

أركان الإسلام - الشهادة و الصلاة
PILLARS OF ISLAM
SHAHADAH
AND SALAH

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PUBLISHER'S NOTE

The religion of Islam leads to a life of peace and safety in this world and as well as in the Hereafter. To understand Islam, one should emphasize upon the basic belief and its principles. In this book, out of five pillars of Islam, *Shahadah* and *Salât* have been dealt with to present the true significance of Islam and the effects of firm belief in all the aspects of human life.

Shahadah is the witness of believing in one and the true Creator -- the Islamic Monotheism. This belief is the centre point of Islamic Faith. Accepting this belief means the negating of polytheism -- the setting up of partners with Allah in all His Attributes. The belief in Islamic Monotheism creates a tremendous effect in a human being regarding all of his actions and motives.

Salat is the worship enjoined upon a believer, and it is a means of showing his obedience in words and deeds to his Lord and thus achieving His nearness. Through *Salat* a man acquires spiritual strength towards peace and happiness. It also keeps him away from evil deeds and sins.

We hope that the reader will benefit in his belief and deeds by studying this book and understanding the true aspects of Faith and worship.

Abdul Malik Mujahid
General Manager

THE SIGNIFICANCE OF ISLAM

In order to have the right idea about the religion of Islâm it is necessary to understand the true significance of the word "Islâm". The word Islâm means: to 'Surrender', to 'Submit', to 'Yield'. The Arabic noun derived from it (*Salâm* or *Salâmah*) means peace, safety, salvation and greeting.

The religion of Islâm is characterised by absolute submission to the Will of Allah. Its principles are endowed in the Noble Qur'ân, which makes a complete system that deals with all walks of human life.

The wonderful adaptability of Islâmic rules to all ages, places, nations and circumstances, their entire agreement with the light of reason and the absence of all mysterious ideas prove that Islâm is a Divine dispensation.

Islâm signifies a religion of right-thinking, right-speaking and right-doing, founded on Divine Love, universal charity and human brotherhood. A true Muslim is fully conscious of the fact that present life is the seed-ground of the future life. Out of this belief he endeavours with honesty, sincerity and devotion to implement the teachings of his Lord in all spheres of his everyday individual and social life, in order to attain the Mercy of Allah, and obtain salvation and success in this world and in the Hereafter.

Islâm attains this object by adopting the principle that man will be judged by his work alone. The Noble Qur'ân says:

﴿ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ○ وَأَنْ سَعِيَهُ سَوْفَ يُرَى ○ ثُمَّ يُجْزَاهُ

الْجَزَاءَ الْآوْفَى ○ وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى ﴾

“...And that man can have nothing but what he does (good or bad). And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord (Allah) is the End (Return of everything).” (V.53:39-42).

The Noble Qur’ân states that the life of every one in the Hereafter, with its reward or punishment, whether abiding in Paradise or in Hell, depends upon the course of his life in this world. The All-Mighty Allah says:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ○ وَمَنْ يَعْمَلْ مِثْقَالَ

ذَرَّةٍ شَرًّا يَرَهُ ﴾

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

This belief leads a Muslim to the belief in the Oneness of Allah, in His Mercy, Love and His Sustenance; and to the practice of goodness, universal charity, patience and firmness in the trials of life.

The religion of Islâm has a distinctive appellation. It is not derived from the name of the Prophet Muhammad صلى الله عليه وسلم or any other Prophet whereas other religions like Christianity, Judaism, Buddhism and Zoroastrianism etc. are known by the names of their respective teachers. Some people may mistakenly or deliberately call the religion of Islâm as Muhammadanism, after the name of Prophet Muhammad صلى الله عليه وسلم. As a matter of fact, the Prophet himself repeatedly stated that he was only a servant of Allah and His Messenger.

Another important significance of Islâm is that it interprets the true nature of man and establishes co-ordination and peace between him and his nature, and regulates his course of life according to the nature (*Fitrah*) in which Allah has created man. The Noble Qur’ân says:

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا

يُبْدِلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينَ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ ﴾

“So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion of pure Islamic Monotheism *Hanifan* (worship none but Allah Alone) Allah’s *Fitrah* (i.e. Allah’s Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illah* (i.e. the Religion of Allah — Islamic Monotheism), that is the straight religion, but most of men know not.” (V.30:30).

We have seen in this verse that there is no conflict or contrast between the religion of Allah and the original nature of man, because He revealed the religion and He created man's nature. The Noble Qur’ân declares that Islâm is the ‘Straight Path’ and the standard religion:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ

عَنْ سَبِيلِهِ ﴾

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...” (V.6:153).

There is but one true religion, the universal religion for all mankind, and the Qur’ân calls it “Islâm”. This is the straight and true natural Divine Guidance for all, without distinction of race, colour, country or nationality. It was the religion preached by all the earlier Prophets. It was the

truth taught by all the revealed Books. In essence it amounts to a cognition of the Will and Plan of Allah and a complete submission to that Will and Plan.

If any one seeks a religion other than Islâm, then he is false to his own nature, as well as to Allah's Will and Judgement. The Noble Qur'ân stated that the Message of Prophet Muhammad صلى الله عليه وسلم is not only the last of all Divine Messages and that he is the last of all Prophets but also stated that the religion of Islâm is the only true, natural and complete religion chosen by the Lord of the universe for all mankind.

The last Qur'ânic verse revealed chronologically in the tenth Hijrah year, during the Prophet's Farewell Pilgrimage to Makkah, at Mount Arafat, declares:

﴿ أَيُّومَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

...“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion....” (V.5:3).

And :

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

“Truly, the religion with Allah is Islam...” (V.3:19).

And:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (V.3:85).

أركان الإسلام

PILLARS OF ISLAM

[1]

الشهادة

SHAHADAH

(THE WITNESS)

SHAHADAH (The Witness)

Islâm is based on five pillars. The first pillar is to witness that:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»

“I bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah.”

The first sentence of this *Shahâdah* signifies the belief in the Oneness of Allah. It is the key to Islâmic Faith. Believing in the Oneness of Allah and His Attributes is called *Tauhid* (Monotheism). The opposite of *Tauhid* is *Shirk* (polytheism). It means setting up partners with Allah in His Being or in His Attributes. It is the worst crime and most unforgiveable sin. The Noble Qur’ân says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.” (V.4:48).

There are three compulsory parts of *Tauhid* — *Tauhid-ar-Rubûbiyah*, *Tauhid-al-Ulûhiyah* and *Tauhid-al-Asma’ was-Sifât*.

i) *Tauhid-ar-Rubûbiyah* means to believe that Allah has created man, the heavens and earth and everything in this universe. He is the Cherisher of mankind. He controls the sun and the moon, He sends down rain from the sky and He gives sustenance to all.

ii) *Tauhid-al-Ulûhiyah* means to believe that Allah is the Only One Who is distinguished by worship, and nobody is to be asked for help or mercy save Him. He is the All-Kind and All-Knowing. (He knows all things both secret and open).

iii) *Tauhid-al-Asmâ’ was-Sifât* means to believe in the Names and Attributes of Allah as mentioned in the Qur’ân and the *Sunnah* of the Prophet without any *Ta’wil* (interpretation) or *Tashbîh* (likening). These are the integral parts of perfect and sound *Tauhid*.

It is to be recalled that belief in the Only Lordship (*Rubûbiyah*) of Allah is not enough for a real *Tauhid* but we should also believe that Allah is the Only Owner of worship and the Only One for the asking of help. Although the disbelievers of Makkah, in the time of the Prophet Muhammad صلى الله عليه وسلم, believed in *Tauhid-ar-Rubûbiyah* yet Allah described them as *Mushrikîn* (polytheists), because they set up idols (like Lât, ‘Uzza and Manât) as partners with Allah in worship.

The Noble Qur’ân teaches *Tauhid* in the most perfect and excellent way. The Qur’ân says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say (O Muhammad صلى الله عليه وسلم): He is Allah, (the) One. *Allah-us-Samad* (السيد الذي يصدق إليه في الحاجات) (The Self-Sufficient Master, Whom all creatures need, He

neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” (V.112:1-4).

The Noble Qur’ân also gives some Attributes of Allah in the following verse:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

“Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.” (V.2:255). (Ayat-ul-Kursi)

The Effects of Belief in *Tauhid*:

The believer in the Oneness of Allah will have no fear of anybody and he will not submit to anything but the Real Lord of this universe. One who believes that there is no god but Allah, undoubtedly, knows that there is no harm or benefit except through Him.

All authority and power belong only to Him. He is the Granter of mercy and prosperity; He is the Owner of life and death.

This belief creates courage and bravery in a man's heart, because he will have no fear of any power and will not be subject to anyone but to the Cherisher of the worlds. Also this belief creates in him humility, for he knows that there is no power or distinction except from Allah.

He cannot feel pride over others because he realizes that there is no distinction between man and man except through good actions.

This faith also creates strong will power in man, for he is not dismayed by misfortune nor despair. He knows that the Power of Allah is above all powers. He who believes in the Supreme Authority of Allah will be free from greed and envy, and he will follow the way of Truth in all his actions because he is sure that his Creator knows everything and that He is nearer to him than his ownself.

The belief in the Existence of Allah and His Oneness obliges one to act according to His Laws and Orders and he will hasten to do good services and actions for the benefit of all humankind. The Prophet Muhammad صلى الله عليه وسلم commanded:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

“Serve your Lord as if you see Him; if you see Him not, He sees you.”

The second sentence of the *Shahâdah*, that is to ‘bear witness that Muhammad is the Messenger of Allah’, signifies the belief in the finality and the universality of the Prophethood of Muhammad صلى الله عليه وسلم. According to the Noble Qur’ân, Prophethood is a free gift of Allah and

The Importance of *Salât* (Prayer)

Salât (Prayer) is the first act of worship enjoined in Islâm. It is a perfect and organised institution through which man is connected with the Lord of the universe. A Prayer in the religion of Islâm, is not mere words of appeal or praise to Allah but it is both action and speech fulfilled by meditation with heart, tongue and the whole body.

The importance of Prayer may be judged from the following facts:

It was the first duty enjoined on the Prophet; it is the most frequently repeated injunction of the Noble Qur'ân; and the Prophet said:

«الصَّلَاةُ عِمَادُ الدِّينِ»

“*Salât* (Prayer) is the pillar of religion”

And:

«إِنَّ أَوَّلَ مَا يُنْظَرُ فِيهِ مِنْ عَمَلِ الْعَبْدِ يَوْمَ الْقِيَامَةِ الصَّلَاةُ»

“*Salât* (Prayer) is first thing one will be questioned about on the Day of Judgement.”

There are several reasons why Prayer has been given this importance. It is really the first step in the onward progress of man and yet it is also a spiritual force which will help him in all walks of life, and will be a source of happiness and peace. Prayer keeps man away from evil,

and thus enables him to attain his perfection. It helps him realise the remembrance of Allah Who is watching everything in the universe. As He said in His Book:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

“...And offer Prayers perfectly (*Iqâmat-as-Salât*), for My remembrance.” (V.20:14).

This remembrance not only urges him to do selfless service for humanity but also makes him attain the highest degree of moral perfection.

The right development of human faculties, and attaining the moral greatness, depends upon the purification of man's inner self and the suppression of evil tendencies.

The Noble Qur'ân says:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

“Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord and prays.” (V.87: 14,15).

Prayer is spoken of as a means of purification for the heart. Allah says:

﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

“Recite what has been revealed to you of the Book and offer Prayers perfectly. Verily, Prayer prevents from *Al-Fâhsha* (i.e. great sins of every kind, unlawful sexual intercourse etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed etc.) and the praising of (you by) Allah (in