in. Those who believe in nothing will lack a spiritual foundation. That is why we always see people of faith overcoming those lacking faith. When the heroes of the Ottoman Empire drove back their enemies at Çanakkale and Sakarya, when Alparslan at the Battle of Malazgirt with fifteen thousand horsemen routed the tremendous Byzantine army of two hundred thousand men, their victories were not due to superiority in numbers, but rather the result of their outstanding faith. Therefore, faith in Allah Almighty is the greatest source of strength for us, and an inexhaustible powerhouse.

The Six Articles of the Declaration of Faith

- 1 – Belief in Allah ﷻ, for He has the Power to do anything;
- 2 – Belief in the Angels, for Allah ﷻ has created them;
- 3 – Belief in the Holy Scriptures, because Allah ﷻ has revealed them;
- 4 – Belief in in the Prophets and Messengers, because Allah ﷻ has sent them;

- 5 – Belief in the Hereafter and the Last Day, for Allah ﷻ will certainly make that day come;
- 6 – Belief in Destiny, both good and bad being from Allah ﷻ. To know that in Allah's dominion His Will alone can manifest; whatever is not His Will cannot occur. Allah is the Absolute Sovereign over this world and the next.

I – BELIEF IN ALLAH

Allah, Glorified and Exalted be He, has brought us and all things from non-being into existence, He has no partner and no one is like Him; He alone is the Absolute Possessor of Greatness, Power, and all Perfection.

He has Power over all things. If He says: "Be!" He brings things into Being from Nothingness. If He says: "Be not!" He can obliterate all creatures from existence in an instant.

He does as He wills, He is in no need of counsel or advice from anyone. No one can say to Him: "Why have You done this?"

All sovereignty belongs to Allah ﷻ. He owns this world and the world to come. We are His servants. This belief is sufficient.

This belief satisfies those who have faith in Allah Almighty. Allah will take under His Divine Protection whoever harbours this faith in his heart. He will not be troubled or fearful either in this world or in the next. Moreover, even the prophets cannot know or describe how great a reward Allah holds in store for a person who calls upon his Lord Allah, be it only once in his life.

*Every Being is Engaged
in the Remembrance of Allab (dbikru llāb)*

In order to uphold its existence in this world, even the smallest particle of creation is in need of Allah's grace in every instant. Without this grace all creatures would vanish into nothingness. Since every particle of creation has its own perception and understanding, all things are engaged in the *dbikr* of Allah ﷻ who sustains their existence.

Angels in Heaven, men on Earth, the fish in the sea, the birds in the sky, the animals on dry land, mountains, stones, water, and plants – every creature engages in the remembrance of Allah (*dbikr*).

Allab says: "Know Me!"

Allah ﷻ says, "I was a hidden treasure and wanted to be known; therefore I called this creation into existence."

This being the case, the purpose of our life is to know and recognise Allah.

To Know Allab is the Purpose of Creation

As the purpose of our being in this world is to know Allah ﷻ, every single creature gives us testimony of Allah's Existence and Perfection.

To ascertain whether a servant has achieved his life's goal or not, when he has left this world and has been laid in his grave, the first station of the afterlife, the questioning angels first of all will ask him this question: "Who is your Lord?" Those who can answer "My Lord is Allah," are then saved.

What are the words of the Testimony of Faith (shabāda)?

*Asbbadu an lā ilāha illā llāh
wa asbbadu anna Muḥammadan ‘abdubu wa rasūlub.*

These blessed words are Allah’s greatest favour to us, His servants. For by uttering these blessed words, a person enters the religion of Islam. And whoever becomes Muslim has saved himself from eternal torment and ruin. Whoever is able to utter these words with his last breath is forgiven all sins and will enter paradise. Even if an unbeliever uttered these blessed words with his last breath, he would be cleansed of his unbelief and attain Paradise. Even if an unbeliever testified only with his tongue and not with his heart, Hellfire would not burn his body from without, but from within. A believer who recites the declaration of faith (*shabāda*) will be cleansed of all the sins he has committed up until that moment.

If a person recites the words of the *shabāda* every day when lying down to sleep and upon rising in the morning, were he to die that very day, on account of these words he would die as a believer destined for Paradise. The words of the *shabāda* are the words that Allah ﷻ loves best of all.

The Meaning of the Words of the shabāda

I testify that there is no god but Allah and that Muḥammad (peace be upon him) is His servant and the true messenger sent to us.

To teach our children these blessed words, which are the foundation of our religion, before anything else and thus prepare them for a sound future, is one of the most important rights of our children over us, their parents.

2 — ALLAH'S ANGELS

They are created of light. They are so beautiful that men cannot bear to gaze at them. That is why Allah ﷻ has hidden them from us. Angels neither eat nor drink, they are neither male nor female, and they do not sleep. From the moment they are created, they are in Allah's service. They dwell in the Seven Heavens, the Divine Throne, and the Divine Court. They never disobey Allah, Exalted be He. They are free from sin. Among the angels are some who have been charged with the maintenance of creation. The prophets among the angels are Jibrā'īl, Mikā'īl, Isrāfil and 'Azrā'īl ﷺ. The following tasks have been entrusted to them:

JIBRĀ'ĪL — to deliver Allah's revelations to the prophets;
 MĪKĀ'ĪL — to bring rain and to care for all that grows;
 ISRĀFĪL — to blow the Trumpet at the End of Time;
 'AZRĀ'ĪL — to take the souls and bring death.

There are also two angels for every person, who record his deeds. One of them stands to the right, the other to the left of a person. These two angels are charged with writing down everything he says and does.

In the Declaration of Faith, belief in the angels comes right after belief in Allah ﷻ so that man might believe that he is always accompanied by two angels, and that the awareness of all his actions being thus scrutinized might induce him to act with sincerity and righteousness.

3 — ALLAH'S HOLY SCRIPTURES

Allah ﷻ has sent one hundred and four Holy Scriptures to mankind, in order to show us the right way. One hundred of these consist of a single page, while four of them are large books. Today, the only original scripture in existence is the Holy Qur'ān. The Psalms, revealed to Dāwūd, *'alayhi s-salām*, the Torah, revealed to Mūsā, *'alayhi s-salām*, and the Bible, revealed to 'Īsā, *'alayhi s-salām*, have been modified and are no longer accessible in their original form. For example, even though only one holy book, the *Injīl* (gospel), was sent down to 'Īsā, *'alayhi s-salām*, Christianity today has four gospels. Therefore it is not permissible to rely on any of these.

The Holy Qur'ān is the Word of Allah

The Holy Qur'ān is the enlightened scripture, which was revealed to the Prophet Muḥammad, *'alayhi s-salām*, over a period of twenty-three years through the mediation of the Angel Jibrā'il, *'alayhi s-salām*, and it is the assurance of happiness for all humankind. It is the venerable Word of Allah Himself. No one has ever changed one letter of these words, nor will anyone ever be able to do so. The Holy Qur'ān will remain as it was revealed by Allah ﷻ until the Day of Judgment. It is the book that will release the entire world from darkness and guide humanity towards the light. The whole world has no choice but to accept its eternal validity.

4 – THE PROPHETS

The first man and first prophet is Adam, on whom be peace. The greatest, best, and last of all prophets is our Holy Prophet and intercessor Muḥammad Muṣṭafā, peace and blessings be upon him. Allah ﷻ has sent one hundred twenty-four thousand prophets to mankind. The names of twenty-eight prophets have been explicitly stated in the Holy Qurʾān, whereas the other prophets' names have been hidden in the depths of the Holy Book. The twenty-eight prophets the Holy Qurʾān mentions by name are:

1) Ādam, 2) Idrīs, 3) Nūḥ, 4) Hūd, 5) Ṣāliḥ, 6) Ibrāhīm, 7) Ismāʿīl, 8) Lūṭ, 9) Ishāq, 10) Yaʿqūb, 11) Yūsuf, 12) Ayyūb, 13) Dhu l-Kifl, 14) Shuʿayb, 15) Mūsā, 16) Hārūn, 17) Dāwūd, 18) Luqmān, 19) Sulaymān, 20) Ilyās, 21) Alyasaʿ, 22) Yūnus, 23) Dhu l-Qarnayn, 24) ʿUzayr, 25) Zakariyyā, 26) Yaḥyā, 27) ʿĪsā, 28) Muḥammad. – Peace be upon them all.

We accept and confirm all these prophets without making any distinction between them.

The Prophet Muḥammad, peace be upon him, is the greatest and the last of all prophets. He was not sent to only one people or for one period of time. His prophethood encompasses all humanity and all periods of time. The Qurʾān he received from Allah ﷻ addresses all of mankind. He was sent to do away with the disagreements between men and to teach all mankind good character by joining all men as brothers in the service of the one God, Allah.

5 — THE LAST DAY

This is the last day of the world. As all things in existence have a lifespan, this world too has a lifespan. One day its allotted time will draw to an end and the Day of Judgment will dawn. Isrāfil, peace be upon him, will blow the Trumpet the first time and no living thing will remain in heaven or earth, everyone will die. Then, Isrāfil will blow the Trumpet a second time; at that time all the dead will be revived and rise from their graves, gathering at the Place of Judgment. There the Lord Almighty Himself will judge His servants and reward or punish them according to their deeds in this world. Everyone's deeds will be weighed at the Place of Judgment. After this, whoever is able to pass over the bridge of *ṣirāt* will cross into Paradise, while those who cannot pass will fall from the *ṣirāt* bridge into Hell.

The Seven Questions that will be asked on the Bridge of Ṣirāt

At seven points on the bridge of *ṣirāt* Allah ﷻ will ask His servants a question:

- 1 — about their faith;
- 2 — about their prayers;
- 3 — about their fasting during Ramaḍān;
- 4 — about whether or not they gave *zakāt* (obligatory poor tax);
- 5 — about whether or not they performed the *hajj* (pilgrimage to Mecca);
- 6 — about the rights of their parents;

7 – about whether or not they enjoined what is good and impeded what is evil.

Those who can answer these questions will pass on, while those who cannot are halted at that point for a thousand years and punished.

6 – DESTINY

Both good and bad come from Allah

Whatever happens in this world occurs by the Will of Allah ﷻ. Good and bad things are the results of men's deeds and both are from Allah. Good things are favours, whereas bad things are troubles. Whoever finds himself favoured with blessings owes Allah Almighty a debt of gratitude.

There are two kinds of trouble:

- the trouble that comes along of its own accord;
- the trouble that you bring upon yourself.

If a person is struck by a calamity that occurs of its own accord, then it is from Allah ﷻ, so that by bearing that trouble patiently that person may reach the highest degrees. If you have brought misfortune upon yourself, it comes from Allah ﷻ as well, as a punishment for your actions. It is the servant's duty to be grateful for the blessings and to be patient in the face of calamities.

The Religion of Islam

Among all the belief systems of the whole world, the only one deserving to be called religion (*dīn*) is Islam. The only religion accepted as true in the Divine Presence is the religion of Islam. Allah ﷻ warns humanity, “Do not die believing in any faith other than Islam.” Allah Almighty also warns the whole world regarding those who leave the religion of Islam in search of a different religion: the religion they choose will not be accepted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

B O O K T W O

THE ESSENTIALS OF BEING A MUSLIM

I — CLEANLINESS (*ṭabāra*)

Islam commands cleanliness and every Muslim is obliged to keep himself clean. A Muslim's heart and body, his work and home, his words, food, and clothing must be clean. Good health is the result of keeping clean. For this reason Muslims are robust and healthy. In Islam, cleanliness comes before anything else, and Islam aims to help mankind achieve inner and outer purity.

The Muslim Way of Bodily Cleansing

Worship of Allah ﷻ can take place only when heart and body are in a condition of purity. It is faith that purifies the heart. For the cleansing of the body, there are two forms of

ablution: 1) *ghusl*, the major ablution, 2) *wuḍūʿ*, the minor ablution.

How and When ghusl, the Major Ablution, is Performed

A person who is *junub*, ritually impure, should – when possible – wash without delay. For if a person is *junub*, the angels of mercy will not come near him, just as the noble angels shy away from an unbeliever's dead body. If a person intentionally remains in a state of ritual impurity, all things will curse his every step, the stones, earth, and trees. A person who goes around in such a state (of *janāba*) will not be successful, and he will be haunted by misfortune. He will lose his health and his physical alacrity. Finally, he will incur the wrath of Allah Almighty and be ruined. Allah ﷻ says, "It is My right over My servants that they should perform *ghusl* when they are *junub*, ritually impure." Fulfilling this obligation is a burden of debt upon the servant.

It is necessary to formulate an intention when undertaking any action. Before a person begins to perform his *ghusl*, his major ablution, he should say: "O Lord, I intend to cleanse myself of the impurity of being *junub*, in accordance with Your command and for the sake of Your good pleasure." While he expresses this intention in words, his heart must confirm it. Then he begins by saying: "*A'ūdhu bi-llāhi mina sb-shayṭāni r-raḥīm. Bismi llāhi r-raḥmāni r-raḥīm.*"¹ While performing the major ablution, one should not be facing in the direction of the *qibla* (i. e. towards Mecca). Before im-

1 I seek protection in Allah from Satan, the accursed. In the name of Allah, the Beneficent, the Merciful.

mersing one's hands in the water, one ought to wash them well up to the wrists. The water to be used for the ablution should be set up in a high place, so that no dirty water can drip into it, neither splattering off the body nor splashing up from the floor. First of all, any impurity that has issued from the body is removed and cleaned; then one performs the minor ablution, *wuḍū'*. After one has made *wuḍū'*, three bowls of water are poured first over the head, then three bowls are poured over the right shoulder and three bowls over the left shoulder. One washes oneself by rubbing one's hands all over, making sure there is no part of the body not touched by water. One washes and rinses one's mouth and nostrils thoroughly, since washing mouth and nose is one of the mandatory parts of the *gbuṣl*. One should neither speak nor recite anything while performing *gbuṣl*, because one's private parts are exposed, and also because the place of the washing is not clean on account of the dirty water accumulating there. Supplications are to be made only in clean places. The angels also shy away from a person performing the major ablution. From shame before them one ought not to utter any words at all. Pubic hair is to be removed after the ablution. For any hair removed from the body while in a state of ritual impurity (*janāba*), will accuse that person on the Day of Judgment, saying, "Why did you not remove me while you were clean?" It is not permissible to delay the removal of pubic hair for more than one month.

After having completed the major ablution (*gbuṣl*), one performs two *rak'aāt* of prayer for the sake of Allah's good pleasure. One prays for whatever one requires. A person who performs *gbuṣl* and cleans his body according to Allah's command, will also be cleansed of his sins. His body will become healthy and his spirit will be joyful. As a thirsting tree revives when it is watered, to the same de-

gree the human body rejoices and is revived through being washed. Having understood that point, Europeans have made it their habit to wash themselves every morning. But whereas for them it is a habit, in Islam it is an act of worship. That is to say, those washing their bodies benefit from their wash in this world and also gain Allah's Pleasure in the world to come.

Wuḍū', the Minor Ablution

A Muslim is obliged to make *wuḍū'* before he performs his prayer. Here we shall describe how to perform *wuḍū'*:

A person wishing to make *wuḍū'* first must achieve *ṭabāra*, cleansing himself of all unclean matter; even if he has only passed water, he is required to wash those parts with water. While relieving oneself, one needs to be extremely careful not to spatter any urine on oneself, for our Holy Prophet has informed us that the punishment of the grave comes from not paying attention to the spattering of waste matter. After cleansing and drying the private parts, one should stand in a somewhat higher place facing the *qibla* if possible, and begin to make *wuḍū'*. First one says: "O my Lord, I have made the intention of performing *wuḍū'* according to Your command and for the sake of Your pleasure." Then one recites "*A'ūdhu bi-llāh ...*" and after this the *basmala*, and washes each hand three times, beginning with the fingertips up to the wrists. The fingers of one hand are passed between the fingers of the other hand. If one is wearing a ring, one moves the ring around so that no dry spot remains underneath it. Then with the right hand water is poured into the mouth, which is rinsed out three times. The teeth are rubbed well with a *miswāk*, a tooth cleaning

stick, if one has one, otherwise a finger can be used. Then water is drawn into the nose three times from one's right hand, and expelled with the help of the left hand. Then the *basmala* is recited once more, water is scooped up with the right hand and poured down over the face, from above the eyebrows, washing the face well using both hands. Splashing one's face with water is to be avoided (*makrūb*). Those wearing a beard pass their wetted fingers through their beard. After that one washes the right forearm, then the left forearm three times each, including the elbows, while reciting the *basmala*. Then one wets the palm of the right hand and wipes it over one fourth of one's head. Both hands are moistened again and the little fingers are inserted into the ear while the thumbs wipe the outside of the ear, the remaining three fingers wiping backwards along the neck. Finally, one washes first the right, then the left foot including the ankles while again reciting the *basmala*.

After completing the ablution, one takes a bit of water in one's right hand and drinks it while facing the *qibla* – provided one is not fasting – and recites the *shahāda* (the testimony of faith) and, if one likes, the following *du'ā'*: “O my Lord, make me one of Your purified servants who fear nothing for themselves.” There are great rewards for reciting Sura 97 beginning “*innā anzalnābu*”, (al-Qadr) after making *wuḍū'*, if one knows it.

Immediately after completing one's ablution, one prays two *rak'aāt* of prayer for the sake of gaining Allah's Pleasure. This prayer is a prayer of thanks for the ablution, because while performing it all sins are washed and removed from the limbs that are washed.

– Washing your hands will cleanse them of the sins of your hands;

- Washing your mouth will cleanse your tongue of the sins of your tongue;
- Washing your face will cleanse your eyes of the sins of your eyes;
- Washing your feet will cleanse them of the sins of your feet.

It is a *sunna* for us believers to pray two *rak‘aāt* every time we have performed ablution, expressing our gratitude to Allah ﷻ for saving us, on account of our *wuḍū’*, from the punishment for our many sins that would otherwise burden us on the Day of Judgment.

One needs to know the four binding requirements (*fard*) of making *wuḍū’*:

1. To wash the face;
2. To wash the hands and forearms including the elbows;
3. To wipe over one fourth of one’s head;
4. To wash the feet including the ankles.

Tayammum

If no water can be found or if one is unable to use water, there is a form of purification that can be performed without water; it is called *tayammum*. This allows you to pray and to read Qur’ān. There are two binding obligations for making *tayammum*: one is to strike (the ground) twice and the second is to make one’s intention. One strikes one’s hands on a clean bit of ground, or on something resembling the soil, with the intention of making *tayammum*. With the first strike one wipes over one’s face, with the second strike

one wipes one's hands up to the elbows. By doing so, one is cleansed of ritual impurity, whether one is *junub* or just in need of renewing *wuḍū'*, and one can now perform whatever worship one has made the intention for.

What breaks one's wuḍū'

- Any discharge from the front or back;
- Flowing of blood or pus from any part;
- Vomiting a mouthful or more;
- Lying down and falling asleep;
- Loss of consciousness;
- Going insane.

The same things that break one's *wuḍū'* also invalidate *tayammum*. The moment water becomes available *tayammum* is no longer valid.

The Benefits of Ritual Ablution

Ablution (*wuḍū'*) is the means of gaining Allah's Pleasure and keeping one's body healthy and full of energy. Ablution is the believer's spiritual weapon. If someone is in a state of ritual purity, absolutely nothing can harm him. If a person always keeps his *wuḍū'*, he will be granted the reward of one who is constantly at prayer. If that person dies while having *wuḍū'*, he will leave this world as a martyr.

2 — PRAYER (*ṣalāh/namāz*)

The ritual Prayer (ṣalāh/namāz)

The ritual Prayer is the mainstay of Islam. Therefore, it is a binding duty for every Muslim to know how the prayer is performed. There are twelve binding requirements for Muslim ritual prayer:

1. To be cleansed of any impure substance issuing from the body and to be in a state of ritual purity (i. e. to have *wuḍūʿ*);
2. To be free of any major impurity (*najāsa*); one's body, one's clothes, and the place of prayer must be clean;
3. To cover the intimate parts of the body, the *ʿawra*. For men this means the area between the navel and the lower end of the kneecap; for women it means the entire body, excepting the face, the hands and the feet;
4. To stand facing the *qibla*, (the direction of the Ka'ba at Mecca);
5. To be within the time period of (a particular) prayer;
6. To make the intention for performing that prayer.

These six requirements must be met before one engages in prayer, they are called the “conditions for prayer”. The following six requirements apply after the commencement of the prayer, and are termed the “pillars of prayer”.

1. *Takbīr*, to pronounce the words “*Allāhu akbar*”;
2. *Qiyām*, to stand upright with the right hand clasped over the left;

3. *Qirā'a*, to recite *Sūrat al-Fātiḥa* and an additional *sūra/āyat* of the Qur'ān;
4. *Rukū'*, to bow forward from the waist;
5. *Sajda*, to touch one's forehead to the ground in prostration;
6. *Ṭaḥiyyāt*, kneeling at the end of the prayer while reciting the *du'ā'* of *ṭaḥiyyāt*.

How ṣalāh is Performed

After having made *wuḍū'*, and in clean clothing, one stands in a clean place facing the *qibla*. Then one makes one's intention, by saying: "O my Lord, here I stand in Your Presence for Your good Pleasure, intending to pray ..." – for instance, "... the *sunna* or the *farḍ* of the *fajr* prayer." The hands are then raised to the level of the ears with the open palms facing the *qibla*, as one pronounces the *takbīr*, "*Allāhu akbar*". The right hand then grips the left hand at the wrist just below the navel. Then the following is recited in turn:

Subḥānaka llāhumma wa bi-ḥamdika wa tabāraka smuka wa ta'ālā jadduka (and at funerals: *wa jalla thanā'uka* is also recited) *wa lā ilāha ghayruk* ²

A'ūdhu bi-llāhi mina sb-sbayṭāni r-rajīm ³

"*Bismi llāhi r-raḥmāni r-raḥīm*
al-ḥamdu li-llābi rabbi l-'alamīn
ar-raḥmāni r-raḥīm

- 2 O Allah, glory and praise are for You, and blessed is Your name, and exalted is Your Majesty (sublime be Your glory); there is no god but You.
- 3 I seek protection in Allah from Satan, the accursed.

*māliki yawmi d-dīn
 iyyāka na‘budu wa iyyāka nasta‘in
 ibdinā ṣ-ṣirāṭa l-mustaqīm
 ṣirāṭa l-ladhīna an‘amta ‘alayhim
 ghayri l-maghdūbi ‘alayhim wa lā d-dāllīn.*”⁴ – *Āmīn*
 [Sūrat al-Fātiḥa, “The Opening Chapter”, 1]

“*Qul huwa llāhu aḥad
 Allāhu ṣ-ṣamad
 lam yalid wa lam yūlad
 wa-lam yakūn labu kufuwan aḥad.*”⁵
 [Sūrat al-Iklāṣ, “Purity of faith”, 112]

When this recitation is completed, one says “*Allāhu akbar*” and bows at the waist to the position of *rukū‘*. In this position the back is straightened and both hands are placed over the knees, which are locked. In this position one repeats three times: “*Subḥāna rabbiya l-‘aẓīm*”. (“Glory to my Lord, the Great!”) Then one straightens up again into standing position while saying: “*Sami‘a llāhu li-man ḥamidab*” (“Allah hears those who praise Him.”); on reaching this position one says: “*rabbānā wa laka l-ḥamd*”. (“Our Lord, praise be to You.”) After this, one says “*Allāhu akbar*” and goes into *sajda*, prostration.

- 4 In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, The Cherisher and Sustainer of the Worlds, Most Gracious, Most Merciful, Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (Qur’ān translations following A. Yusuf Ali.)
- 5 Say: He is God, The One and Only, God, the Eternal, Absolute. He begetteth not, nor is He begotten, and there is none like unto Him.

Of all the forms of worshipping Allah ﷻ, none expresses greater veneration than the posture of prostration. The prostrating servant is at that time closest to his Lord, and whatever a servant asks of Allah Almighty while he is in *sajda*, Allah ﷻ will grant it to him. By contrast, there is nothing that angers, infuriates Shayṭān more than when Allah's servants bow down to Him in prostration. Shayṭān gets angry and flees the presence of anyone performing *sajda*. Therefore, to perform frequent prostration is an indication of the strength of faith. Without *sajda* there can be no faith. On the Day of Judgment Allah ﷻ will order all the people assembled before Him to prostrate themselves. Those who used to prostrate themselves during their lifetime will prostrate themselves on that day, whereas those who did not will remain standing upright. At that time the faces of those who made *sajda* will be filled with light and they will be sent to Paradise, while the others' faces will darken and they will be sent to Hell.

While in *sajda*, one repeats the words “*Subḥāna rabbiya l-aʿlā*” (“Glory to my Lord, the Highest.”) three times, then again saying “*Allābu akbar*” one raises one's head and sits upright before bowing down for the second *sajda*. In this way one *rakʿa* is complete. After the *sajda* one says “*Allābu akbar*” and rises for the second *rakʿa*. This *rakʿa* is performed in the same way as the first, except that the initial “*subḥānaka llābumma ...*” and “*aʿūdhu bi-llābi ...*” are omitted. One begins by reciting the *Basmala* and reading *al-Fātiḥa*, followed by *al-Ikblāṣ* or another *sūra* one has memorised. Then as in the first *rakʿa* one bends for *rukūʿ* and bows in *sajda*. After the two prostrations, this time one remains in the kneeling position and recites the prayer of *taḥiyyāt*:

*At-taḥiyyātu li-llābi
wa ṣ-ṣalawātu wa t-tayyibāt
as-salāmu ‘alayka ayyubā n-nabiyyi
wa raḥmatu llābi wa barakātub
as-salāmu ‘alaynā
wa ‘alā ‘ibādi llābi ṣ-ṣāliḥīn
asbbadu an lā ilāha illā llāh
wa asbbadu anna Muḥammadan
‘abdubu wa rasūlub.* ⁶

If the prayer one has performed consists of only two *rak‘aāt*, this *du‘ā’* is recited after the *taḥiyyāt*:

*Allābumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin
kamā ṣallayta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma
innaka ḥamīdun majīd*

*Allābumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin
kamā barakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma
innaka ḥamīdun majīd*

“*Rabbanā ātinā fi d-dunyā ḥasanatan
wa fi-l-ākḥirati ḥasanatan
wa qinā adhbāba n-nār.*” ⁷ [*Baqara*, “The Heifer”, 2:201]

6 All prayer is for Allah and worship and goodness. Peace be on you, O prophet, and the mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah. I bear witness that there is no god but Allah and bear witness that Muḥammad is His servant and messenger.

7 O Allah, let Your blessing come upon Muḥammad and the family of Muḥammad, as you blessed Ibrāhīm and his family, truly You are the Praiseworthy and Glorious.

O Allah, bless Muḥammad and the family of Muḥammad, as you blessed Ibrāhīm and his family, truly You are the Praiseworthy and Glorious.

If one does not know these supplications, one recites only “*at-taḥiyyātu ...*”, then turning the head towards the right, one says: “*as-salāmu ‘alaykum wa raḥmatu llāb*” (“peace be upon you and Allah’s mercy”), after that one turns the head to the left side and gives *salāmāt* in the same way, thus ending the prayer.

If the prayer consists of four *rak‘aāt*, one gets up after the *taḥiyyāt* without giving *salāmāt*, saying “*Allāhu akbar*” instead. Then two more *rak‘aāt* are performed as described above.

At the beginning of the third *rak‘a* of the first set of *sunna rak‘aāt* of the ‘*aṣr* and the ‘*ishā*’ prayers, “*subḥānaka llāhumma ...*” is recited, though is not read at other prayers. Also, the *ṣalamāt* are recited after the *taḥiyyāt* in the first set of *sunna rak‘aāt* of these two prayers.

If the prayer to be performed is a *farḍ* prayer of three or four *rak‘aāt*, one should only recite the *Basmala* and *al-Fātiḥa* after the second *rak‘a* when standing for the third and fourth *rak‘a*. In the *farḍ* prayers, only in the first and second *rak‘aāt* an additional *sūra* is recited after *al-Fātiḥa*.

If one prays the *farḍ* prayer following an Imam, one makes this intention: “I intend to pray the *farḍ* of *fajr* (or any other prayer time) behind the Imam for the sake of Allah’s Pleasure.” When the Imam intones “*Allāhu akbar*”, one repeats the *takbīr* after him and joins one’s hands. If one makes the *takbīr* before the Imam does so, the prayer will not be valid.

Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the fire!

Therefore the congregation must be careful to repeat the *tabbīr* after the Imam has done so. Following an Imam, one only recites “*subḥānaka llābumma ...*” and then remains silent. The *tasbīḥ* (praise of Allah) and *taḥiyyāt* for *rukūʿ* [cf. p. 30/31] and *sajda* [cf. p. 32] are however recited.

If someone comes late and reaches the congregation while the Imam is in the position of *rukūʿ*, he stands and makes *tabbīr*, then immediately bends for *rukūʿ*; as long as the Imam has not yet raised his head from this position, this *rukūʿ* (of the latecomer) is counted as valid. The *rukūʿ* one has failed to reach on time, need to be made up. After the Imam gives *salām*, one stands up and completes the missed *rukūʿ*, then ends one’s prayer by giving *salām*.

After the *salām* one recites:

*Allābumma anta s-salām wa minka s-salām
tabārakta ya dhā l-jalāli wa l-ikrām.*⁸

For each prayer performed in congregation one receives twenty-seven times more rewards than for a prayer performed on one’s own. Prayers performed in congregation are much more pleasing to Allah ﷻ than those performed alone. Therefore, to attend prayers in *jamāʿa* (in congregation) carries much reward. Even if one prays by oneself, one should call out the *iqāma* for one’s *farḍ* prayers. Women do not need to call the *iqāma*.

8 O Allah, You are Peace and from You comes peace, blessed are You, O Possessor of Majesty and Bounty. (Hadith MUSLIM I. A.)

If going to pray out in the wild, on a mountain or in the plains, one first calls the *adbān* (call to prayer), then the *iqāma*, and then prays as one would in *jamā'a*. A multitude of angels, as far as the eyes can see, will be the *jamā'a* for that person and join him in prayer.

Adbān and Iqāma

It is *sunna* for men to call the *adbān* and the *iqāma*. This is the call to prayer (*adbān*):

4 times *Allāhu akbar*

2 times *ashhadu an lā ilāha illā llāh*

2 times *ashhadu anna Muḥammadan rasūlu llāh*

2 times *ḥayya 'alā ṣ-ṣalāh*

2 times *ḥayya 'alā l-falāḥ*

2 times *Allāhu akbar*

1 time *lā ilāha illā llāh*⁹

Only in the *adbān* for *fajr* (the morning prayer), “*as-ṣalātu kbayrun mina n-nawm*” (“prayer is better than sleep”) is recited twice after “*ḥayya 'alā l-falāḥ*”. In the *iqāma*, “*qad qāmati ṣ-ṣalāh*” (“The prayer has begun.”) is repeated twice after “*ḥayya 'alā l-falāḥ*”.

9 Allah is the Greatest. I bear witness that there is no god but Allah. I bear witness that Muḥammad is Allah’s messenger. Hasten to the prayer. Hasten to salvation. Allah is the Greatest. No god except Allah.

The Reward of Calling the Adbān

Since the *adbān* informs the believers that the time for prayer has come, it has very great rewards. Our Holy Prophet, peace be upon him, said: “If people knew about the value of the call to prayer – of the rewards for the *adbān* – they would draw their swords and compete with each other for calling the *adbān*.”

And he, on whom be peace, also said: “Whoever fulfills the office of the *mu’adhdhin* (the one who calls the *adbān*), for a whole year for the sake of Allah will have become deserving of Paradise.”

To call the *adbān* one should have *wuḍū’*. It is to be called from a high place and facing the *qibla*. The louder it is called, the more reward it carries. For every creature that hears the *adbān* of the *mu’adhdhin* will bear testimony to him on the Day of Judgment. When intoning “*ḥayya ‘alā ṣ-ṣalāḥ*” one turns to the right, and at the words “*ḥayya ‘alā l-falāḥ*” one turns to the left; then one faces the *qibla* again and completes the *adbān*. Whoever hears the *adbān* being called, should stop whatever he is doing out of respect for it; if he is talking, he should fall silent and listen to the *adbān* and repeat the phrases as the *mu’adhdhin* is calling them. When one hears the words “*ḥayya ‘alā ṣ-ṣalāḥ*” and “*ḥayya ‘alā l-falāḥ*” being called, one should say:

*Lā ḥawla wa lā quwwata
illā bi-llāhi l-‘aliyyi l-‘aẓīm.*¹⁰

Having shown respect for the *adbān* will ensure that one leaves this world with one’s faith intact. After the *adbān*

¹⁰ There is no power and no strength save in Allah, All-High and Almighty.

has been called, one recites *ṣalawāt*, blessings on the Holy Prophet, followed by this *du‘ā*: “O our Lord, on account of any *adbān* that has been called grant us pardon for the sake of Your Most Beloved Servant.” Allah ﷻ accepts the supplications that are recited following the *adbān*. Wherever the *adbān-i Muḥammadī* is recited five times a day, Allah ﷻ will protect that place or village from the calamities that would befall it on that day. Wherever the *adbān-i Muḥammadī* is not called, abundance will wither and blessings will cease, while hardship will increase.

Tasbīḥ and Du‘ā’ after the Formal Prayer (ṣalāḥ / namāz)

When the formal prayer is finished, the *mu’adhdhin* says: “*‘alā rasūlinā ṣalawāt*”¹¹. At that time *ṣalawāt* upon our Holy Prophet are recited. After that the *mu’adhdhin* says:

“*Subḥāna llāb wa l-ḥamdu li-llāb, wa lā ilāba illā llābu wa-llābu akbar, wa lā ḥawla wa lā quwwata illā bi-llābi l-‘aliyyi l-‘aẓīm,*”¹² followed by *A‘ūdhu bi-llāb* and *Basmala*, then he recites the following verses:

“*Wa ilābukum ilābun wāḥid
lā ilāba illā huwa r-raḥmānu r-raḥīm.*”¹³
[*Sūrat al-Baqara*, „The Heifer“ 2:163]

11 On our messenger praise and blessings.

12 Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is Greatest. Und there is no power and no strength save in Allah, All-High and Almighty.

13 And your god is One god, no god but He, the Beneficent, the Merciful.

*“Allābu lā ilāba illā huwa l-ḥayyu l-qayyūm(u)
 lā ta’kbudhubu sinatun wa lā nawm
 labu mā fī s-samawāti wa mā fī l-arḍ
 man dhā lladhī yashfa‘u ‘indabu illā bi-idbnib(i)
 ya‘lamu mā bayna aydīhim wa mā kbalfabum
 wa lā yuḥīṭūna bi-shay’in min ‘ilmibi illā bi mā sbā’
 wasi‘a kursiyyubu s-samāwāti wa l-arḍa
 wa lā ya’ūdubu ḥifẓubumā wa huwa l-‘aliyyu l-‘aẓīm.”*¹⁴
 [Sūrat al-Baqara, Āyat al-kursī,
 “The Verse of the Throne”, 2:255]

After this recitation, everyone recites *subḥāna llāb, al-ḥamdu li-llāb*, and *Allābu akbar* thirty-three times each. Then the *mu’adhdhin* recites:

*“Lā ilāba illā llāb waḥdabu lā sharīka lah, labu l-mulku wa labu l-ḥamdu wa huwa ‘alā kulli shay’in qadīr,”*¹⁵ after which he says: *“Subḥāna rabbiya l-‘aliyya l-a‘lā l-wabbāb.”*¹⁶ At this point everyone raises their hands in supplication and beseeches Allah ﷻ in his own words. It is Allah Almighty who accepts His servants’ prayers.

14 Allah! There is no god But He, – the Living, The Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme.

15 There is no god but Allah, He is One, no partner has He. His is the Kingdom and all praise, and He is over all things powerful.

16 Glory be to my Lord, All-High, Supreme, Most Munificent.

*

The Jum‘a prayer, the Congregational Prayer on Friday

There is an obligatory prayer of two *rak‘aāt* on the day of *Jum‘a*, Friday being the most honoured day of the week. A congregational prayer can be performed if there are at least two other people present besides the Imam. The *Jum‘a* prayer is a binding duty on all those who are male, free, resident at that particular place, and in good health. It is not obligatory for women, travellers, captives, the sick, the blind, and the lame. However, if they do perform it, they will partake of its rewards. If they do not participate, they commit no sin.

The Greatness of the Day of Jum‘a

The most honoured day of the week is the day of *Jum‘a*, Friday. Allah Almighty has granted to each prophet’s nation a particular day for worship. As the Prophet Muḥammad, peace be upon him, is the greatest and most honoured of all prophets, Allah Almighty has reserved the most honoured of all days for his nation, the day of *Jum‘a*. Friday is the holiday for Muslim believers. Allah ﷻ forgives those who perform the *Jum‘a* prayer all the sins they have committed between one *Jum‘a* and the next. He extends His mercy to them and accepts their prayers. Therefore, to honour the day of *Jum‘a* or to allow it to be honoured is a very praiseworthy act of worship in the eyes of Allah ﷻ. In particular, for parents to teach their children the importance of this day and to impress it upon their minds, raising a generation that will be of use to its country, will bring joy to the par-

ents and likewise to the teachers who carry responsibility for this most precious and honourable task.

It is our Holy Prophet's *sunna* to wash oneself on *Jum'a*, i. e. to perform *ghusl*, to put on clean clothes, to use perfume, and to go to the mosque ahead of time.

When the time for *Jum'a* prayer has come, Allah Almighty commands the believers to leave all their worldly business aside and to focus instead on spiritual business and the remembrance of Allah ﷻ. While the *Jum'a* prayer is in progress, it is definitely *ḥarām* to conduct one's business in the marketplace and to occupy oneself with worldly affairs. Whoever does so will not benefit from his transactions and in the end will meet with disaster and misery.

The *Jum'a* prayer was made obligatory during the *bijra* of our Holy Prophet, that is his migration from Mecca to Medina. In the *khuṭba* (sermon) of his first *Jum'a* our Holy Prophet, the Most Excellent of all Creation, spoke:

“O my nation, on this day, at this hour, and in this very place Allah Almighty imposes on you as a binding duty the *Jum'a* prayer, the congregational prayer on Fridays, up until the Day of Judgment. May Allah bring ruin upon those who leave out this *Jum'a* prayer, not taking it seriously. Allah accepts the prayers of His prophets concerning their nations; therefore, those who ignore the *Jum'a* prayer and fail to observe it, will no doubt face misery and ruin as a result of this *du'a*.”

The Prayers to be Performed on Jum‘a

Whoever enters the mosque on the day of Jum‘a, before the *adhān* is called, should pray two *rak‘aāt* of *tabiyyātu l-masjid*, that is in order to salute the mosque and then sit down. When the *adhān* is sounded, one rises and prays the four *rak‘aāt* of the first *sunna* of the Jum‘a prayer. Then one listens to the *khuṭba* (sermon) and prays the two *rak‘aāt* of the Jum‘a prayer following the Imam. After this, one prays four *rak‘aāt* of the final *sunna* of the Jum‘a prayer. This is followed by another four *rak‘aāt*, with the intention of praying the noonday prayer (*ẓuhr*) before the time for it has passed. After this one prays two *rak‘aāt* for the *sunna* of that time, thus completing the prayer. Whoever prays his Jum‘a prayer in this way, will have completed the prayer without leaving out any of the *sunna* pertaining to it. One could also just pray the two obligatory *rak‘aāt* in congregation and then leave the mosque, the prayer would be valid, but one would be deprived of many of the rewards and fail to gain our Holy Prophet’s pleasure. Therefore, one should pray at least two *rak‘aāt* of *sunna* prayer after the *farḍ* in order to try to please our Holy Prophet.

*

The Five Daily Prayers

It is *farḍ* for believers to observe the five periods of prayer. It is never permissible to abandon these five prayer periods or to delay praying. On the Day of Judgment the first thing for which a servant will be taken to account is his prayer. If he has performed his prayers dutifully, he will easily pass the rest of his interrogation; if he has not performed all

his prayers, he will be stuck. Our Holy Prophet said that prayer is the mainstay of Islam. Therefore, one must pay the utmost attention to prayer.

- morning prayer, *fajr*: two *rak'aāt sunna*, two *rak'aāt fard*, altogether four *rak'aāt*.
- noon prayer, *ẓuhr*: four *rak'aāt* first *sunna*, four *rak'aāt fard*, two *rak'aāt* final *sunna*, ten *rak'aāt* in all.
- afternoon prayer, *ʿaṣr*: four *rak'aāt sunna*, four *rak'aāt fard*, eight *rak'aāt* in all.
- evening prayer, *maghrib*: three *rak'aāt fard*, two *rak'aāt sunna*, five *rak'aāt* in all.
- night prayer, *ʿiṣbā'*: four *rak'aāt* first *sunna*, four *rak'aāt fard*, two *rak'aāt* final *sunna*, three *rak'aāt witr* (cf. p. 45 f.), making thirteen *rak'aāt* in all.

Prayers that have been missed must be performed at a later time. If one misses a prayer, only the *fard rak'aāt* of that prayer time need to be made up, not the *sunna rak'aāt*. The *rak'aāt* of *witr*, however, do need to be made up. If someone has not found time to pray all day and has missed all five of the daily prayers, he should take *wuḍū'* at night and belatedly pray the *fard* of all five prayers, and then go to bed.

It is a *wājib* (required) to make an effort not to go to sleep without having made up the missed prayers. Nobody should leave his home in the morning without having made *sajda* to Allah ﷻ. Even if one only wakes up after the sun has already risen, one should wash one's hands and face, and feet and complete one's ablution and say: "O my Lord, for the sake of Your good pleasure I have made this ablution, and to gain Your pleasure I intend to pray the two *rak'aāt fard* of today's *fajr* prayer incumbent on me." Then one prays two *rak'aāt*, and makes *du'ā'*. Whoever persists

in this practice every day will be protected from accident or misfortune along with his entire family. His affairs will prosper and his physical being will be sound. If someone makes the morning prayer his daily practice, Allah ﷻ will grant him love of worshipping, his heart will be filled with light, and it will become easy for him to observe the other prayer times. Because a person can succeed in what he considers easy, whereas he will not be able to do what appears difficult to him. For a person of sound faith there is nothing in the world that is too difficult, too troublesome, for in every respect he hopes for Allah's support. Those lacking this faith will always consider their own inability and lack of power and hence will avoid undertaking difficult tasks. Therefore, those with great faith are able to accomplish great works, and he who can withstand the greatest difficulties will ultimately triumph. If a person finds it difficult to make *sajda* (prostrate himself) before his creator Allah Almighty even once a day, how should he be able to wear himself out for the sake of his religion or his nation? Every page of our glorious history is adorned with magnificent victories. Beyond any doubt, it was the boundless faith in Allah Almighty which they carried in their hearts that bestirred the noble blood in the veins of our heroic race to the utmost exertions.

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The 'Īd Prayers

There are two 'Īd prayers in the year. It is *wājib* (required) to perform these prayers, i. e. those who do not attend them will be punished. The 'Īd prayers are performed on the *'Īd al-Fiṭr* (marking the end of the Ramaḍān fast), and on the

‘*Īd al-Aḏḥā* (the Feast of Sacrifices, marking the end of the *ḥajj*). It is a prayer of two *rak‘aāt* prayed in congregation at the mosque forty minutes after sunrise. Afterwards there is a *khuṭba*, a sermon. It is *sunna* to perform *ghuṣl* on the morning of the ‘*Īd*, to dress in new or clean clothes, to wear pleasant-smelling perfume, and to be at the mosque early. Allah Almighty is always pleased to see evidence of the favours He has granted to His servants. It is *wājib* (required) for believers to fulfill their servanthood towards Allah Almighty in the most perfect way by always eating the best food, dressing in the best clothes, and arranging their lives in the best way. Essentially, the blessings of this world and the hereafter are all for the believing servants. Therefore, it is the duty of the believers to avail themselves of these blessings as best they can. To strive towards benefitting from these blessings is a way of expressing one’s gratitude for them.

On the days of the ‘*Īd* one should try to do as much good as one is able to do. It befits believers to bring happiness to those who are poor and lonely, to visit one another, and to try to increase mutual respect and affection. On the ‘*Īd al-Aḏḥā*, it is *wājib* to intone the *takbīr* at 23 prayer times, starting from the day before the feast. This is the *takbīr* that is recited:

“*Allābu akbar, Allābu akbar, lā ilāha illā llāh wa-llāhu akbar, Allābu akbar wa li-llābi l-ḥamd.*”¹⁷

17 Allah is the Greatest, Allah is the Greatest, there is no God except Allah, and Allah is the Greatest, Allah is the Greatest, and praise be to Allah.

*

The Tarāwīḥ Prayer

This is a congregational prayer of twenty *rak‘aāt* that is prayed during the month of Ramaḍān after the ‘*ishā*’ prayer, the night prayer. It is a *sunna* both for men and women to perform this prayer. The *tarāwīḥ* prayer can be performed alone, but it is more meritorious to pray along with the congregation.

A person following an Imam prays the twenty *rak‘aāt* behind him, without reciting on his own. Allah Almighty will shower all sorts of mercy on those who perform this prayer, He will give them Paradise as their inheritance and forgive them their sins.

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The Witr Prayer

This is a prayer of three *rak‘aāt*, which it is *wājib* to perform after the ‘*ishā*’ prayer. During Ramaḍān it is performed in congregation after the *tarāwīḥ* prayer, following the Imam. In the third *rak‘a*, after reciting *al-Fātiḥa* and another *sūra*, one raises one’s hands while saying “*Allābu akbar*” and recites the *du‘ā*’ of *qunūt* (“obedience to God”):

*Allābumma innā nasta‘inuka wa nastagfiruka wa nastabdika
wa nu’minu bika wa natūbu ilayka wa natawakkalu ‘alayka
wa nutbnī ‘alayka l-khayra kullabū
wa nashkuruka wa lā nakfuruka
wa nakbla‘u wa natruku man yafjuruk(a)
Allābumma iyyāka na‘budu wa laka nuṣallī wa nasjudu*

*wa ilayka nas'ā wa nahfidu
wa narjū rahmatāka wa nakhsbā 'adbābāka
innā 'adbābāka bi l-kuffāri mulḥiq(un).*¹⁸

Whoever does not know this *du'ā'* can just recite:

“*Rabbanā ātinā fi d-dunyā ḥasanatan
wa fi l-ākhirati ḥasanatan
wa-qinā 'adbāba n-nār.*”¹⁹ [Baqara, 2:201]

If one does not know this either, it is enough to say “*yā rabbī*” thrice.

*

The Janāza Prayer (Funeral Prayer)

To perform the funeral prayer is *farḍ-i kifāya*, that is to say, if a number of Muslims are present to pray over a dead person, then the other Muslims (of that place) are exempted from the obligation of praying the funeral prayer. If there is no one there to pray *janāza*, then all the inhabitants of that place have sinned. Those who pray the funeral prayer will receive the reward of those who have fulfilled a *farḍ-i*

18 O Allah! We implore You for help and beg forgiveness of You and we ask for guidance. We believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake him who disobeys You.

O Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels.

19 Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the fire!

kifāya, whereas those who do not attend the prayer are left without this reward.

The *janāza* prayer is prayed with four *takbirāt* (*Allāhu akbar*). To begin with, one must make an intention, specifying whether the deceased is a man or a woman, a girl or a boy child, saying, “O my Lord, for the sake of Your pleasure I intend to pray behind the Imam the funeral prayer for this man or this woman.” When the Imam pronounces the first *takbīr*, one repeats *Allāhu akbar* to oneself and joins one’s hands. One then recites *subḥānaka llāhumma ...*, including the phrase *wa jalla thanā’uka* (cf. p. 29), and when the Imam calls the second *takbīr*, one repeats this after him, and recites *Allāhumma ṣalli ...* and *Allāhumma bārik ...* When the Imam calls the third *takbīr* one recites this *du‘ā’*:

*Allāhumma gḥfir li-ḥayyinā wa mayyitinā
wa shāhidinā wa ghā’ibinā wa saḡḡirinā wa kabīrinā
wa dbakarinā wa unthānā*

Allāhumma man aḡyaytabu minnā
(or: *aḡyaytabā*, if the deceased is female)
fa-aḡyibi (aḡyibā) ‘alā l-islām
wa man tawaffaytabu minnā
fa-tawaffabu (tawaffabā) ‘alā l-imān

Allāhumma in kāna (kānat) muḡsinan (muḡsinatan)
fa-zid fī iḡsānibi (iḡsānibā)
wa in kāna (kānat) musī’an (musī’atan)
fa-tajāwaz ‘anhu (‘anbā)
wa laqqibi (laqqibā) l-amna
wa l-busbra wa l-karamata wa z-zulfa
bi-raḡmatika yā arḡama r-raḡimīn.²⁰

Whoever does not know this prayer, may recite:

“*Rabbanā għfir lī wa li-wālidayya
wa li-l-muʾminīna yawma yaqūmu l-ḥisāb.*”
[*Sūratu Ibrāhīm*, 14:41]

If one does not know this prayer either, one may stand without reciting anything. If the deceased person is a child, this *duʿāʾ* is recited as well:

“*Allābumma jʿalbu lanā faraṭa(n)
Allābumma jʿalbu lanā ajran wa dbukbra(n)
wa-jʿalbu lanā sbafīʿan wa mushaffaʿa.*”²¹

When the Imam has called the fourth *takbīr*, the *jamāʿa* (congregation) repeats the *takbīr* and together with the Imam give *salāmāt*, thus completing the prayer. Whoever is performing the *janāza* prayer outside of the mosque, should take off his shoes and step on top of them for the duration of the prayer. Our Holy Prophet, on whom be peace, once said that those attending a funeral prayer will receive a

20 Allah, grant forgiveness to our living and to our dead, and to those who are present and to those who are absent, and to our young and our old folk, and to our males and females.

O Allah! whomsoever you grant to live, from among us, help him (resp. her) to live in Islam, and whom of us you cause to die, help him (her) to die in faith.

O Allah, if he (she) acted well, then increase for him his good action, and if he (she) acted wrongly, then overlook his wrong actions. Grant him security, glad tidings, generosity and closeness to you through your Mercy, O most Merciful.

21 O Allah! make him (or her) our forerunner, and make him for us a reward and a treasure, and make him for us a pleader, and accept his pleading.

reward as big as Mount Uḥud, and that those attending a burial will receive a reward twice as big. It definitely is the last claim that our departed Muslim brothers have on us that we should accompany them on the way to their grave, their final resting place, and keep fellowship with them. For every step that one bears the bier and follows behind in the procession one is forgiven one major sin.

Remembering the dead, reciting prayers on them, and giving alms in their name will gladden those who have passed away, and will also help us to leave this world with faith. It is a very important service to pray for the deceased and to do good in their name, in particular on Fridays and on special holy nights. Just as baby birds open their beaks wide when their mother alights on the edge of their nest, bringing them food, in the same way our near and dear deceased ones wait for the gifts that we bring to them. Therefore we must make every effort not to deprive them of these. He who knows nothing else can at least recite *Qul buwa llāhu aḥad ... (Sūrat al-Ikblāṣ)* three times, and then say: “O my Lord, I dedicate this to our Holy Prophet and to all my loved ones who have passed away; may it please You to make it reach them!” Then if he also reads *al-Fātiḥa* once, he will receive the reward of having dedicated a reading of the entire Qur’ān (*khatm*).

Only men should attend the funeral service. It is a big sin for women to walk behind the funeral procession and to weep and cry loudly in the graveyard. It is a torment for the deceased if women walk behind the bier or if women are present at the burial ground. Since it is sinful for women to follow behind in a funeral procession, and a torment to the deceased, women must not follow the dead on their way to the cemetery. It is also not permissible for women to go to the graveyard early in the morning, under the pretext of

performing certain rites during the first forty days after the passing. Instead of going to the graveyard, a woman should recite Qur'ān for the deceased in her home. This will give joy to the deceased and at the same time she will be given the reward of having gone on *hajj*. Nowadays, when women go to visit cemeteries all decked out and heavily made-up, the inhabitants of the graves suffer a great deal of pain and cry out: "When will these women go away and leave us be!" because they are causing them such torment.

To place wreaths on the burial site is a Christian custom and has no place in our religious or national traditions. This is wasting money for a useless purpose, and Islam is always on the lookout for what is useful and beneficial. Islam has no time for spending money simply for show and ostentation. Instead of investing money by the handful in wreaths at every funeral, how much more praiseworthy it would be if that money were used to found a charity for the benefit of the community. Another way of wasting a lot of money is buildings that are erected over grave sites. That is another thing Islam does not commend. It is not at all reasonable to bury countless sums of money alongside the dead. This money would be better employed in the foundation of schools, hospitals, orphanages, or any other charitable institutions, and for their continuous upkeep. However, it is useful for the deceased if their graves are covered by green leaves and verdant plants. If myrtle branches or date fronds, or branches of any other plant that keep their green freshness for a long time, are placed upon a grave, their praises of Allah ﷻ will cause His mercy to rain upon the dead in their graves.

3 — FASTING (*ṣiyām*)

Fasting in Islam

Fasting every year during the month of Ramaḍān is a form of worship that Allah Almighty has made obligatory for His believing servants to observe. It is a binding duty for all Muslims who have reached the age of maturity to keep the fast when the month of Ramaḍān begins, excepting those who are ill, travelling, pregnant or nursing, or who cannot fast on account of extreme old age. Fasting means to refrain eating, drinking, and sexual contact from the first sign of dawn until sunset.

The Merits of Fasting

A Muslim keeping the fast is well received in Allah's presence, He will grant him whatever he asks for and cleanse him of sins. Allah alone knows how great will be the reward given to one who is fasting. Those who fast, who endure hunger and thirst while in this world, will be saved from hunger and thirst on the Day of Judgment. Those who do not fast will die hungry and thirsty and in their graves as well as on the Day of Resurrection they will suffer hunger and thirst as a punishment. Those who have completed all their fasts will be greeted by angels offering them trays of heavenly foods the moment they rise from their graves.

Fasting Is Not Difficult

Allah ﷻ helps anyone, who intends to keep the fast, to succeed in completing his fast, even young children. Therefore it cannot be right for adults to say, “We cannot put up with fasting.” To keep the fast is only a matter of will power. If a person who is in control of his *nafs* says: “O my Lord, I am intending to fast this day for the sake of Your Pleasure, please help me to accomplish this,” then he will be successful in his fast. Essentially this is the secret of being successful in all one’s undertakings; for Allah ﷻ will never turn down anyone who makes his intention and then asks Allah to support him.

*Respecting Religion
and Teaching Respect for Religion*

It is a sign of faith to have respect for our religion and to teach respect for it. It is obligatory to regard religious injunctions such as praying and fasting as true and right. It is a great sin to be casual about religious injunctions and to not take them seriously, and an even greater sin to laugh at those who observe their religious duties and make fun of them. It also is shameful and humiliating for us. Because if we are asked, we say that we are Muslim. If anyone is not happy with Islam, he should adopt the Christian, Jewish or Zoroastrian faith, or else he should proclaim his unbelief and not get involved in the business of the Muslims.

Respect for Ramaḍān

It is obligatory for all to show respect for the month of Ramaḍān, which is the Sultan of all twelve months of the year and the most blessed and most valuable in the Sight of Allah. It is this holy month that brings an abundance of blessings to the Muslims every year.

During the first ten days of this blessed month Allah Almighty opens the gates of Mercy for His servants; in the second ten days He forgives them their sins, and in the final ten days He grants deliverance from Hellfire to those of His servants who respect and observe this blessed month because they are aware of its value. Therefore, there is a true feast for believers at the end of Ramaḍān. Allah has commanded believers to keep the fast during the blessed days of Ramaḍān, and our Holy Prophet ordered them to pray the *tarāwīḥ* prayer during the nights.

If a person is prevented from fasting for a valid reason, he should not tell anybody that he is not fasting but carry on as if he were keeping the fast. It is a great sin to eat while fasting people are looking on. It is as if he were challenging Allah, like the one who says, “See here, I am not fasting, so what are You going to do about that? Go ahead!” The final outcome for such people cannot be a good one.

Regulations for Fasting

Fasting is a form of worship that Allah has made a duty for all believers. As with every other action, the condition for fasting is that one first makes one’s intention. If he likes, a person can make his intention separately for every day, or else he can intend the fast of the complete month of

Ramaḍān, and if he wishes, he can make his intention for all the months of Ramaḍān of his entire lifetime. As for the benefit of this intention, whatever a person intends to do, even if he never has the opportunity to carry out his intention, he will receive rewards as if he had actually performed that action. For instance if a person were to intend to fast Ramaḍān every year until the end of the world, should he live that long, then on the Day of Reckoning in his book of deeds he would find written rewards as if he had actually fasted Ramaḍān every year until the end of time. Therefore, people who always think about good actions and intend to carry them out will receive the rewards for them, even if they do not find the strength to realise those intentions.

Intention for fasting can be made the night before or in the morning. A person who intends to fast keeps away from all food and drink and does not approach his wife from the first sign of dawn until the sun has set, according to Allah's command. Fasting also serves as a training for one's own *nafs* and for subjecting it to one's will. Those who can control their own *nafs* can succeed in all that is good, whereas, by contrast, all badness issues from a person's lack of control over his own *nafs* and running after its desires. Allah Almighty has made fasting a binding duty on all nations, beginning from the nation of Adam, peace be upon him, up unto the nation of our Holy Prophet. For it is hunger that can break down the *nafs* and that furthers its compliance with the commands of Allah ﷻ. Fasting has been made obligatory for the training of the *nafs*, and for developing good moral character.

There is great reward in inviting a guest for the breaking of the fast (*iftār*) during the month of Ramaḍān. Just as a person during his fast refrains from food and drink for Allah's sake, so he must also abandon everything that Allah

ﷺ has prohibited, that He has made *ḥarām*. It is damaging to the fast and diminishes its reward if one tells lies, engages in slander, criticises people, or harms them by word or deed. If one happens to forget that one is fasting and eats something, the fast is not broken. Our Holy Prophet taught us that it is good and full of blessings to hasten to break the fast at *iftār*, and to delay the *saḥūr* (pre-dawn) meal.

On Giving fiṭr (zakāt al-fiṭr)

Whoever is too ill or too elderly to keep the fast is required to give a certain amount in alms (*fiṭr*) to the poor for every day of the fast that he has missed. There is also a *fiṭr* that every Muslim having the means is required to give during Ramaḍān, up until the ʿĪd prayer, for himself, for his wife, his children, his domestic servants, and for other dependents. Whether one has fasted or not, he is obliged to give *fiṭr*. The *fiṭr* is the right of the poor. Whoever gives his *fiṭr* with a happy heart will be protected from the troubles and misfortunes that would come upon him and his household from one year to the next.

Those who cannot keep the Ramaḍān fast because of illness or because of a journey, which are both acceptable excuses, make up for the days they have missed day by day. If a person breaks the Ramaḍān fast intentionally after having made the intention to fast, he will be required to fast sixty-one days uninterruptedly. Pregnant women and nursing mothers make up for the Ramaḍān days they have missed by fasting an equal number of days in another month.

4 — GIVING ALMS (*zakāt*)*About Giving zakāt*

In Islam, it is a duty for everyone who possesses wealth to pay *zakāt* on his possessions. Allah ﷻ does not accept the prayers of those who pray but do not give their *zakāt*. Allah Almighty will not protect the rich who do not protect the poor; in the end, they will lose their wealth and will themselves become dependent on others. He will increase the wealth of the rich who pay their *zakāt* dues and will protect them from any harm to their possessions and their lives.

Zakāt is distributed once a year among the poor. According to the command of Allah ﷻ, those who have money set aside one fortieth (2,5%) of their money, or merchants of their wares, with the intention of paying their *zakāt* dues, saying: "O my Lord, You have given this wealth to me; for the sake of gaining Your Pleasure in accordance with Your Command I have set aside my *zakāt* to give to the poor among Your servants. Please accept my offering and do not leave us in need of anyone but You." Those who set aside and present their *zakāt* in this manner will not experience any difficulty or scarcity in this world or the next. If a farmer gives charity in the way of Allah (*ṣadaqa*) on the crops that he regularly grows, his earnings will be blessed with abundance, and will be protected from misfortune and calamity.

5 — PILGRIMAGE TO MECCA

(*hajj*)

Hajj – the Pilgrimage to Mecca

The fifth pillar of Islam is, for those possessing the means, to go on *hajj* to the Ḥijāz once in their life. Allah Almighty has made it obligatory for those of His servants who are well-off to visit and circle the Holy Ka‘ba and to stand at Mount ‘Arafāt once during their lifetime.

Standing at ‘Arafāt

The object of the *hajj* (pilgrimage) is the Standing at ‘Arafāt (*waqf*) on the ninth day of Dhi l-Ḥijja. He who is at ‘Arafāt on that day becomes a Ḥajjī. Allah Almighty will cast His gaze upon His servants gathered at ‘Arafāt on the day before the ‘Īd. The Light of this Divine Gaze will cleanse those present of all the sins they have committed up until that moment, so that they are again as pure as newborn babes. Our Holy Prophet gave us the good tidings that those whose *hajj* is accepted are destined for Paradise.

The adab (good manners) of the Pilgrimage

Having set out on pilgrimage, a person will encounter places and people he has never seen before, he will be faced with situations he is not used to, he will endure hardship; therefore, one who embarks on his *hajj* must be equipped

with patience and endurance in the event of any difficulty. No matter how much difficulty he faces during his pilgrimage, he must complete his *hajj* without complaining and without expressing his discomfort to anyone. During the *hajj* one must not look at anyone's shortcomings, mistakes, or faults, and one must hurt no one by word or deed. Someone who quarrels, is provocative, or engages in physical fighting will be stripped of the rewards of his *hajj*. One who goes on *hajj* must take with him as much money as he will need and spend it as he likes in the holy places. It is not permissible to become a burden on someone else, or to set out with an insufficient amount of money, or to impose physical suffering on oneself. Allah ﷻ has made the *hajj* obligatory on those who have sufficient strength for it. It is not permissible for women to go on *hajj* on their own. They must travel with a male companion to look after their needs, with their husbands, their sons or brothers, or one of their close relatives.

All of the pilgrim's expenditures on his journey to the Ḥijāz, from the time he leaves his house until he arrives at his destination and from there up to the moment of his return to his home, will be placed in the *mīzān*, the scales of balance, on Judgment Day. Any one *ṣadaqa* (charity) the pilgrim distributes while in Mecca will be reckoned as one hundred thousand *ṣadaqāt*. Every prayer that one prays at that holy place is the equivalent of one hundred thousand prayers, and one day of fasting has the worth of a hundred thousand days of fasting. Those embarking on a pilgrimage to the Ḥijāz must set out on the business of the Hereafter, and when they make their intention to go on *hajj*, they should say: "O my Lord, for the sake of Your Pleasure I have made the intention to go on *hajj*; make it easy for me and assist me in fulfilling my intention."

Pilgrims setting out for Mecca with the intention of performing the *ḥajj*, don their *iḥrām* before entering the city of Mecca and enter it thus attired. Everyone arriving at Mecca first of all visits the Holy Ka‘ba and performs *ṭawāf* around it. On the day before ‘*Īd al-Aḏḥā* everyone ascends Mount ‘Arafāt to perform the *waqf*, the Standing at ‘Arafāt. From ‘Arafāt the pilgrims go down to Muzdalifa the night before the ‘*Īd*, and on the morning of the ‘*Īd* they set out and move on to Minā. There the sacrifices are made, the pilgrims leave their state of *iḥrām*, and go on to stone the devil. After spending three days of the ‘*Īd* there, they return to Mecca on the third day. On reaching the Ka‘ba they perform the *ṭawāf* of *ziyāra* (visitation), after which they do the *sa‘y*, the ritual of passing back and forth between the hills of Ṣafā and Marwa seven times. With this they will have completed the *farḍ* and *wājib* obligations of the *ḥajj*.

The Visit to our Holy Prophet, the Pride of all Creation

After having completed the *ḥajj*, the pilgrims go on to Medina and visit our Holy Prophet. It is reported that our Holy Prophet said: “My intercession becomes *wājib*, required of me, on behalf of whoever visits my grave.” We are also given the good tidings that anyone who is present at forty prayer times in the Holy Mosque of the Prophet will be eligible for pardon from two things: from hypocrisy, and from Hell.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

B O O K T H R E E

THE FOUNDATIONS OF ISLAM

The Fifty-Four farḍ Requirements

There are fifty-four *farḍ* obligations which comprise the foundations of Islam, and it is a principle of Islam that we be informed of these and arrange our lives accordingly. Believing in these fifty-four *farḍ* and putting them into practice will ensure a community's advancement in this world and deliverance in the next, and will guarantee the happiness of every single individual.

1. To know that Allah Almighty is One and to remember Him often; (not to ascribe any partners to Him) and to eschew unbelief;
2. To eat and drink only what is *ḥalāl*; to keep the fast of Ramaḍān;

3. To make *wuḍūʿ*;
4. To pray the five daily prayers and to instruct one's family to do so;
5. To perform *ghuṣl* in case of major ritual impurity (*janābah*); if there is no water to be found or in case one has a valid excuse, to perform *tayammum*;
6. To know for a truth that Allah Almighty is the Provider and guarantees our provision;
7. To wear clean clothes obtained through means that are *ḥalāl*; to keep one's private parts clean;
8. To put oneself in Allah's hands; to depend on Allah ﷻ in all matters and to trust in Him;
9. To content oneself with whatever Allah ﷻ has given; to ask everything of the Lord;
10. To give thanks for the endless favours Allah Almighty has granted us;
11. To be satisfied with what Allah Almighty has decreed; not to complain;
12. To be patient in the face of calamity, not to complain of anybody; to seek refuge in Allah ﷻ in all matters;
13. Not to forget one's past sins and to repent of them;
14. To be a sincere servant to Allah Almighty; to worship sincerely;
15. To consider Shayṭān as one's enemy and never to follow him;
16. To hold the Holy Qur'ān as the proof and ultimate authority; to listen to the Qur'ān and not give ear to false words;
17. To know death for a reality; to prepare for it, to provide for oneself through piety and God-fearing conduct; not to trade one's eternal life hereafter for this fleeting world;
18. To love that which Allah ﷻ loves, and to avoid what He dislikes;

19. To show kindness to one's parents and to always treat them well; never to disobey them;
20. To enjoin goodness and prevent evil; not to insult what Islam holds in respect;
21. To visit one's relatives and enquire after their health; to show consideration for one's neighbour's rights;
22. Not to betray a trust; to guard what is right; to stand for justice everywhere;
23. To always be in awe of Allah Almighty and to abandon worldly comforts;
24. To obey Allah Almighty and His Prophet; not to reverse good actions;
25. To avoid sinfulness and to busy oneself with acts of worship; not to worship or perform good deeds for show;
26. To obey those wielding authority;
27. To regard the world as a lesson to be learned; not to make friends of those who disbelieve;
28. To reflect on everything; not to act thoughtlessly;
29. To guard one's tongue from bad language; not to speak indecent and repulsive words;
30. To purify one's heart; to remove bad habits from the heart;
31. Not to make fun of anyone; never to ridicule anybody;
32. Not to look at what is *ḥarām*; to turn one's gaze from women out of wedlock and to overlook other's faults;
33. To be true to one's word, as a believer will always be;
34. To stop one's ears from listening to bad things; not to torment any Muslim;
35. To strive for the knowledge that will bring salvation in this world and in the next;
36. To always weigh with true weight and balance; not to cheat anybody;

37. Never to feel safe from Allah Almighty's punishment, and to always fear Allah (to practice *taqwā*);
38. To give charity to the poor and to help those in need;
39. Never to give up hope in Allah's Mercy, no matter how much one has sinned;
40. Not to yield to the desires of one's *nafs*; to avoid backbiting, musical entertainment, and useless speech;
41. To feed people for Allah's sake; to love Allah Almighty more than anything else;
42. To earn a good living so that one is not dependent on others;
43. To give *zakāt*, and to go on *hajj* once during one's lifetime, provided one has the necessary means;
44. Not to touch a woman during her monthly courses and after childbirth; to wait before marrying a divorced woman until she has completed her *'idda*, her waiting period;
45. Not to drink alcohol, not to gamble, not to make a business of moneylending and usury;
46. Not to commit adultery; to keep away from lewdness and sodomy;
47. Not to be arrogant toward anyone; not to slander anyone; not to adopt a conceited gait or swagger;
48. Not to usurp the property of orphans; not to commit injustice in matters of inheritance; not to wrongfully appropriate anyone's belongings;
49. Not to talk maliciously about a Muslim in his absence; not to pry into a fellow Muslim's shortcomings; not to make evil assumptions about one's fellow believers; not to refer to anyone by bad nicknames;
50. To fulfill one's contracts; not to break agreements; not to remind anyone reproachfully of a kindness done to him; not to conceal testimony to the truth; not to commit perjury; not to bear false witness;

51. Not to run from the enemy in war, but to fight for the sake of Allah's Pleasure; not to unjustly kill any believer or *dhimmi* (protected non-Muslim population in a Muslim state);
52. To always preserve one's probity; not to abandon the integrity of these nine parts of the body: the heart, the tongue, the eye, the ear, the belly, the hands, the feet, the private parts, and the trunk; to love all righteous believers for Allah's sake, and to dislike those who disbelieve and openly engage in sinfulness; not to practise magic or make mischief; not to regard anything as unlucky (superstitiously);
53. Not to eat pork, blood, or the meat of animals not ritually slaughtered (fallen stock), or not slaughtered in the Name of Allah (that is, in the name of another); always to speak the truth; to refrain from telling lies; not to engage in robbery and brigandage;
54. To abstain from spending money on sinful things (luxuries, frivolous objects etc.); to abandon wastefulness; not to endanger oneself by one's own hand in actions for this world or the next; not to marry anyone of a forbidden degree of kinship, or a woman who practises idolatry. To learn one's religious obligations; to act in accordance with the Qur'ān and to avoid ignorance in every way.

All of the above are obligations spelled out in the holy verses of the Holy Qur'ān. Whoever acts in accordance with these will earn Allah's Pleasure and attain eternal bliss. There is no doubt that Islam inspires the highest level of faith and the highest standards of character in man. In the Islamic religion, everything that ruins humanity and drags mankind into disaster is absolutely forbidden. On the con-

trary, Islam stringently imposes the actions that are most necessary for mankind's progress and development.

The laws brought by Islam form the most suitable and superior system, applicable to every period of history and to every community. As long as man continues to exist, this order will neither be changed nor corrupted. The communities who are able to truly abide by these rules will of a certainty make progress. This experience is an historically well-proven fact.

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Animal Sacrifice

It is *wājib* for anyone who possesses sufficient means to sacrifice an animal for Allah's good pleasure on the *'Īd al-Adḥā*, the Feast of Sacrifices.

Every part of the animal that is sacrificed will be a ransom for every part of the person offering the sacrifice. Its limbs, blood and soul will be set free in substitution for that person's limbs, blood, and soul. To sacrifice an animal for ten liras is superior to giving one thousand liras in charity. For as soon as the blood of the sacrificial animal touches the ground, the person offering the sacrifice achieves forgiveness. If the person sacrificing the animal is a woman, she must be present when the animal is sacrificed and watch it from the background. If a person is unable to perform the sacrifice himself, he should engage someone who knows how to do it in his stead. Those assisting the person performing the sacrifice should all intone the *takbīr* (*Allāhu akbar*) and recite the *basmala*. The one offering the sacrifice recites this *du'ā'*:

Bismillāhi r-rahmāni r-rahīm.

“[*Qul:*] *Inna ṣalātī wa nusukī*

wa maḥyāya wa mamātī li-llāhi rabbi l-‘alamīn,

lā sharīka lah wa bi-dbālika umirtu

wa anā awwalu l-muslimīn.”²² [*Sūrat al-An‘ām* 6:162-163]

While performing the sacrifice, it is considered *makrūb*, highly detestable, to cut the animal’s spinal chord with the first cut, while the animal is still alive. It is *ḥarām* to cut the spinal chord before the animal is dead and has come to rest, since to do so will cause the animal pain beyond pain. Great care must therefore be taken when slaughtering any animal not to injure the spinal chord before the animal is dead. Some people think that unless the spinal chord is cut the animal will not easily die, and cut into it with the first cut of the knife, but this is not correct. It is a cruelty and injustice to the animal. It has a claim on the one who slaughtered it in this manner. That animal will hold the one who sacrificed it accountable on the Day of Judgment.

The Benefits of Sacrificing Animals

The household where a sacrifice is performed will be granted blessings. During that year it will not be struck by disaster. It is also a blessing for the person performing the sacrifice. The one who sacrifices an animal and distributes the meat will succeed in sacrificing every year.

22 In the name of Allah, Most Gracious, Most Merciful.

Say: Truly my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: no partner hath He: this am I commanded, and I am the first of those who bow to His Will.

The person slaughtering the animal should first pray two *rak'aāt* and pray to his Lord to accept the sacrifice. All parts of the animal being sacrificed will be placed on the *mīzān*, the balance on the Day of Judgment – the sacrificial animal's food and drink, its blood, meat, bones, horns, and skin – and each will weigh seventy times more than it weighs here. Therefore all the leftover (inedible) parts of the animal are to be buried. To make one's sacrifice in the hope of attaining rewards from Allah will be a veil from Hellfire.

In one *ḥadīth* our Holy Prophet has strongly disparaging words for those who have the means to sacrifice an animal but fail to do so. The sacrifice made on an 'Īd day is the equivalent of a hundred sacrifices made on any other day. The rewards are dedicated to the souls of one's parents. If a person is not able to make the sacrifice and he says: "If I had the money, I would also have sacrificed," he receives rewards as if he had sacrificed an animal.

According to a certain *ḥadīth*, the meat of the sacrifice is to be divided into three parts: one third is to be given in *ṣadaqa* (charity), one third is for the use of the household, and one third is to be given away to friends and acquaintances.

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Blessed Days and Nights

The days and nights regarded as blessed in Islam are these: *Jum'a*; the Day before the 'Īd; the days of the 'Īd, 'Īd al-*Fiṭr*, 'Īd al-*Aḍḥā*; the day of 'Āshūrā' (the tenth day of the month of Muḥarram); the day of the *Mawlid* (the Holy Prophet's birthday); the first night of the month of Rajab; the night of *Raghā'ib* (the night the Holy Prophet was

conceived); the night of *Mi‘rāj* (Ascension); the night of *Barā‘a* (the fifteenth of the month of Sha‘bān); the Night of Power (*laylat al-qadr*); the last ten days of the month of Ramaḍān; the first ten days of the months of Dhi l-Ḥijja and of Muḥarram are of the blessed ten days in the course of the year.

Fasting in Ramaḍān is obligatory in any case, and there are great rewards for fasting the first nine days of the month of Dhi l-Ḥijja, and at least the ninth and tenth day of the month of Muḥarram. It is an Islamic custom to celebrate the new year on the first day of Muḥarram, as it is the beginning of the Hijrī year. Whoever observes this custom can expect his affairs to prosper during the coming year.

The day of *Jum‘a* and the preceding night are especially blessed, because Allah Almighty opens the gates of mercy for His servants and delivers them from Hellfire. Whoever shows respect for the day of *Jum‘a* and the preceding night, will be forgiven all the sins he committed during the week. Moreover, there is one propitious hour on *Jum‘a* when all prayers are most certainly accepted, but Allah Almighty has hidden the knowledge of this hour from His servants.

The ninth day of Dhi l-Ḥijja is the day before the feast of the *‘Īd* and it is a highly blessed day, the day on which the pilgrims ascend Mount ‘Arafāt. Once a year, on this very day Allah Almighty opens a Sea of Mercy and gazes upon the honoured pilgrims. By the mercy descending with that Divine Gaze upon that place, all the honoured pilgrims are cleansed of their sins.

The 'Īd days: the most blessed days of the year are the first day of the *'Īd al-Fiṭr*, the Feast of Fastbreaking, and the days of the *'Īd al-Aḏḥā*, the Feast of Sacrifices. On these days Allah Almighty showers His mercy upon the believers and delivers them from punishment. As much as one honours these days, in that measure one attains these gifts of mercy.

The Day of 'Āsbūrā': this is the tenth day of the month of Muḥarram and it is a very blessed day. There is a sacredness to this day on which the support and grace of Allah Almighty reached to His prophets and holy ones, and when victory and triumph were achieved for the believers. It was on this day that one of their number, Nūḥ, *'alaybi s-salām*, found dry land after the waters of the Flood receded. It is narrated that he stayed aboard the Ark and cooked a meal from the remaining provisions, called *'āsbūrā'*, with which he and his companions broke their fast. This commendable religious custom has been preserved to this very day, and *'āsbūrā'* is still prepared and distributed to the poor and to close friends and neighbours.

Mawlid: The night when our Holy Prophet was born into this world as a mercy for the worlds is a most holy and blessed occasion. Some religious scholars even regard this night as being of greater significance and holier than the Night of Power (*laylat al-qadr*). In this night our Prophet honoured this world with his presence, spreading mercy upon all worlds, and filling the whole world with light. Every year Allah Almighty reveals endless mercies to his nation for the sake of our Holy Prophet, and grants them forgiveness.

The *mawlid*, our Prophet's birthday, is the believer's greatest feast day. It was on the twelfth night of the month

of Rabi‘ al-awwal that our Holy Prophet brought light into this world and was born to the worlds as a sun that will never set.

The First Night of the month of Rajab: In the Muslim world this night is regarded as a very holy night. During this sacred night, Allah Almighty opens the gates of mercy for His servants and grants their wishes. In this night their prayers are accepted.

The Night of Ragba‘ib: The first Thursday night in Rajab is known to the Muslim world as the night of *Ragba‘ib* (wishes, desires). It is a very holy night, being the night during which the seed that would become our Holy Prophet, the Most Excellent of Creation, was delivered to his mother’s womb. Along with the mercies dispensed on this night Allah Almighty showers endless gifts upon His believing servants.

The Night of Mi‘raj (Ascension): This is the 27th night of the month of Rajab. It is the night in which our Holy Prophet travelled from Mecca to Jerusalem (al-Quds) by supernatural means as a miracle, and from there ascended to the heavens, to witness the Divine Realms and manifestations. During that night, Allah Almighty showed the Seven Heavens, the Divine Throne and the Divine Court, Paradise and Hell to our Holy Prophet, just as they are. Also in this night the Holy Prophet came to behold the Divine Beauty of Allah Almighty and conversed with Him. In this night Allah also made the five daily prayers obligatory for His servants.

The Night of Barā'a: This is a most sacred night which falls on the fifteenth night of the month of Sha'bān. In this night all that is to happen in the whole world until the evening of the *Barā'a* of the following year is decreed and written.

- 'Azrā'il, the Angel of Death is given a written list of the names of those who are going to die;
- Jibrā'il is given the list of the coming wars, earthquakes and other violent occurrences;
- Mīkā'il is given the list of rain that is to fall, of the crops that are to grow and similar services;
- In this night, the believers are given their warrant for Paradise, and the unbelievers are given their warrant for Hell.

This night is a very blessed night in which our Holy Prophet was given permission to intercede for his nation; Divine Mercy will be extended from sunset up until the dawn. Supplications made during this night will be accepted; in this holy night the Mercy Oceans of Allah will be foaming and overflowing.

Allah's mercies during this night will be for everyone and accessible to all; there are only four groups of people who are exempt from these mercies:

1. Those practising magic;
2. Those committing adultery/fornication;
3. Those not repenting of drinking alcohol;
4. Those showing hostility to a fellow believer.

The Night of Power (laylat al-qadr): This night is regarded as the most blessed night of the year. Any worship performed during this night is more valuable than the worship of a thousand months in which the Night of Power does not oc-

cur. However, Allah Almighty has kept secret which night will be that holy night. The wisdom in this is so that every night might be respected and that the believers might not neglect the obligations of their servanthood during other nights. Since the Night of Power was seen to have occurred during the last ten nights of Ramaḍān, in particular on the 27th night of this month, this night is generally celebrated as the Night of Power. This night is indeed a most sacred one, for it was on this blessed night that Allah Almighty first began to reveal the Holy Qurʾān as a beacon of guidance for all the worlds. Wishes are granted during this night, and hosts of blessed angels descend from the heavens, visiting the believers and giving them their *salāmāt*.

To know and respect these blessed days and nights, and to observe these occasions is most certainly an opportunity for gaining Allah's Pleasure.

May Allah Almighty make us become such servants as hold His faith and religion in the highest esteem, who honour all things sacred and let them be honoured, and who work for the benefit of their nation and their country. Āmīn!

*

Our Master Muḥammad Muṣṭafā ﷺ

It is obligatory for every Muslim to acquire concise information about the Prophet's life. Every nation should know their own prophet. Our Prophet was born on a Monday night, the twelfth night of the month Rabī' al-awwal (corresponding to April 20, 571 C. E.) just as dawn was breaking. During that night many wondrous things took place; to name only a few: the fire of the Majūsis, which had been

kept constantly burning for a thousand years, suddenly went out; the palace of Chosroes, the Shah of Persia, trembled and its fourteen towers crumbled. Many more strange events took place during that night, and everyone felt that something extraordinary was about to happen.

Our Holy Prophet's father's name was 'Abdullāh, his mother's name was Āmina. His grandfather 'Abd al-Muṭṭalib was the leader of the tribe of the Quraysh.

Our Holy Prophet's father died at the age of twenty-five when he was returning to Medina from a trip to Damascus. The Prophet was thus orphaned while he was yet in his mother's womb; he was born two months after his father's death.

The Prophet's mother was the daughter of Wahb who was the head of the Zuhra tribe. Thus our Holy Prophet was a member of the highest tribal nobility both on his mother's and his father's side.

When our Holy Prophet was six years old, his beloved mother passed away and he was left in the care of his grandfather 'Abd al-Muṭṭalib until he reached eight years of age. When he also expired, the Prophet was raised under the patronage of his uncle Abū Ṭālib.

Our Holy Prophet married the lady Khadīja when he was twenty-five years old. All his children, with one exception, were born of the lady Khadīja.

The first child to be born to the Holy Prophet was his son Qāsīm, wherefore the Holy Prophet was called Abu l-Qāsīm. After him other children were born in this order: Zaynab, Ruqiyya, Umm Kulthum, Fāṭima, 'Abdullāh, Ṭayyib, and Ṭāhir. Later on, Marya gave birth to a son named Ibrāhīm. Except for Fāṭima, all of the Holy Prophet's children died before he did. His daughter Fāṭima survived him only by six months.

The Holy Prophet's Noble Character ﷺ

In one sacred *ḥadīth* the Holy Prophet says: “It was my Lord who taught me, and He perfected my good manners.” Since Allah Almighty Himself taught the Holy Prophet, he doubtlessly possessed the best manners and the noblest character. From an early age the nobility of his character and the perfection of his manners were apparent. Everyone referred to him as *Muḥammad al-Amīn*, meaning Muḥammad the trustworthy, the faithful. His friends as well as his enemies both recognised his merits. He used to get along well with those around him and he liked to lead a simple life. He shunned boastfulness and arrogance. He would never miss an opportunity for helping someone, and he especially felt for the needy and destitute, the widows and orphans, and would always try to help them. He honoured his guests without exception, and made them happy.

He disliked vulgarity and invariably treated everyone with tact and courtesy, even those who exhibited coarse behaviour. He spoke to everyone, he went wherever he was invited, he would not hurt anyone, he interrupted no one, and never put anyone to shame by confronting him with his faults.

He would fondle the children and set them on his lap, even if they soiled his clothes. He loved to feed the first fruits of the season to the children. Whenever he met children in the street he would give them *salāmāt* and pay them a compliment.

In any assembly he would not look for the seat of honour, he would sit down wherever he found a place. He would smile at everyone, and join in the flow of the conversation.

He placed great importance on words of wisdom and significance. When he spoke, his words always had an effect on

people. His sermons and homilies on the pulpit were brief and effective, his listeners could not hold back their tears. He never uttered empty or useless words; every word of his definitely contained a pearl of wisdom and of truth. Whenever he spoke all others fell silent and listened attentively.

He never shied away from administering justice or from rightful dealings. Being lenient towards oppressors and unjust people he considered to be the greatest crime.

His courage was very remarkable. Even in moments of greatest danger, he kept his composure with an unshakable will, he never acted hurriedly or in haste, and he never sought to avenge himself for incidents of a personal nature. It was his wont to forgive and pardon offenses.

He would always exercise tolerance towards people, and he would not force them to do anything. He was fond of worshipping and performed much more than just the obligatory prayers. He would rise during the night and stand before his Lord, he would engage in lengthy prayers and shed many tears. He had a great fear of Allah and he used to say: "I am the one who knows Allah best, and among you all I am the one who fears Allah most." He never forgot that Allah was with him. He regarded good thoughts and just behaviour as more excellent than many years of *nafl* prayers, supererogatory worship.

In brief, regarding nobility of character, our Holy Prophet reached a summit of perfection that no one else can ever hope to reach.

When our Holy Prophet was in his fortieth year, he received prophethood and was charged with calling people to Allah.

Jibrāʾīl – *ʿalaybi s-salām* – brought the first revelation to our Holy Prophet on Mount Ḥirāʾ in the vicinity of Mecca. Allah's first command to him began with: "Read!" This is

proof enough for the great importance that reading and the written word hold in Islam.

For three years our Holy Prophet conducted his teaching in secret. There were very few people who followed him. All the others became his enemies, because the Holy Prophet declared the worthlessness of their idols and called them to the service of Allah alone. After three years, when he was commanded to reveal his cause, he began to preach openly. But this proved to be not at all easy; our Holy Prophet was exposed to all manner of insult and torment. Not for one moment did he fail to convey his message, but kept on calling all people to the true religion.

In Mecca, life was very hard for our Holy Prophet and the Muslims. They lived a life of suffering under the threat of starvation and death. But in spite of all the hostilities, the Muslim cause steadily advanced and grew stronger day by day. After having spent thirteen years of his prophethood in Mecca giving guidance, our Holy Prophet received the Divine Command to migrate from Mecca to Medina and to continue spreading his message there. Thereupon he left Mecca in the month of Şafar with his companion Abū Bakr, may Allah be pleased with him. On the twelfth of the following month, Rabī‘ al-awwal, which happened to be a Monday, they arrived in Qubā’. The date of their arrival corresponds to July 17, 622 C. E. This date marks the beginning of the Hijrī calendar, a lunar calendar that is still observed from the Hijra up to this present day.

Qubā’ is a place near Medina where our Holy Prophet spent Tuesday, Wednesday and Thursday. On Friday, Jum‘a, he set out from there. As he reached the neighbourhood of Ranuna, the Jum‘a prayer was made *farḍ*. There our Holy Prophet led the first Jum‘a prayer, then he continued on to Medina. All the people of Medina came out to wel-

come the Holy Prophet, old and young, and the whole town buzzed with a festive spirit. The Holy Prophet alighted at the house of Abū Ayyūb al-Anṣārī, may Allah be pleased with him, who welcomed him as his guest. In this way, the Holy Prophet came to spend ten years in Medina and it was during this period that all religious and legal rulings were concluded. In the end, the Holy Prophet passed from this world in Medina.

During his time in Medina, our Holy Prophet took part in a number of major and minor battles, thus preparing the future of Islam.

There were between forty-four and fifty smaller campaigns, which were called *sariyya*, and involved only a small number of armed men. There were twenty-seven campaigns that were fought with a large number of troops; these are referred to as *ghazwa*.

In the battles of the Holy Prophet it was not so much material strength that was effective as spiritual force. These spiritual forces are mentioned in the Holy Qurʾān as the “invisible army”, and it consisted of the angels, as well as of the human capacities of bravery, will power, vigour, and patience. Fighters whose hearts are inspired by the spirit of faith will always find themselves supported by “invisible armies”. In the history of Islam, many battles were won through this kind of reinforcement.

In the tenth year of the Hijra, the Holy Prophet performed the pilgrimage to Mecca with a company of no less than forty thousand Muslims. This was the last *hajj* he was to make. In the famous *khuṭba* he gave on this occasion he said: “I do not know whether I shall ever meet you again in this place after this year,” whereby he indicated that he would soon leave this world. This was the Holy Prophet’s Farewell Pilgrimage.

On the twenty-eighth day of the month of Şafar of the eleventh year of the Hijra, which was a Wednesday, our Holy Prophet began to suffer from a severe headache. This illness of his was accompanied by a high fever. On Sunday, the 11th of Rabī‘ al-awwal, his condition became aggravated. Finally, on Monday, the 12th day of Rabī‘ al-awwal at noontide, our Beloved Prophet, the Most Excellent of all Creation, left this world for the next and went to meet his Maker.

Sayyidunā ‘Alī, may Allah bless his face, began the washing of the pure and honoured body of our Prophet. Usāma and Shiqrān poured water for him, and ‘Abbās and Qutham turned his blessed body over from one side to another. Faḍl held aloft a curtain to veil him. When the washing was completed, he was wrapped in his shroud. According to the Holy Prophet’s last request, they let him lie quietly for a while. Then, starting with the members of the Prophet’s family (*abl al-bayt*), followed by his companions, men, women, children, and slaves came in groups, each praying the funeral prayer. Naturally, this took quite some time, wherefore his blessed body was laid in his grave only on Wednesday night, close to the dawn of Thursday, the 15th of Rabī‘ al-awwal.

Our Holy Prophet had departed from this world. However, as a last reminder of the Truth and a memory of happiness, he left the religion of Islam for his nation and for the whole of mankind. For all those wishing to reach eternal bliss, the best and infallible guide is Islam, which is based on the Holy Qur’ān and the *sunna* of the Holy Prophet.

May Allah Almighty honour us all with our Prophet’s trod, and may we not be severed from the path he trod.

Āmīn!

*The Blessed Attributes of our Beloved Prophet ﷺ –
His Noble Appearance*

The beauties in the physical and spiritual creation of our Holy Prophet are referred to as the *shama'il al-sbarīf*. We include here a brief description of our Prophet's characteristics, for the sake of deriving blessings therefrom.

Our Prophet, the Pride of the Worlds, the most honoured Messenger Muḥammad Muṣṭafā, *ṣalla llāhu ta'ālā 'alayhi wa sallam*, had a natural disposition of such beauty and perfection that it was unmatched by any other being in the universe.

At birth, our Holy Prophet's body was clean – he was born circumcised, and his umbilical cord was already cut. All the lights of his bright future shone in his face. As he grew, his beauty increased and he gradually assumed the aspect of "the one without equal".

He was of slightly greater than average stature, well-proportioned, and all his limbs were straight and strong. His chest and belly formed a straight line. He was large-boned, powerfully built and strong; he was neither fat nor thin, but inbetween, of a shapely fullness and well-muscled.

His blessed body was lovely to behold and his skin was softer than silk. His complexion was neither as white as chalk, nor was it very dark; it was fair, perhaps slightly pinkish, clear and luminous. His shoulders, his upper arms and lower legs were broad and thick, his wrists were long, his hands were rather thick and his fingers longish. His fingernails were as mother of pearl.

His forehead, his chest, the space between his shoulders, and also his palms, were wide. His neck was longish and graceful, and as pure as silver. His head was of a size to match his body. His brows were crescent-shaped, his nose

was narrow and slightly curved, and his face was slightly rounded.

His lashes were long, his eyes were large, black and very beautiful. The white of his eyes was somewhat reddish. In his gaze were hidden profound efficacy and dominance. His eyebrows were close together, but did not quite touch. His countenance was as radiant as the sun, when he smiled, rays of light rippled from his blessed mouth, and lightning flashes of loveliness issued from his pearl-like teeth. The reflections of his smile upon the walls were as pearls. His blessed voice was melodious and expressive. His words were as lofty as the stars, sparkling and agleam, and full of meaning. His hair was neither very curly nor was it altogether straight, it was slightly wavy. When he let his hair grow, it would cover his ear lobes. His beard grew thick and regular, and he would always cut it when it exceeded the length of a fist. Whenever he was shaved or when he would cut his beard himself with scissors, those attending him would not let it fall to the ground, but scrambled to pick it up. At the time of his death his hair and beard had only just begun to turn white. There were very few white hairs on his head, and in his beard there were perhaps twenty.

His blessed body was very beautiful and a lovely fragrance emanated from it. His skin and his sweat were superior to the best perfumes. When he shook hands or patted a child's head, his sweet scent would permeate what he touched and linger for a long time.

He never walked hastily, never turned to the right or left but moved straight ahead purposefully. His tread was light but swift. Those accompanying him on his walks, even if they strode swiftly, could hardly keep up with him and fell behind.

In brief, our Holy Prophet, the Pride of all Creation, was in every aspect the most beautiful and most perfect of all created beings.²³

*A Great Saying of our Holy Prophet ﷺ:
“A Strong Believer Is Better Than a Weak Believer”*

With this blessed saying our Holy Prophet leads us to one of the highest truths. That truth is: Whoever holds power will be victorious. This truth has been valid throughout the ages and will continue to hold true. It has never been seen or heard that one who was weak overcame one who was powerful.

Our Holy Prophet recommends that we be strong, for the continued existence of the individual or the community is only possible if they are strong and powerful. There are two ways of being powerful: one is by having material power, the other by having spiritual strength. It must be regarded as the most important duty for both the individual and the community to perpetuate the power emanating from either a material or a spiritual source, and to eliminate whatever obstructs this strength in order to remain continually strong.

For an individual, to be strong means to be healthy and robust in one's physical aspect, and in a spiritual sense to be equipped with the strength of faith. To ensure physical strength, it is necessary to observe very important conditions, such as eating good and wholesome foods, dressing well, sleeping well, living in a good and healthy environ-

²³ This summarised section on the Holy Prophet has been taken entirely from A. Serif Güzelyazici's book entitled *Din Dersleri*.

ment, and always keeping oneself physically occupied with activities proportionate to one's physical strength.

Even more important than gathering strength is to effectively preserve it, that is, to keep away from everything that will diminish the accumulated power, from any bad action that will deplete one's strength, from anything physically harmful, and from anything that can weaken the oncoming generations.

That is why it is a most important religious obligation for individuals and the community – children, young people and the aged, everyone – to always be monitored and under surveillance. It must become our urgent religious and national cause to weed out unnatural creatures who for the sake of their own pleasures are prepared to despoil future generations, and to achieve the maturity required to raise up generations who will shoulder the burden of a future that is heavier than ours.

This is why the use of alcohol, tobacco and similar toxic substances is prohibited. In particular, the first consideration for raising a sound new generation with bright prospects for the future must be to stamp out and eliminate the causes of fornication, which pointlessly saps the energy of youth. If we are able to do this, we can prevent the decline of a lineage that made a well-known proverb of the saying "strong as a Turk".

In the times when we combined material power with spiritual fortitude the whole world trembled before us; we had the power to end an era and to usher in a new one. We must be wary of our enemies' tricks, because they know that they can defeat us only by causing the spiritual sources of our power to run dry.

It is now time for us embrace our religion and together engage in the struggle for material and spiritual power. The

slightest negligence will cost us dearly. History will surely bear witness to our actions, so everyone must prepare for this and shoulder his responsibility. Success in all respects comes from Allah Almighty.

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The End

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THE BASIC knowledge provided by this book will help Muslims to gradually become more intimately acquainted with their religion and to partake of a blessing pervading all their life with heavenly power, beauty and honour.



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