

## Commentaries

### I. The Word: ʔAllâh

his Arabic word is the same as the Hebrew word: elôhîm, meaning the Supreme Creator as Conceived of in the Old Testament, îm/indicating supreme respect in calling for ʔAllâh. The word ʔAllâh is actually analyzed as ʔAl=the ʔIlâh = god, and the verb ʔalaha = to worship.

But the word god is probably from O. Irish guth= voice, and is related to SKt. havate = he calls, he invokes<sup>(1)</sup>. The addition of Umma/in the Arabic word /ʔAllâhumma/ designates due respect to The Magnificent Creator. It is this word ʔAllâhumma which is used by ĆÎsâ = Jesus, when he invoked his Lord, ʔAllâh, to send down on him and his disciples The Table from heaven (ĆÎsâ, son of Maryam said, “O ʔAllâh<sup>(2)</sup>, our Lord, send down upon us a table from the heaven that will be (for) us a festival, for the first of us and the last of us, and a sign from you. And provide for us, and you are The Most Charitable of providers”. ʔAllâh said, “Surely I am sending it down upon you. So, whoever of you thereafter disbelieves, then surely I will torment him with a torment where-with I do not torment anyone of the worlds.) “ʔAl-Mâʔidah, The Table, 114, 115.”

(1) I.e. Webster's Third New International Dictionary, Vol. I.

(2) ʔAllâhumma.

The English word “God,” and the French Word “Dieu,” which comes from Latin: deus, do not share the characteristic phonetic qualities of the word ٱAllâh, with two elements. [l] and [h], each pertaining to nearly all the languages of the world. Even the word “deity” is not much different from Latin: deus, sharing with the word “god” the phonetic quality of being voiced stops (plosives). The sound /h/ as representative of the human breath, is missing in both “god”, and “dieu,” while it is the second sound in the Arabic word. So, in the word [ٱal] = the, Arabic has [l] but does not have the indefinite article in English, whether a or an.

Again the Names (Attributes) of ٱAllâh, “Extolled be He,” have the definite article [ٱal], and over 12 Sûrahs (Chapters) of the Ever-Glorious Qurٱân begin with [ٱal].

## ***II. Hegemony:***

1. This word is mentioned only twice in the Ever-Glorious Qurٱân. Once it is one of Attributes (Names) of ٱAllâh:

(He is ٱAllâh, other than Whom there is no god except He. He is The king, The Superb Holy, The Peace<sup>(1)</sup>, The Supreme Believer<sup>(2)</sup>, The Supremely Hegemonic, The Ever-Mighty, The Superb Potentate, The Supremely Proud<sup>(3)</sup>. All Extolment be to ٱAllâh above whatever they associate with Him.

(1) I.e. The Giver of peace.

(2) I.e. The Giver of belief.

(3) I.e. The Justly Proud.

He is ٱAllâh, The Creator, The Initiator, The Supreme Fashioner. To him ‘belong’ the Fairest Names. Whatever is in the heavens and the earth extols to Him, and He is The Ever-Mighty, The Ever-Wise)“ٱAl-Hashr, The Mustering, 23, 24.”

2. The word hegemony is again mentioned in relation to the Revealed Books: the Tawrâh “Torah,” and the Injîl “Gospel”. (Surely We sent down the Tawrâh, wherein there is a guidance and a light, thereby the Prophets who had become Muslims<sup>(1)</sup> gave judgment to (the ones who) Judaized, and so did the rabbis and the doctors of the law, according to whatever they were asked to preserve of the Book of ٱAllâh, and were witnesses too. So do not be apprehensive<sup>(2)</sup> of mankind, and be apprehensive of Me, and do not trade my signs for a little price. And whoever does not judge according to what ٱAllâh has sent down, then those are they who are the disbelievers) “ٱAl-Mâ’idah, The Table, 44.”

(And We made to supervene on their<sup>(3)</sup> tracks ٱÎsâ “Jesus” son of Maryam, sincerely verifying whatever of the Tawrâh was before him, and We brought him the Injîl, wherein there is a guidance and a light, and sincerely verifying whatever of the Tawrâh was before him, and a guidance and an admonition to the pious ones.)

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(1) Literally: surrendered themselves to ٱAllâh.

(2) The address is to Muslims.

(3) I. e. the people of the Tawrâh.

(And let the Population of the Injil judge according to what ²Allâh has sent down therein. And whoever does not judge according to whatever ²Allâh has sent down, then those are they who are the immoral ones).

(And We have sent down to you<sup>(1)</sup> the Book with the Truth, sincerely verifying whatever of the Book that was before it, and Supremely Hegemonic over it. So Judge between them according to what ²Allâh has sent down, and do not ever follow their prejudices away from the Truth that has come to you. To every one of you We have made a legislation and a program. And if ²Allâh had decided, He would indeed have made you one nation; but He did not, that He may try you in what He has brought you. So race with each other in the charitable deeds; to ²Allâh will be your return, altogether; so He will inform you of that wherein you used to differ). “Al-Mâ'idah, The Table, 46, 47, 48.”

3. The term hegemonic here applies to the Book revealed to the Prophet; and his followers are to abide by the Book and submit to all its injunctions and avoid all forms of disobedience. If Muslims fail to submit to the precepts of the Book, then they have lost the right to be “the best of nations,” since this is closely bound by “commanding beneficence, and for-

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(1) I.e. The Prophet Muḥammed.

bidding maleficence” (You have been the most charitable nation brought out of mankind: you command beneficence, and forbid maleficence, and believe in ٱAllâh) “ٱÂl-ٱImrân, The House of ٱImrân, 110.”

As is quite obvious nowadays, Muslims, through their internal differences, have failed to abide by beneficence and avoid maleficence; so they have lost the guarantee to see the Ever-Glorious Qurٱân hegemonic over mankind. Herein the Qurٱân states clearly (It is not according to your<sup>(1)</sup> covetings, nor the covetings of the population of the Book<sup>(2)</sup>). Whoever does an odious deed will be recompensed for it and will not find for him, apart from ٱAllâh, a constant patron or a ready vindicator) “ٱAn-Nisâ”, Woven, 123.”

This is a clear indication for the followers of any monotheistic creed, whether Muslims, Christians or Jews, that partonage and vindication from ٱAllâh cannot be gained except through surrender and submission to ٱAllâh. That is why ٱAllâh “Extolled be He” addresses Muslims again, (In case a blow touches you, then a like blow has already touched the disbelieving people.. And such days We interchange among mankind and that ٱAllâh may know the ones who have be-

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(1) I. e. The Muslims’.

(2) Or: the Family of the Book, i.e the Jews and Christians.

lieved and take to Him martyr-witness from among you; and <sup>2</sup>Allâh does not love the unjust) “<sup>2</sup>Al-‘Imrân, The House of ‘Imrân, 140.”

The absence of justice has been the strongest justification for war and destruction of peaceful existence on earth. The ways to injustice are so manifold as is the existence of evil in human beings, for we are told that the human self has been equipped with the inclination for good as well as for evil, and here we have the words of the Ever - Glorious Qur<sup>2</sup>ân, (And by the self and Him Who molded it; so He inspired (in) it its impiety and its piety. He has already prospered who has cleansed it. And he has already been disappointed who stunts it.) “<sup>2</sup>Ash-Shams, The Sun 7-10.”

Such an inclination for evil as well as for good, with the word “impiety” coming before “piety” explains why the drift for evil is always easy for the human self. That inclination for evil is most conspicuous in the greed for money and worldly power, as seen in these Words, (And when We will to cause a town<sup>(1)</sup> to perish, We give mastery to its luxurious people, then they commit immorality therein. So the Word comes true against it, thus We destroy it an utter destruction) “<sup>2</sup>Al-‘Isrâ<sup>2</sup>, The Night Journey, 16.”

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(1) I.e. a nation, a state.

Such is the eternal law that justifies the rise and fall of individuals, nations and empires.

So, it is only through justice that hegemony could be attained by Jews, Christians, or Muslims; (and ٱAllâh does not love those who are unjust). It is quite inspiring to look at the word “unjust” here, since it is clear that ٱAllâh does not love injustice and He does not hate His creatures; but he definitely hates unjust actions, as seen in the following Words concerning the hypocrites and their staying away from the Prophet during the battle of ٱUḥud. (And if they had been willing to go out with you, they would indeed have prepared “the proper” preparation; but ٱAllâh hated that they should go forth, So He discouraged them, and it was said to them, “Sit with the ones sitting back) “ٱAt-Tawbah, Repentance, 46.”

So, when it is said that “God is love,” it should be taken to mean that His love is pervasive, in the same way that He is Peace, or Light, since His Peace and His light are pervasive on the believers.

It might not be irrelevant to mention here that the concept of the Trinity has defiled the original monotheistic creed of ٱÎsâ= Jesus, in the same way that the Romans have influenced the Gregorian “Christian” calendar. For in the English calendar we have September as the 9th month, while the word sept

= 7; and so on till the month of December which is the 12 th month, while decem= 10. This is because the names: July and August have been introduced in honor of Julius Caesar.

### ***III-War and Peace:***

1. With wars now raging in many parts of the world, one wonders how long has humanity enjoyed peace. The wars against the Chechen as well as against <sup>C</sup>Irâq leave no room for hoping for peace for generations to come. Here Western scholars used to attribute to the Muslim nations their resort to the use of force due to the religious concept of Jihâd.

Actually the word Jihâd means exerting oneself to keep away from vice, injustice and intolerance. But that does not mean that fighting against vice, and injustice is not included as one of the concerns of Jihâd in <sup>Ṣ</sup>Islâm. But war in <sup>Ṣ</sup>Islâm is not an end in itself; it is a mean to defend Islâm when Muslims are attacked. So the word **ḥarb** (=war) is mentioned in the Qur<sup>Ṣ</sup>ân as a threat to Muslims who did not cease dealing with usury in their transactions, (O you who have believed, be pious to <sup>Ṣ</sup>Allâh, and leave behind what remains of ribâ (=usury), in case you are believers. But, in case you do not do that, then take notice of a war from <sup>Ṣ</sup>Allâh and His Messenger against you. And in case you repent, then you will have the capitals of your riches; you will not do injustice, and you will not be done injustice) “<sup>Ṣ</sup>Al-Baqarah, The Cow, 279- 280.”

The other three instances of (ḥarb - war) are found when Muslims are in defence against their enemies, one of these instances being about war waged by the Jews against the Muslim state in ʔAl-Mdīnah. It is interesting to note here that the word miḥrāb = (prayer niche) is the place where the ʔImām (=leader) leads in prayer, probably indicating that during prayer a Muslim should perform this act of devotion with full surrender and submission, being at war with all sorts of devilish insinuations that may make him think of other worldly affairs.

2. So the word qitāl (fighting) is mentioned several times in the Qurʔān; and here Muslims fight in defence of themselves, avoiding all forms of aggression. (And fight in the way of ʔAllāh the ones who fight you, but do not transgress; surely ʔAllāh does not love the transgressors) “ʔAl-Baqrah, The Cow, 190.”

But the facts of history tell us that the periods of peaceful co-existence in the world have been very rare; for during the past century feuds did not come to an end; so after the occupations of the Middle East, Far East and Africa, European powers began to fight among themselves for two World Wars, and the cost was millions of lives.

Then came the problem of oil, especially king Fayṣal's stand of prohibiting the oil in the Arab world to the West in 1973.

Ever since that time the West has been planning for the attack on the oil-producing countries in the Arab world. After the fall of the attack on Vietnam, there came the attack on Afghanistan, and the attack of the whole of Europe on 'Irâq came after Western support of 'Irâq's attack on ٱrân for eight years, and 'Irâq's attack on Kuwait and the Gulf Arab states.

War attacks are supported again by economic and attacks with the aim of a new cultural re-orientation towards Western beliefs and educational goals. Here, one of the pretexts is "terrorism". Actually "terrorism" or "extremism" is a reaction to the many phases of corruption prevailing in the Arab world. It is true that signs of awakening in the Muslim world are quite apparent as in Malayisa, Indonesia and Turkey, but the whole of the Arab world is suffering awful deterioration in all fields of knowledge, economy and culture.

Until the Arabs begin to fight all forms of corruption and partitioning, the crusading Western attacks will not desist.

## **Appendix I**

(ٱAṣ - Salâh)

### ***The Meaning of Prayers:***

1- Prayers are a form of worship, the expression both of praise and supplication. Those who extol the praise of the Giver and Sustainer of life in prayers realize that it was no

mere coincidence that prayers were enjoined when **Muhammad** was ascended to heaven. The tradition of the Ascension tells us that night five prayers were enjoined and that these five prayers equalled fifty in worth and reward. For the believer, Prayers provide the opportunity for the glorification of the Giver of all good and of all Mercy of His grace and His bounty. Convinced of the wonderful glories of the Creator, the human being yearns for more of His Mercy. Most of all, he requests guidance to the straight path. For this, his only means is obedience; it is not blind obedience, but obedience with vision that transcends the physical limitations of human nature.

2- With praise and supplication, the believer achieves a deep sense of satisfaction, derived from the fact that the Bestower of Life and Death is so near that he can be in His presence any time of day or night. In this, prayers are a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life. This may explain the Prophetic address to Bilâl, when the Prophet directed him to call for prayers at a time of distress, "Let us now have comfort in prayers". It was also this deep sense of relief that made the Prophet at times stay so long in one bowing or a single prostration that some of his followers suspected that the Prophet might have forgotten that he was praying. It was

also this realization of one's nearness to  All h through prayers that minor discomforts in prayers were actually a source of pleasure. Authentic Traditions report that the Prophet used to pray so often in winter nights that his feet became swollen. Asked why he exerted himself so tirelessly in prayers, he answered "Should I not be a thankful servant?"

Again, this pleasure derived from prayers and the easy access to His Presence illustrate a unique characteristic of Muslim worship. It is the fact that "each human being is his own priest". The only time taken to prepare oneself for this spiritual journey is usually the time for the performance of ablution.

3- The heart of prayers is humility. The Qur n says: "*Successful indeed are the believers who are humble in their prayers*". Like every devotional act, prayers have their ceremonies starting with ablution; but these ceremonies do not form the basic experience in praying. What really counts is the devotional state of the worshipper. "Their flesh and their blood reach not  All h, but the devotion and piety from you reaches Him".

On the authority of Mu th Ibn Jabal, it is reported that the Prophet said: "It is not one sixth nor one tenth of a man's devotion which is acceptable to  All h, but only such portion

thereof as he offers with understanding and true devotional feeling”.

Praise and supplication can only properly be offered to the Creator with a deep sense of humility. It is humility that is engendered by the insistence of ʾIslām on the clear line of demarcation between what is human and what is Divine. One of the Practices of the early Muslims to achieve this was to concentrate fully on recitations from the Qurʾān in prayers. That may be one of the reasons why they recited so much of the Qurʾān while praying. Some of them did actually recite hundreds of verses in one *rakʿah*.

4- However paradoxical it might appear, from this sense of humility is derived a feeling of human dignity, dignity in seeing through forms and creatures the visible Hand of the Lord. This seems to be a common feature in all religions, and it appears to be the only significant explanation of the desire for martyrdom in the history of religions. At a time when life and death are equated, it is easy to choose life in death. With humility, there is a real sense of freedom from fear of anything and everything save ʾAllāh’s anger and it is this freedom from fear that is basic to any real sense of human dignity and moral freedom.

5- The physical movements in prayers are also important. With the sense of humility implied by making some of the noblest parts of human body touch the ground, these movements are also directed to a single spot, which is central to Muslim worship as a whole. All worshippers face the “*qiblah*” of prayer in Makkah and this by itself, is a unifying factor in a religion whose two basic pillars are Oneness and unity: Oneness of  All h, and the unity of both Prophethood and of the human race as a whole.

6- There is perhaps nothing more indicative of the sense of equality that  Isl m insists on than the sight of a Muslim congregation at prayers. Discrimination, racial and social, does not exist in  Isl m and no agency has stressed equality more effectively than the mosque. Distinctions of race and nationality exist in  Isl m only for purposes of identification, but they do not lead to discrimination. The institution of prayers has been, from its very beginning, one of the means of welding all the different tribal and social sections of the Madinese community together. The Muath in = caller for prayer was Bil l, the Abyssinian. This sense of equality in the face of  All h is the proper mechanism for engendering a social consciousness that takes its strength from human brotherhood, and brotherhood paves the way for real love.

7- From the *Fâtiḥah* which is to be recited in every rak'ah of prayers, the following concepts are worthy of note:

1. The universe is of a complex system.
2. Man is not the center of the universe.
3. This life is one stage in man's journey to eternity.
4. Nobody and nothing beside ٱAllâh is worthy of worship.
5. Nobody and nothing beside ٱAllâh can give us real help.
6. There is only one straight path, that of the believers, all other paths lead nowhere.
7. The straight path is that of a long line of Prophets and Messengers: The Triple Family of (Abraham).
8. Knowledge and disobedience do not lead to the straight path.
9. Mythology cannot be a substitute for true religion.

***Tashahhud:***

The bearing witness or "*Tashahhud*" also contains certain affirmations:

- 1- ٱAllâh is the source of good, and everything good goes to Him.
- 2- Peace follows upon real belief.

- 3- The unity of believers.
- 4- The unity of Prophethood from ٱIbrâhîm to Muḥammad : again the triple Family of ٱIbrâhîm.
- 5- The Oneness of ٱAllâh, Muḥammad being His messenger and servant.

### ***Correct Order of Ceremonies***

During a rak<sup>c</sup>ah, these ceremonies are performed in the following order:

- 1- Raising the hands and saying “ٱAllâhu ٱAkbar”.
- 2- Reciting ٱAl - Fâtihah, and other verses, if necessary. while standing.
- 3- Bowing “ٱAr - Rukû<sup>c</sup>”.
- 4- Standing up after “ٱAr - Rukû<sup>c</sup>”.
- 5- Sujûd “Prostration; the First Prostration”.
- 6- Sitting after the First Prostration.
- 7- The Second Prostration.
- 8- Sitting for Tashahhud “if the Rak<sup>c</sup>ah is the final one whether the prayer includes 2 Rak<sup>c</sup>ahs or more.

Muslim scholars speak of two distinct sets or acts for worship. One is usually gone through when the performer is either sitting, reclining or standing. This has been called “du<sup>c</sup>â<sup>ٱ</sup>” (prayer), the verb being “da<sup>c</sup>â<sup>ٱ</sup>” ( He called). An-

other set of devotional acts is that which is accompanied by certain physical movements and prescribed recitations from the Glorious Qur<sup>ʿ</sup>ân. Such a co-ordinated performance of bowings, prostrations, and recitations is given the name *Ṣalât* (prayers).

Prayers are partly obligatory and partly optional: The obligatory prayers have to be performed at fixed times, five times every day.

***Ablution:***

Ablution, or purification, is a prerequisite for the performance of valid prayers. It may be defined as cleansing from material or other pollution.

The conditions for the validity of ablution are:

- 1- Belief (i.e. being a believer).
- 2- Being in control of one's faculties.
- 3- having attained majority.
- 4- Ability to use a purifying agent.
- 5- Availability of a purifying agent.
- 6- Covering by ablution of all the designated parts.
- 7- The absence of any pollution which renders it null and void, e.g. the absence of menstruation or a post - natal bleeding in women.

8- Intention.

9- Correct order of ceremonies.

Ablution may be categorised in three ways:

a. Minor Ablution ( *Wuḍūʿ* ).

b. Major Ablution ( *ghusl* ).

c. Dry Ablution ( *tayammum* ) or taṣṭīd.

**a. Minor Ablution:**

The four parts of minor ablution are:<sup>(1)</sup>

1- Washing the face.

2- Washing the hands up to the elbows.

3- Rubbing of the head.

4- Washing the feet up to the ankles.

**b. Major Ablution:**

Major ablution is secured by washing the whole body. It is obligatory after sexual intercourse and after the menstrual period in women.

**c. Dry Ablution:**

Dry ablution consists of wiping the face and the hands up to the elbows on dry clean earth or sand. The worshipper has

(1) Other components of wuḍūʿ, after the Practice of the Prophet, are: washing the mouth, nostrils before washing the face, and the ears after rubbing the head.

to beat the earth with his two hands twice, once for wiping the face, and the second time for the hands up to the elbows.

The conditions for a valid dry ablution are:

- 1- Rubbing.
- 2- The availability of clean earth, and the absence of water.
- 3- Covering of all the designated parts. Clean earth may include clean dust, or sand, or rock, for one of the Traditions of the Prophet affirms that: "All the earth has been given me as a place for prayers (Prostration) and as a purifier".

#### **Invalidity of Ablution:**

Ablution is no longer valid when any uncleanness is emitted from either of the two openings. An uncleanness may include blood, or bloody saliva, vomiting or a major uncleanness (sexual intercourse).

Ablution, whether minor, major or dry, has been enjoined on believers in the sixth verse of the fifth Chapter of the Qur'ân.

*"O you who believe, when you rise up for prayers wash your faces, and your hands up to the elbows, and lightly rub your heads and wash your feet up to the ankles. And if you are unclean, purify yourselves. And if you are sick or on a*

*journey, or one of you comes from the closet, or you have had contact with women and you find no water, then go to clean high ground and rub your faces and your hands with some of it.  All h would not place a burden on you, but He would purify you and would perfect His grace upon you, that you may give thanks”.*

Thus ablution, being a Divine injunction, makes the cleansing process five times a day a necessary stage of purification before prayers. In the words of one of the traditions of the Prophet: “The key to prayers is purification”.

#### ***Five prayers:***

Prayers were instituted when the Prophet (Prayers and Peace be upon him) ascended to Heaven after the night journey from the Makkan Mosque to the Mosque in Jerusalem, as has been described in the Qur  n.

“Extolled be He who carried His servant by night from the Inviolable Mosque to the Far Mosque, the neighbourhood whereof We have blessed, that We may show him Our signs! Lo! He, only He, is The Ever-Hearer, The Ever - Beholding”.

 Al-  Isr  , The Night Journey, 1”.

This was one year before the Hijrah from Makkah to Mad  nah. Divine injunctions for prayers have been made to the believers through the Prophet: “Tell My servants who be-

lieve to establish prayers”. “And enjoin prayers upon your people, and be constant therein”. The Prophet has also strongly recommended the regular performance of prayers. Many of the traditions specifically deal with this, and the final words he uttered during his last hours on this earth were, “Keep prayers! Keep prayers! You will ever keep your solidarity so long as you all pray! Keep prayers! Keep Prayers!” It is also stated in another tradition that whosoever deliberately omits his prayers because he does not recognize them as a legal duty is to be regarded as a disbeliever. Deliberate omission of prayers constitutes the difference between belief and disbelief. A boy or a girl is asked to pray at the age of seven, and is punished for not performing prayers at ten: “Tell your children to pray when they are seven and punish them for omission (of prayers) at ten”.

The conditions for valid prayers are:

- 1- Purity of body, garments, and place.
- 2- Covering the private parts.
- 3- Facing the qiblah (direction of prayer).
- 4- Intention.
- 5- Correct order of the ceremonies.
- 6- Humility.

The set times for prayers are at dawn, noon, the afternoon, after sunset, and in the early part of the night.

**a) Dawn Prayers (Fajr):**

These are two rak<sup>c</sup>ahs and the time for performing them is from dawn until sunrise. Recitations from the Qur<sup>ṭ</sup>ān are said in both bowings. The second raka<sup>c</sup>ah includes the “standing prayer” (Qunût) before bowing or before the first prostration “Sujûd”. One final sitting ends these prayers.

**b) Noon prayers (Thuhr):**

These consist of four rak<sup>c</sup>ahs to be performed any time after mid-day up to mid-afternoon. Recitations from the Qur<sup>ṭ</sup>ān are in a low voice. The prayers here include two sittings.

**c) Afternoon Prayers (Aṣr):**

These four rak<sup>c</sup>ahs have to be performed between mid afternoon and sunset. Recitations from the Qur<sup>ṭ</sup>ān are in a low voice; and the number of sittings is two.

**d) Sunset Prayers (Maghrib):**

“Sunset” prayers are three rak<sup>c</sup>ahs to be performed just after sunset until twilight. Recitations from the Qur<sup>ṭ</sup>ān are aloud in the first two rak<sup>c</sup>ahs ending with the first sitting, but the recitations are in low voice in the third rak<sup>c</sup>ah ending with a second sitting.

### e) Night Prayers (ʿIshâʿ):

These are four rakʿahs, to be performed from twilight until before dawn. Recitations here, as in the Sunset Prayers, are aloud in the first two rakʿahs (which end with the first sitting), and in a low voice in the remaining two rakʿahs (which end with the second sitting).

In this, as well as in the preceding three prayers - the third and the fourth rakʿahs have the *Fâtiḥah* (the Opening Chapter of the Qurʾân) as the only passage recited.

The five prayers have to be performed at the set times by the believer wherever he may be; but by preference they should be performed in a congregation. The prayers need not be held in a mosque, but may be celebrated in a dwelling - house or any other place, so long as it is clean. Congregational prayers are valid if the congregation is at least two, one of them being the ʿimâm (leader) and the other standing slightly behind him to the right.

Omitted prayers have to be made up, so long as the cause is either forgetfulness or sleep<sup>(1)</sup>.

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(1) Some scholars claim that obligatory prayers have to be made up for by identical obligatory prayers; others see that only additional prayers can make up for omitted obligatory prayers.

Additional prayers are frequently recommended, especially during the night<sup>(1)</sup>.

The distribution of the rak<sup>c</sup>ahs over the five prayers throughout the day is given in the following table:

<i>Name of Prayers</i>	<i>Before</i>	<i>Obligatory (Fârd)</i>	<i>After</i>
<b>1- Fajr</b> (Dawn Prayers)	2	2 with Qunût (Standing Prayer)	-
<b>2- Thuhr</b> (Noon Prayers)	2 or 4	4	2 or 4
<i>b) Jumu<sup>c</sup>ah</i> (Friday Prayers)	2	2	2
<b>3- <sup>c</sup>Asr</b> (Afternoon Prayers)	2 or 4	4	-
<b>4- Maghrib</b> (Sunset Prayers)	-	3	2
<b>5- <sup>c</sup>Ishâ<sup>2</sup></b> (Night Prayers)	2	4	2 3 or more

The rak<sup>c</sup>ah (or bowing) consists of seven movements with their appropriate recitations:

- 1- The recitation of “<sup>2</sup>Allâhu <sup>2</sup>Akbar” ( <sup>2</sup>Allâh is the Greatest) with the hands open on each side of the face.

(1) The “Witr” prayers comprise an odd number of rak<sup>c</sup>ahs (bowings) recommended to be said privately in order to make the total number of rak<sup>c</sup>ahs for the night (like that for the day) an uneven quantity.

- 2- The recitation of the *Fâtiḥah* (Opening Chapter of the Qur<sup>ʿ</sup>ân), followed in the first two rak<sup>ʿ</sup>ahs by another passage or passages, while standing upright.
- 3- Bowing from the hips, the hands placed on the knees.
- 4- Straightening up.
- 5- Sliding to the knees and the first prostration with face to the ground.
- 6- Sitting back on the heels.
- 7- A second prostration.

In a more detailed form , these movements are as follows:

- 1- The hands are open on each side of the face with the palms facing the front, very near (or touching), the lobes of the ears. Then the worshipper says: “<sup>ʿ</sup>Allâhu <sup>ʿ</sup>Akbar”. While standing, the hands are usually folded right over left against the front of the body<sup>(1)</sup>.
- 2- The *Fâtiḥah* is recited, followed by one short chapter (or *sûrah*), or a passage (several verses) from a long chapter. Next to the *Fâtiḥah* the chapter of “Oneness” is probably the most often recited.
- 3- Saying “<sup>ʿ</sup>Allâhu <sup>ʿ</sup>Akbar” (<sup>ʿ</sup>Allâh is the Greatest), the worshipper bows down from the hips, with the head and back

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(1) It is also permissible to have the hands downwards beside the thighs.

parallel to the ground. The hands hold the knees, and the worshipper repeats three times,<sup>(1)</sup> “Glory to my Lord, The Ever - Great”.

- 4- **Straightening up after rukû<sup>c</sup>** (bowing), comes next returning to the upright position and the worshipper says: “<sup>∞</sup>Allâh hears those who praise Him” followed by “Our Lord, to You be Praise”.
- 5- **First Prostration:** Then, saying “<sup>∞</sup>Allâhu <sup>∞</sup>Akbar”, the believer prostrates himself on his knees,<sup>(2)</sup> with the forehead, the nose, and the palms of the hands resting on the ground. Then “Glory be to my Lord, the Highest” is repeated three times<sup>(3)</sup>.
- 6- **First sitting:** The head is raised from the first prostration, and the worshipper sits on his heels, with one foot up and the other flat. The back is erect and the hands are in a resting position on the knees.
- 7- **Second Prostration:** Again saying: “<sup>∞</sup>Allâhu <sup>∞</sup>Akbar” (<sup>∞</sup>Allâh is the Greatest), another prostration is performed

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(1) It is reported that the Prophet's practice was often more than three.

(2) The knees touch the ground first, and then the hands. In standing up after prostration, the hands are raised before the knees.

(3) Some scholars say that it was the practice of the Prophet to raise his hands near his ears before and after bowing, and at the beginning of every rak<sup>c</sup>ah.

and “Glory be to my Lord, the Highest” is repeated again three times. With the end of the second prostration, the worshipper says: “<sup>ع</sup>Allâhu <sup>ب</sup>Akbar”. The observances from the *Fâtihah* to the second sitting (*Julûs*) inclusive, constitute a *rak<sup>c</sup>ah*<sup>(1)</sup>.

The *Fâtihah* runs as follows:

- 1- Praise be to <sup>ع</sup>Allâh, Lord of the worlds.
- 2- The All - merciful The Ever - Merciful.
- 3- Owner of the Day of Judgment.
- 4- You (alone)we worship, You (alone) we ask for help.
- 5- Show us the stright path.
- 6- The path of those on whom You have bestowed Your Grace.
- 7- Not (the path) of those who earn Your anger, nor of those who go astray. (<sup>ع</sup>Âmîn)<sup>(2)</sup>.

Two other short chapters are recited after the *Fâtihah* in the first two *rak<sup>c</sup>ahs*, one in each.

**a) <sup>ع</sup>At - Tawhîd (The Oneness): Faithfulness (<sup>ع</sup>Ikhâlâs)**

- 1- Say: He is <sup>ع</sup>Allâh, The One.

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- (1) The term *rak<sup>c</sup>ah* is thus used for two different things: a) the specific act of bowing: b) all the ceremonies from the *Fâtihah* to the second prostration.
- (2) “Amen” is said after the *Fâtihah*, but is not considered a part of it.

2- ۞Allâh, The Sustainer of life.

3- He begets not nor was begotten.

4- ۞And there is none comparable to Him.

**b) ۞An-Naşr (The Victory):**

1- When ۞Allâh's succour and triumph comes .

2- And you see mankind entering the religion of ۞Allâh in troops.

3- Then extol the praise of your Lord, and seek forgiveness of Him. Lo! He is Ever Ready to accept repentance.

**c) ۞At - Tashahhud:**

1- (Bearing witness) is recited in the second, third or fourth rak'ahs<sup>(1)</sup>.

Greeting and good prayers to ۞Allâh

2- Peace be on you O Prophet, and the mercy of ۞Allâh and His blessings.

3- Peace be on us and the righteous servants of ۞Allâh<sup>(2)</sup>.

4- I bear witness that there is no God except ۞Allâh. And I bear witness that Muḥammad is His servant and Messenger.

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(1) This portion of the Tashahhud (Bearing witness) is recited only in the first sitting.

(2) At this point the forefinger of the right hand is raised in a slight movement, a signal of the basic fact of the Oneness of ۞Allâh; then is lowered down

In the second sitting of the final rak<sup>c</sup>ah of all obligatory and optional prayers, the following remaining portion of the *Tashahhud* is also recited:

- 6- O ʔAllâh, assuage Muḥammad and the followers of Muḥammad.
- 7- As You did assuage ʔIbrâhîm and the followers of ʔIbrâhîm.
- 8- And bless Muḥammad and the followers of Muḥammad.
- 9- As You did bless ʔIbrâhîm and the followers of ʔIbrâhîm in the worlds.
- 10- Surely You are The Ever - Praised, the Ever - Glorious.

Then follows an optional recitation of the following prayer from the Qurʔân:

“Our Lord ! Cause not our hearts to stray after You have guided us, and bestow upon us Mercy from Your Presence. Lo! only You are The Ever - Bestower”.

The formal part of the prayers is completed by turning the head first to the right, and then to the left, saying in each case: “Peace be upon you and the mercy of ʔAllâh”.

### **Congregational Prayers:**<sup>(1)</sup>

a) The five prayers are preferably performed in a mosque. For each of these prayers a call to prayer ʔAthân is made by

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(1) A late - comer to congregational prayers has to start with the takbîrah saying “ʔAllâh is the Greatest”, and to conform closely to the leader until the prayers come to an end. Then he rises to make up for what he has missed.

the “*mu<sup>ʿ</sup>ath<sup>h</sup>thin*” (caller). The leader of the congregation conducts the prayers. He stands in front, the remainder forming straight lines behind him, all standing shoulder to shoulder and foot to foot. When the congregation is ready to begin the prayers, the “*mu<sup>ʿ</sup>ath<sup>h</sup>thin*” calls the <sup>ʿ</sup>lqâmah (a short <sup>ʿ</sup>Athân) signalling that the prayers are ready to commence.

Certain conditions have to be fulfilled before a person could be chosen to lead the prayers. An “*Imâm*” usually should be a male believer in full control of his faculties who is efficient at the recital of the Qur<sup>ʿ</sup>ân.

The (“*muqtadî*” or “*ma<sup>ʿ</sup>mûm*”), follower of the leader in prayers, should so discipline his movements as to follow the leader closely. The follower is also under the obligation to correct the leader during his recitation of the Qur<sup>ʿ</sup>ân if anything escapes the leader’s memory<sup>(1)</sup>.

b) Friday Prayers: “Jumu<sup>ʿ</sup>ah” or Friday prayers are weekly congregational prayers performed at noon. They consist of two rak<sup>ʿ</sup>ahs instead of the usual four on weekdays, the recitation from the Qur<sup>ʿ</sup>ân by the leader is aloud. ♦

Friday prayers were instituted in the first year of the Hijrah by the Prophet in the mosque of Banû Sâlim Ibn <sup>ʿ</sup>Awf on the 16th of Rabî <sup>ʿ</sup>Al - <sup>ʿ</sup>Awwal.

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(1) The follower may also say: “sub<sup>h</sup>âna Allâh” (Glorified be <sup>ʿ</sup>Allâh) if the leader has forgotten anything essential to the validity of prayers. A woman may clap her hands for correction.

The Qur<sup>ān</sup> orders the suspension of work during Friday prayers. "O you who have believed! When the call is heard for prayers on Friday, hasten to the remembrance of <sup>ʿ</sup>Allāh and leave your trading".

### **Other Prayers:**

a) Feast prayers: On the first morning of each of the two feasts: the Feast of the Breaking of the fast (<sup>ʿ</sup>Īdul - Fiṭr) and the feast of the sacrifice (<sup>ʿ</sup>Īdul-<sup>ʿ</sup>Adhā), congregational prayers are held. They are performed just after sunrise and they consist only of two rak<sup>ʿ</sup>ahs. Although these are similar to Friday prayers, they are different in that in the first rak<sup>ʿ</sup>ah before the Fātiḥah seven "Takbîrât" (<sup>ʿ</sup>Allah is The Greatest) are said, as well as five "takbîrât" in the second rak<sup>ʿ</sup>ah.

b) Curtailed prayers are enjoined on the believers. "When you journey about the earth, it is no sin for you to curtail your prayers if you fear that those who disbelieve may attack you".

c) Other prayers have been reported as being the Prophet's practice on different occasions, the most worthy of these to be mentioned here being prayers for a dead person. This is a form of prayer without bowing or prostration, and the prayers here being, in fact, a form of du<sup>ʿ</sup>ā<sup>ʿ</sup>.

## **Appendix II**

### **ʔAl-Zakâh (Az-Zakâh), (The Poor - Dues)**

the ordinance of Zakâh constitutes one of the five pillars of ʔIslâm, mentioned in the Qurʔân as the third ordinance after the prayers; and the first obligation is Shahâda (declaration of the Oneness of ʔAllâh) the other obligations are Fasting (Aṣ-Siyam) and the Pilgrimage (ḥajj).

Zakâh ordains that Muslims with financial means (niṣâb) are obliged to give 2.5 percent of their wealth, deducted annually as Zakâh. To enlightened Muslims Zakâh is more than a financial obligation, for it is the path towards purity. Material responsibility and a sense of morality.

This fundamental precept of ʔIslâm was ordained in the Qurʔân while the Prophet was still in Makkah. That is why it was not gathered or distributed through formal institutions in the early Makkan period because Muslims were still few in number and lived in a society hostile to their religion. But in Madînah, Zakâh was established in the second year of Hijrah (Migration) all through the life of the Prophet Muḥammad “Prayer and peace be upon him”. Even after the Prophets death, neglecting to pay the Zakâh became an offence punishable by law.

This was a precedent set by the first Caliph, Abû Bakr “may  Allâh be satisfied with him”, when he fought against those who refused to fulfill their obligation of paying the Zakâh, In this respect, ribâ = usury, is definitely forbidden, for ( Allâh expunges the ribâ, and He augments donations, and  Allâh does not love every most disbelieving most vicious person) “ Al-Baqarh, The Cow, 276”.

The moral value of Zakâh cannot be underestimated, since it holds a great deal of psychological as well as material importance; for, fulfilling one’s duty regarding Zakâh, being conscious that a pillar of  Islâm is satisfied, instills in the believer a sense of satisfaction and purity. Actually the original meaning of Zakâh is purification and self enlightenment. In addition, setting aside a portion of one’s wealth for voluntary purposes challenges the individual to face selfishness, greed and lust for material possession inherent in human nature. Since the poor are admonished in  Islâm against begging, so receiving the Zakâh without begging evokes a sense of purity and allays feelings of envy, jealousy, and hatred towards the rich.

(Surely the ones who have believed and done deeds of righteousness and kept up the prayer and brought forth the Zakâh, have their reward from the Providence of their Lord, and no fear will be on them, neither will they grieve. O you who have believed, be pious to  Allâh and leave behind what

remains of ribâ<sup>(1)</sup>, in case you are believers. So, in case you do not perform that, then take notice of a war from  Allâh and His Messengers and in case you repent, then you will have the capitals of your riches; you will not do injustice, and you will not be done injustice. And in case any person is under difficulty, then he should be granted a respite to the time of ease. and that you donate alms is more charitable for you, in case you know) “ Al - Baqarah, The Cow, 277, 278, 279, 280”.

### **Appendix III**

#### **Al - Siyâm ( Aş - Siyâm) Fasting**

Al - Siyâm (Aş - Siyâm) is obligatory in Ramadân (the ninth month of the Muslim calendar), and optional on other occasions; it is in Ramadân that the Qur ân was sent down on Mu ammad (Prayer and peace of  Allâh be upon him).

At the end of the month of Ramadân, there is  Id ul - Fitr (festival of the end of fasting) in which the Muslims gather together for prayer. The Zak atul - fitr (poor - dues) are given to the needy before prayer.

The observance of fasting starts just before Fajr prayer till after the setting of the sun; and in places where the sun is not seen to rise and set, the length of days can be determined according to the nearest location where night and day can be distinguished.

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(1) I.e. usury, or other unlawful gains.

Mainly as an obedience to  All h, Fasting is a moral discipline aiming at self - purification, moral elevation, and sympathy for the poor. Besides, health benefits of fasting have been observed by competent scholars.

(O you who have believed, prescribed for you is the Fasting, as it was prescribed for the ones before you, that possibly you would be pious. The fasting is for a prescribed number of days so, whoever of you is sick or on a journey, then a fixed number of other days; and against the ones who can afford it, there should be a ransom of food for an indigent person; yet whoever volunteers charitably, then it is most charitable on his part; and to fast is more charitable for you, in case you know. The month of Ramad n is the month in which the Qur n was sent down, a guidance to mankind, and supreme evidences of the guidance and the all - distinctive Criterion. So, whoever of you is present<sup>(1)</sup> at the month, then he should fast it; and whoever is sick or on a journey, then a fixed number of other days,  All h wills for you ease, and He does not will difficulty for you; He wills that you should complete the fixed number. And magnify  All h for having guided you, and that possibly you would thank Him). "Al Baqarah, The Cow, 183, 184, 185".

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(1) Literally witnesses the month.

## **Appendix IV**

### **Al - Hajj (The Pilgrimage)**

1- Prayers (Aṣ - Ṣalâh) represents that form of worship including praise and supplication to ʔAllâh, “Extolled be He”, The Bestower of life and death.

Thus prayers always stand as the first pillar “rukn” in a Muslim’s life, and express the deep belief in The Oneness of The Creator, and His Omnipotence.

Next to prayers, comes obligatory fasting during one month in the lunar year: the month of Ramaḍân.

The third “rukn” = pillar is Zakâh = “Poor - dues” that are to be given to the poor by every Muslim owning a surplus of his available income; and here “Zakâh” as an obligatory form of worship has to be distinguished from “Ṣadaqât” = alms.

Then comes the pillar of Hajj = Pilgrimage as an obligatory rukn “pillar” for those Muslims who are able bodily and financially to visit Makkah and perform the rites of Hajj.

2- So Hajj = Pilgrimage is an obligation on every Muslim who is physically able to undertake this journey and financially capable of affording it . The ninth day of the 12th lunar month “Thul - Hijjah is fixed as the main day of the Hajj since all pilgrims have to stay at ʔArafât “Mount of Mercy” from midday till sunset.

The Hajj includes a series of rituals observed by all pilgrims, and these were observed by the Prophet Muhammad shortly before his death during his Farewell Pilgrimage. These rituals were actually performed by ʔIbrâhîm; the ancient founder of monotheism, his wife Hâjar, and his son ʔIsmâʕîl “Ishmael”. and all Muslims since then.

Before the Hajj begins, all male pilgrims put on a special dress, called ʔIhrâm, consisting of merely two white sheets covering the upper and lower parts of the body. Female pilgrims have greater freedom of dress as long as they remain modest and veiled .

The first rite of the Hajj is the ṭawâf, which is performed at least twice, immediately upon arriving in Makkah and just before departing after the completion of all other rites. The ṭawâf is a sevenfold circumambulation of the Kaʕbah, the House of ʔAllâh re-established by ʔIbrâhîm and ʔIsmâʕîl, after it had been destroyed, the whole mosque being called the Inviolable Mosque, “ʔAl - Masjid, ʔAl - Harâm”. This House is the religious center for all Muslims and all Muslims in the world have to face it during prayer.

During ṭawâf, many pilgrims approach the corner of the Kaʕbah that holds the Black Stone; but most pilgrims merely salute the Black Stone from a short distance as a gesture of

their renewed covenant with ٱAllāh. Others struggle to touch the Black Stone.

The ṭawâf is followed by the sa<sup>c</sup>y, in which the pilgrim goes back and forth seven times between the two small hills close to ٱAl-Ka<sup>c</sup>bah, called ٱAṣ - Ṣafâ and ٱAl - Marwah.

This form of worship again has been set up by ٱIbrâhîm whose wife Hâjar ran in search of water after ٱIbrâhîm was enjoined to abandon her and ٱIsmâ<sup>c</sup>îl. After ṭawâf and sa<sup>c</sup>y, most pilgrims wash and relax at the nearby well of Zamzam, which appeared miraculously to rescue Hâjar and her :on from death. Pilgrims drink Zamzam water throughout their stay in Makkah and frequently take home small flasks for relatives and friends who are unable to perform the Ḥajj themselves.

The climax of the Ḥajj is the huge procession to the plain of <sup>c</sup>Arafât just outside Makkah on the ninth day of Ṭhul-Ḥijjah. There, more than two million pilgrims, from more than one hundred countries, gather in tents that cover the valley and surrounding mountains as far as the eye can see. From just afternoon until sunset, they are absorbed in continuous prayer. Some pilgrims scale the sides of the Mount of Mercy, where the Prophet Muḥammad delivered his inimitable sermon, referred to earlier: the Farewell Pilgrimage.

The vast majority remain in tents sheltered from the dangerous midday sun in summer; and the encamped congregation at <sup>Ā</sup>Arafât keep constantly exchanging news and ideas about the conditions of Muslims in every corner of the world.

After sunset, these millions of Muslims rush out to the valley, making the world's largest traffic movement "nafrah" to Muzdalifah, where they spend the night under the starry desert sky. On the tenth day of Thul - Hijjah, at sunrise, pilgrims continue on to the valley of Minâ, between <sup>Ā</sup>Arafât and Makkah.

There, in Minâ is the site for fulfilling the Command of <sup>Ā</sup>Allâh to <sup>Ā</sup>Ibrâhîm to sacrifice his son <sup>Ā</sup>Ismâ'îl. So here Muslims re-enact <sup>Ā</sup>Ibrâhîm's rejection of Satan's temptation to disobey the Divine order by hurling seven pebbles at a tall stone pillar "jamrah" representing the Devil. The massive crush of pilgrims and flying pebbles "stones" characterize the most enthusiastic moments of the Hajj, as well as the most perilous. Afterwards, each pilgrim offers an animal sacrifice "qurbân" commemorating the sheep that <sup>Ā</sup>Allâh "Exalted be He" accepted from <sup>Ā</sup>Ibrâhîm in place of his son. Muslims all over the world participate in this phase of the Hajj by simultaneously making their own sacrifices at home on <sup>Ā</sup>Īdul - <sup>Ā</sup>Adhâ, <sup>Ā</sup>Islâm's most important holiday. During the next two

or three days, until the twelfth or thirteenth day of **Thul-Hijjah**, pilgrims perform six more stonings in **Minâ**, and one more **ṭawâf** and **sa<sup>C</sup>y** in the House of <sup>ᶘ</sup>Allâh.

Thus pilgrimage serves as a flexible and repeatable experience for people any age, including new converts to <sup>ᶘ</sup>Islâm. On the collective level, the **Hajj** celebrates the union and renewal of the <sup>ᶘ</sup>Ummah = “nation”, the worldwide community of Muslims. Indeed, the pilgrimage is the symbolic re-birth of the <sup>ᶘ</sup>Ummah every year, as well as the rejuvenation of the monotheistic belief and worship of <sup>ᶘ</sup>Allâh “Exalted be He”, ever since the time of the complete surrender and submission of <sup>ᶘ</sup>Ibrâhîm, the Prophet and Messenger of Resolve and the head of the Triple Family: **Mûsâ**, **Āsâ**, and **Muḥammad**, who are all Messengers of Resolve “Prayer and Peace of <sup>ᶘ</sup>Allâh be upon them all”.

(And perfect the Pilgrimage and the visitation<sup>(1)</sup> to **Makah** to <sup>ᶘ</sup>Allâh; yet in case you are detained, then make whatever offering is easiest and do not shave your heads until the offering reaches its lawful destination. So whoever of you is sick or is hurt in his head, then (make) a ransom by fasting or donation, or ritual (sacrifice). Yet, when you are secure, so whoever performs<sup>(2)</sup> the Visitation until the Pilgrimage, then

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(1)I.e. the Minor Pilgrimage.

(2)Literally: enjoys

make whatever is easiest of offering. But whoever does not find any offering, then make a fasting of three days during the Pilgrimage, and seven when you return, making ten days; that is for him whose family are not present at the Inviolable Mosque; and be pious to  All h, and know that  All h is strict in punishment.

The Pilgrimage is in months well known; so whoever ordains upon himself the pilgrimage in them, then there shall be no lying with womenfolk, nor evident immorality, nor disputing in the Pilgrimage. And whatever charity you perform,  All h knows it. And sustain yourselves; so, the most charitable sustenance is piety; and be pious to Me, o (you) endowed with intellects) “ Al - Baqarah, the Cow. 196, 197”.