ISLAM'S CONTRIBUTION TO CIVILIZATION

By Mrs Olfat Aziz-Ul-Samad

Within incredibly short time Islam spread over more than half the earth, "The closer we examine this development," writes Dr. A.M.L. Stoddard, "the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sailed forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the fiery crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa."1

Islam gave birth to a civilization which is still the wonder of the historians. "Never has a people," writes H. Hirshfeld, "been led more rapidly to civilization, such as it was, than were the Arabs through Islam."2 History bears testimony to the fact that Islam gave unprecedented impetus to the intellectual development of the human race and the early Muslims held high the torch of light and learning at a time when the world was immersed in ignorance and barbarity. "During the darkest period of European history," writes Bosworth Smith, "the Arabs for five hundred years held up the torch of learning to humanity."3

The Prophet of Islam laid the greatest stress on the acquisition of knowledge. He said: "The acquisition of knowledge is a duty incumbent on every Muslim, male and female." "Acquire knowledge from the cradle to the grave." "Go in quest of knowledge even unto China."

"One hour's meditation on the work of the Creator is better than seventy years of prayer." "The ink of the scholar is more holy than the blood of the martyr."4

Before Islam, religion was synonymous with blind faith and dogmas, sacrifices and rituals: and bigotry had placed an embargo on freedom of thought and enquiry. Whenever anyone conceived any new idea or propounded a new theory, he was condemned and even tortured to death by his coreligionists as a heretic. It was Islam that for the first time discountenanced all dogmatic teachings and made reason the test of faith. "The first thing created," said the Prophet, "was reason." On another occasion he said: "Verily a man has performed prayers, fasts, charity, pilgrimage, and all other good deeds, but he will not be rewarded save in proportion

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to the sense he employs." In the words of Guizot, "Islam stands almost alone among the religions in discountenancing the reliance on tradition without argument. It demands that its votaries should undertake the investigation of the great work of their faith. 5

The result of these teachings was that wherever the banner of Islam was carried outstanding centres of learning sprang up in no time and produced illustrious men in the fields of literature, arts, philosophy, science and industry. Thus Baghdad, Damascus, Cairo, Cordova and Granada became from time to time reputed centres of Muslim culture and held aloft the torch of light and learning in Asia, Europe and Africa, at a time when the West was sunk in ignorance and superstition.

The Muslims, to begin with, brought together the learning of the Greeks, the Byzantines, the Persians, the Chinese and the Indians at one place. They had all the works of science hitherto produced translated into Arabic. After having learnt and absorbed all that had been written on various subjects in different languages by different peoples, they went on to make fresh researches and original contributions. They spread this knowledge wherever they went through the schools, universities, observatories, laboratories that they established. The gates of Muslim institutions of learning were open to all, to men as well as women, the rich as well as the poor, Muslims as well as non-Muslims. Thus Professor Frank Blackmore of the University of Kansas writes:

"In every country that was conquered, the first duty of Islam was to build a mosque in which Allah would be worshipped and His Prophet honoured. Attached to the mosque was a school where people were taught to read and study the Koran. From this initial point they enlarged the study of science, literature and art, and, through the appreciation of these sublime things, they collected the treasures of art and learning wherever these could be found. From imitation they passed on to the great field of creation, and great advances were made to the sum of human knowledge. Schools were founded, great universities established, and libraries were built, which laid the permanent foundations of knowledge." 6

There is no branch of learning to which Muslims did not make valuable contribution. They created modern chemistry, made most important discoveries in Astronomy, added much to the knowledge of Mathematics and Medicine, laid the foundations of modern historiography and sociology, and made very valuable researches in Botany, Geology, Geography, Zoology, and other branches of Science. 7 The works of Al-Razi, Ibn Sina and Abu-al-Qasim Zahrawi in the field of medicine; al-Khwarizmi, al-Battani, al-Zarqali and Omar Khayyam in Mathematics and Astronomy; Ibn al-Baytar and Abu Zakariya Yahya in Botany; al-Damiri in Zoology; Ibn al-Haytham in Physics: Jabir and al-Jahiz in Chemistry; Yaqut in Geography; and Ibn Khaldun in Historiography and Sociology (to name only the most prominent among the many Muslim scientists) laid the firm foundation on which the impressive structure of modern European science has been raised. More important than their contributions to particular branches of science, according to Robert Briffault, is the Muslim invention of the scientific method itself. In the Making of Humanity, he writes:

"Although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in...natural science and the scientific spirit.

"Science owes its very existence to Arabic culture. The ancient world was pre-scientific. The Greeks systematised, generalised and theorised, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and experimental inquiry were altogether alien to the Greek temperament. What we call science arose in Europe as a result of new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs." 8

2
Moreover, Muslims made important contributions to the theory and practice of music and have many glorious works of art and architecture to their credit. Muslim advances in knowledge gave stimuli to industry, agriculture, commerce and navigation. Although Muslims did not originate philosophical thought as they originated scientific enquiry, some of their achievements in this field were most remarkable. Muslim thought split up into a number of schools, principal among which were Mutazilism (Rational Scholasticism), Asharism (Orthodox Scholasticism), Suffism (Mysticism), and Hikmat (Scientific Philosophy). The first three schools were not only born of Islam, but also fostered and developed in the cradle of that faith. The last, doubtless, influenced in its inception by Hellenic culture, but here also Muslim philosophers - eg., Al-Kindi, Al-Farabi, Ibn Maskawayh, Ibn Sina, Ibn Tufail and Ibn Rushd - impressed their individual stamp and exercised considerable influence on the origin and development of European philosophy.

2. H. Hirshfeld, New Researchers, p. 5
3. Bosworth Smith, Mohammed and Mohammedanism (republished by Sind Sagar Academy).
5. Guizot, History of European Civilization.
7. For details see R.L. Gulick Jr., Muhammad the Educator (Institute of Islamic Culture, Lahore); A. M. A. Shushtery, Outlines of Islamic Culture (Sh. Muhammad Ashraf).
9. See M. Saeed Sheikh, Studies in Muslim Philosophy (Pakistan Philosophical Congress, Lahore).

MAULANA MUHAMMAD ALI

(Reproduced below is the full text of the speech by Mr Shafi-Ud-Dean at Maulana Muhammad Ali Day Jalsa at Masjid Noor in Suva on 13 October 1991)

Maulana Mumahhad Ali was born in December of 1874 in the village of Murar in KAPURTHALA state. His father Hafiz Fateh-ud-din was a pious person noted for his good nature, honesty and diligence - who not only had committed the Holy Qur'an to memory but was a great scholar of both the Urdu and Persian languages and had built a mosque adjacent to his house wherein he led the 5 congregational prayers regularly. This shows the strong religious background in which Maulana Muhammad Ali was born and brought up.

His intelligence is made obvious from the fact that when his elder brother was six or seven years old and was admitted in the Anglo Womacul School Maulana Sahib who was only 31 years old used to accompany his brother to school, walking some 2 miles each way. The school master being impressed with the keen interest of the young child not only allowed him to sit in the class but took special interest in him. It is of interest to note that at the annual examination this child, years younger than his classmates, passed the examination.

In 1883 Maulana Sahib and his brother were enrolled in the Randhir High School where both passed their Matriculation Exams. During their studies at this school, they were both noted for saying their 5 congregational prayers, regularly, in the mosque. In 1892 Maulana Sahib was successful in the Intermediate Arts Examination and commenced his studies for his B.A. which he passed in 1894, at the top of his class, in the University of Punjab. Whilst his brother joined the Central Training College at Lahore and subsequently joined the Civil Service, Maulana Sahib opted to continue his studies and joined the Government College for M.A. which he successfully attained in 1896 at the age of 21 years. During
this period he took part-time employment with the Islamia College as a professor of Mathematics. This period was to prove a crucial point in Maulana Sahib's life, for here he first met with Khwaja Kamal-ud-din (BA, LLB) who was also a lecturer there. In 1896 Maulana Sahib joined the Law College Lahore and graduated with his LLB.

During his studies at the Government College at Lahore he first heard of Mirza Sahib, his teachings and his claim.

In 1892, when Hazrat Mirza Sahib visited Lahore, both the Maulana Sahib and his brother had the first opportunity of meeting him. They were greatly impressed with his teaching, sincerity and claim. From that time Maulana Sahib keenly followed the religious activities of Hazrat Sahib and in March 1897 Khwaja Kamal-ud-din, who was already a follower, prevailed upon him to visit Qadian and meet the Promised Messiah. There, whilst already convinced of Hazrat Sahib's mission, Maulana Sahib saw, with his own eyes, a new spiritual world and atmosphere, which was the observance of religion and faith without comparison. So great was the impact of this visit, that during a stay of only 7 or 8 days, the learned Maulana requested Hazrat Sahib to take his bai'at (pledge), as one of his followers.

After joining the cause Maulana Muhammad Ali stayed on in Lahore for another 2 years, during which time he volunteered to translate several writings and memorials of the Hazrat Sahib, in the English language. His work in this field so greatly impressed Hazrat Sahib that he prevailed on the Maulana Sahib to stay at Qadian and devote more time for religious work and the cause. In one of his letters to the Maulana Sahib, Mirza Sahib wrote, and I quote "I am much pleased to learn that Allah, through his wisdom, has arranged for you to reside at Qadian. It seems that the Almighty Allah intends to shower His Blessings and Grace on you through this arrangement. And I have great faith in you and trust that you will make considerable progress during this period."

Hence in March 1900 Maulana Sahib, in a letter to Hazrat Sahib, humbly accepted the suggestion to take up permanent residence at Qadian and to devote his life to the sacred cause of the propagation of Islam at which the Promised Messiah expressed great pleasure and arranged for Maulana Sahib to reside in his own house. It is a noted fact that Hazrat Sahib's regard for the esteemed Maulana Sahib was so great that he treated him like his own son and infact, he himself found a suitable match for him with one Fatima Begum.

During his life time Hazrat Sahib heaped praises on Maulana Muhammad Ali. So numerous are they that to list them would mean my standing here for hours. Let me therefore state just a few such laurels, and I quote:

(i) "One of the most sincere and true friends and companions from amidst our community is Maulvi Muhammad Ali. During his stay with me at Qadian I have been watching his habits, his character, his religious observations and his day-to-day life; and I thank Allah that I found him righteous and of exemplary character in every respect. He is humble in his nature, very modest and righteous to the core of his being, and in many respects his qualities are enviable. It is obvious that such able and fine young men, who are also educated and respected, are not easy to be had".

and

(ii) "I am confident that my intelligent forecast will not go amiss in this case that this young man will make great progress in the way of Allah."

Then through a revelation the Promised Messiah informed the righteous Maulana, Maulana Muhammad Ali was told (by the Promised Messiah) in a true dream, and I quote: "you are also pious and entertain virtuous aspirations. Come along and sit by us." (This was reported in Tazkirah page 478 in 1904).
Finally it must be admitted that whilst Maulana Muhammad Ali could have amassed a fortune because of his profession, he forsook all this for a higher and nobler cause. Even when he was appointed the Secretary of the Anjuman and editor of the organisation's official publication and his salary was pegged at 100 rupees a month, the Anjuman's records bear witness that the esteemed Maulana took only 20 rupees a month despite the fact he had a home to manage.

Such sacrifices are indeed worthy of praise and I pray that the Almighty Allah grant him the highest rewards for his dedication and selflessness. May Allah shower his choicest blessings on his soul.

THE RESPECT FOR WOMEN IN ISLAM

(Reproduced from "Al-Islam - The Muslim Voice" organ of the Fiji Muslim League - October 1990)

It is unfortunate that there have been misunderstandings regarding a woman's position in Islam. This misunderstanding is not only evident among non-Muslims but also among certain individuals who are followers of the religion with little or no knowledge of it. These people set themselves as judges on what a woman should or should not do. I have even witnessed in certain places the forbidding of women from praying in the mosque. This is why I feel it is very important to clarify the views on this matter in Islam by quoting certain passages from Qur'an and the Hadith.

Prophet Muhammad (pbuh) was a mercy and a blessing from Allah (Subanahu wa taala) to mankind all over the world and for all times to come. His teachings and his exemplary way of life left shock waves that are still being felt, even up to our present day. He was particularly and most importantly a great emancipator of women long before it became fashionable in the west.

When Prophet Muhammad (pbuh) came upon the world scene in Arabia more than 1400 years ago, women were held in contempt and treated not unlike slaves or cattle. Female babies born to an Arab father were looked upon with disdain and shame. Many times they were put to death by being buried alive. Prophet Muhammad (pbuh) taught the people that this type of practice perpetrated against female children was not only heathenistic but against the Divine Plan of Allah (Subanahu wa taala). Allah says in the Holy Qur'an:

"O mankind! Reverence your Guardian-Lord
Who created you from a single person;
Created, of like nature, his mate, and
From them twain scattered (like seeds)
Countless men and women;
Reverence Allah, through Whom
Ye demand your mutual (rights),
And (reverence) the wombs (that bore you);
For Allah ever watches over you." (IV:1)

Nowhere in this ayat does it refer to the inferiority or superiority of either sex. It stresses that male and female were created "from a single person" and are in fact, therefore, both on an equal footing with Allah (Subanahu wa taala).
In Kitab al Nikah Muslim, Prophet Muhammad (pbuh) bears witness to the essence of the message from the Holy Qur'an when he states:

"If a daughter is born to a person and he brings her up, gives her a good education and trains her in the arts of life, I shall myself, stand between him and hell fire."

Many examples are contained in both the Holy Qur'an and the Hadith concerning the true dignity of the Muslim woman and her mission in life. Islamic principles and guidelines, as shown in the Prophet Muhammad's (pbuh) traditions, gave the Muslim woman freedom of access to the masjid.

Prayers in that day and age were performed by Muslim women in their own section of the masjid behind the men. For the sake of solemnity and the seriousness of the occasion, they prayed in separate groups: however, both groups prayed in the masjid.

Allah (Subhanahu wa taala) has seen fit to raise the Muslim woman to a very honorable position in Islam based on her obedience to Him; therefore, no one is allowed to take that status away from her or prevent her from worshipping her Lord in a manner that is germaine to Islam—such as, praying in the masjid.

Prophet Muhammad (pbuh) specifically addressed this problem during his time, as reported by Abdullah b. Umar in Sahib Muslim:

"I heard the Messenger of Allah (may peace be upon him) say: Don't prevent your women from going to the Mosque when they seek your permission.' Bilal b Abdullah said: 'by Allah, we shall certainly prevent them. 'On this Abdullah b Umar turned towards him and reprimanded him so harshly as I had never heard him do before. He (Abdullah b Umar said): I am narrating to you that which comes from the Messenger of Allah (may peace be upon him) and you (dare) say: By Allah we shall certainly prevent them.'" (885)

'Ibn Umar reported: The Messenger of Allah (May peace be upon him) said: Do not prevent the maid-servants of Allah from going to the Mosque.'" (886)

'Ibn Umar reported: I heard the Messenger of Allah (may peace be upon him) say: When your women seek your permission for going to the Mosque, you grant them permission.' " (887)

May Allah (Subhanahu wa taala), in his Mercy, bless us to recognize truth and be obedient to his Word.

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**SALAAT - NAMAAZ - PRAYER**

**Meaning of Salāt:** Salāt means supplication or prayer. In Islam prayer assumed a regularity and a form, and became an established institution of religion. The verb used to indicate the observance of salat is throughout the Holy Qur'an 'Aqamah', meaning he kept a thing or an affair in a right state, and hence it is not the mere observance of the form that the Holy Quran requires, but the keeping of it in a right state i.e. being true to the spirit of the prayer. The object of prayer is clearly stated to be the purification of the heart and soul.
Mode of Worship The Islamic mode of worship is calculated to concentrate attention on one object, the realisation of the Divine presence. The ablution preceding prayer, the reverential attitude in standing, the bowing down, the kneeling with the forehead placed on the ground, and the reverent sitting position - all help the mind to realise the Divine presence as a fact; and the worshipper, as it were, finds his heart's joy in doing honour to the Great Master, not only with his tongue but with his whole body, adopting a reverent attitude. There is not the least doubt that the spirit of humility in man finds particular expression in the reverential postures which must be adopted in prayer. The whole prayer is a most solemn and serious affair during which the worshipper does not turn his attention to anything else, nor does he indulge in any movement which should distract his attention or disturb his prayerful attitude. The prayer is thus an undisturbed meditation on the Divine, and it is for this reason that in Islam it is not accompanied with music but by recitations from the Quran speaking of Divine love, mercy, power and knowledge. In fact, what is considered ritualism in the Islamic institution of prayer is only a way to feel the Divine presence and ponder over His greatness, glory and love by adopting certain reverential postures, and it would be seen that the Islamic mode of worship combines in it all the reverential postures that can possibly be adopted, the posture of standing, sitting, bowing down and prostration.

It cannot be denied that a particular posture of the body will generate in man feelings of pride and haughtiness while another is suggestive of true humility, and it is only the latter frame of mind that can bring man closer to God. If, therefore, humility is of the essence of prayer, the particular postures of standing, sitting, bowing down and prostration are also essential for creating that spirit in man, and any change would be a change for the worse, a change that might well bring about failure to achieve the very end for which prayer is intended.

Namaaz (Muslim Prayer)

<table>
<thead>
<tr>
<th>ARABIC TEXT</th>
<th>ENGLISH TRANSLATION</th>
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<tbody>
<tr>
<td>(1) Adhan -- Call for Prayer</td>
<td></td>
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<tr>
<td>Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar</td>
<td></td>
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<tr>
<td>Ashhadu an la ilaha il-Allah, Ashhadu an la ilaha il-Allah</td>
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<tr>
<td>Ashhadu anna Muhammad-an-Rasulullah Ashhadu anna Muhammad-an-Rasulullah</td>
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<td>Hayya ala-s-sala, Hayya ala-s-sala</td>
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<td>Hayya ala-l-falakah, Hayya ala-l-falakah</td>
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<tr>
<td>Allahu Akbar Allahu Akbar</td>
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<td>La ilaha ill-Allah</td>
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<tr>
<td>Allah is the greatest (said 4 times)</td>
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<tr>
<td>I bear witness that nothing deserves to be worshipped except Allah (said twice)</td>
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<tr>
<td>I bear witness that Muhammad is the Apostle of Allah (said twice)</td>
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<tr>
<td>Come to prayer (said twice, turning face to right)</td>
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<tr>
<td>Come to Success (said twice, turning face to left)</td>
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<tr>
<td>Allah is the greatest (said twice)</td>
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<tr>
<td>Nothing deserves to be worshipped except Allah</td>
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<tr>
<td>(2) Niyyat -- Intention of Prayer</td>
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<tr>
<td>(Stand facing the Ka'aba, with your feet together &amp; hand by your side)</td>
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<tr>
<td>Inni waggihaatu waghiya lilladhi fatar-al-samawati wal-ardza hanif-an wa ma ana min-al mushrikin</td>
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<tr>
<td>Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth and I am not of the polytheists</td>
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</tbody>
</table>
(3) **TAKBIR-I-TEHRIMA (FORBIDDING OTHER THINGS THAN PRAYER)**

(Raise both hand to your ears, palms facing outwards towards Ka'aba)

Allahu Akbar | God is the greatest

(4) **QYAAM - STANDING**

(Fold hands with the right open palm resting on the left hand near the elbow; folded hands being across the chest)

Subhana-k-Allah humma wa-bi-hamdi-ka wa tabaraka-smu-ka wa ta'ala jaddu-ka wa la ilaha ghairu-ka | Glory to Thee, O Allah and Thine is the praise and blessed is Thy name, and exalted is Thy Majesty, and there is none to be served besides Thee

A'udhu billahi minash-shaitani-r-rajeem | I seek the refuge of Allah from the accursed devil

**SURAH FATIHNA**

Bi-smi-llahi-r-Rahmani-r-Rahim

Al-hamdu li-llahi Rabbi-l-alamin

Ar-Rahmani-r-Rahim

Maliki yaumi-d-din

Iyya-ka na'budu wa iyya-ka nasta in

Ihdi-na-s-sirata-l-mu-staqim

Sirata-lladhina anamta alaihim

Ghairi-l-maghdzubi 'alai-him wa la-dz-dzallin; Ameen

**THE OPENING**

In the name of Allah, the Beneficent, The Merciful

All praise is due to Allah, the Lord of the worlds

The Beneficient, the Merciful

Master of the Day of Requittal

Thee do we serve and Thee do we beseech for help

Guide us on the right path

The path of those on whom Thou hast bestowed favours

Not those upon whom wrath is brought down, nor those that go astray; Amen

(Next, recite any Chapter of the Holy Quran)

**SURAH AL-KAFIRUN**

Kul yaa-ay-yu hal ka-firun

La a-bu-du ma ta-bu-dun

Wa laa an-tum a-bi-du naa ma a-bud

Wa laa a-na a-bi-du-dum ma a-bad-tum

Wa laa an-tum aa-bi-du-na ma a-bud

Lakum dee-nu-kum wa-li-ya-deen

**THE DISBELIEVERS**

Say: O Disbelievers

I serve not that which you serve

Nor do you serve Him Whom I serve

Nor shall I serve that which you serve

Nor do you serve Him Whom I serve

For you is your recompense and for me my recompense
(5) **RUKU -- BOWING DOWN**

(After recital of a chapter, say "Allahu Akbar" and bow down with your open palms firmly grasping your knees. Head and upper half of the back parallel to the ground, and recite silently....)

Subhana Rabbiy-al-Azim

ditto

ditto

Glory to my Lord, the Great

ditto

ditto

(6) **QUOMA -- SHORT STANDING POSITION**

(Reciting "Sam-Stallah-Ili-manhamidah" i.e. "Verily Allah listens to one who praises Him", stand upright for a brief period and recite....)

Rabba-na la-ka-l-hamd

Our Lord! To Thee is due all praise

(7) **1ST SAJDA -- PROSTRATION**

(Reciting "Allahu Akbar", go down in a prostrating position. In this position the person praying goes down on his knees, hands, face and nose all touching the ground; i.e. a position of total humility; toes of both feet also touching the ground). In this position he recites....

Subhana Rabbi-yal a'la

Oh Allah! glory be to you the most high

ditto

ditto

ditto

(8) **JALSA -- SHORT SITTING POSITION BETWEEN SAJDAS**

(After completing the 1st Sajda as in 7 above, recite "Allahu Akbar" and assume a short sitting position, sitting on the inner of your left foot with the right foot upright i.e. toes touching the ground). In this position recite....

Allah-umma-ghfir-li warham-ni
wa-hdi-ni wa afi-ni warzukni wa-jbur -ni wa-rfani

O Allah! Grant me protection and have mercy on me and grant me security and guide me and grant me sustenance and set right my affairs and exalt me

(9) **2ND SAJDA -- PROSTRATION**

(Reciting "Allahu Akbar" assume the same position as in 1st Sajda [as per 7 above] and recite the same words)

(10) **Q'ADAH -- 2ND SITTING POSITION**

(Assume the same position as in 'JALSA' [see 8 above] but this time recite the following....)

At-tahiyyatu li-Ilahi wa-s-salawatu wa-t-tayyibatu; as-salamu alaika ayyuha-n-Nabiyyu wa rahmatu-Ilahi wa barakatu-hu, assalamu alai-na wa'alaa ibadillahi-s-salihin. Ashhadu an la ilaha illallahu wa asshhadu anna Muhammadan abdu-hu wa rasuluh

All services rendered by words and bodily actions and sacrifices of wealth are due to Allah. Peace be on thee, O Prophet! and mercy of Allah and His blessings. Peace be on us and on the righteous servants
of Allah. I bear witness that none deserves to be worshipped but Allah, and I bear witness that Muhammad is His servant and His Messenger

NOTE: When bearing witness (i.e. the words underlined) the person praying, briefly raises his index finger, stressing his firmness of faith of the Unity of Allah.

THIS ENDS THE FIRST RAKAT and after saying "Allahu Akbar" the person praying stands up for the second Rakat, commencing with Surah FATIHA (the Opening) as in (4) above. Following Surah FATIHA, recite any chapter of the Holy Quran, preferably a different one this time.

Qul huw-Allahu Ahd
Say: He Allah is one
Allahu-s-Samad
Allah is He on Whom all depends
Lam yalid wa lam yulad
He begets not nor is He begotten
Wa lam yakun la-hu kufuwan ahad
And none is like Him

THE PERSON PRAYING THEN CONTINUES TILL THE "Q'ADAH" - - 2 ND PROSTRATION AS IN (10) ABOVE

THIS ENDS THE SECOND RAKAT, and the person stands up for the third RAKAT the same as the 2nd RAKAT, but in this RAKAT he only recites the SURAH FATIHA (The Opening) and omits any other Surah or Chapter. He however continues to follow all the positions and recitals as in the second SAJDA up to and including Q'ADAH (see 10 above) and then continues to complete his prayer by reciting the following additional prayers:....

Recitals after the attestation of faith as underlined in (10)

Allahu-mma salli ala Muhammadin
O Allah! exalt Muhammad and
wa ala ala Muhammadin kama sallaita
the true followers of Muhammad
ala Ibrahima wa ala ala Ibrahimm
as Thou didst exalt Abraham
inna-ka Hamidun Majid
and the true followers of Abraham;
surely Thou
Allahu-mma barik ala Muhammadin
O Allah! bless Muhammad and
wa ala ala Muhammadin kama barakta
the true followers of Muhammad
ala Ibrahima wa ala ala Ibrahimm
as Thou didst bless Abraham
inna-ka Hamidun Majid
and the true followers of Abraham;
surely Thou art Praised, Magnified.

Rabbi-j'alni muqima-s-salati wa min
My Lord! make me and my offspring
Dhurriyyati Rabba-na wa taqabbal
keep up prayer; our Lord! and
duai Rabba-na-gh fir -li wa li-
accept my prayer; our Lord!
walidayya wa li-l-muminina yauma
grant protection to me and to
yaqumul-l-hisab
my parents and to the believers

on the day when the reckoning
will take place.
As-salamu alai-kum wa rahmatullah
Peace be on you and the mercy of Allah
(said while turning face to right)

As-salamu alai-kum wa rahmatullah
Peace be on you and the mercy of Allah
(said while turning face to left)

INTRODUCTION TO ISLAM

Answers to Common Questions about Islam

1. What is the name of our religion?
The name of our religion is ISLAM. This word is pronounced as:
IS - as in the word this (NOT like is).
LAM - LA as in the word large.

A follower of Islam is known as a MUSLIM, pronounced as:
MUS - u as in pull, and a soft s.
LIM

2. What do these words mean?
The word Islam means 'entering into peace' and also 'submission to God'. Muslim, therefore, means one who has made peace, with God as well as with man.

3. Who gave these names to this religion?
These names are to be found in the Holy Quran, the sacred Book of the Muslims. For instance, God says:

"I have chosen for you (O mankind) Islam as a religion." (chapter 5, verse 3, or 5:3 for short.)

and "He (God) has named you as Muslims." (22:78)

4. What is the basic teaching of Islam?
It is to make peace with God, which means to submit to and obey God completely. And also to make peace with man, which means to do good to people around us. This basic teaching is summed up in the Holy Quran as follows:

"Whoever submits himself completely to God, and does good to others, he shall have his reward from his Lord." (2:112)

(Note that "he" here does not mean man only, but any person).

5. How did Islam come into the world?
The religion of Islam in its present form came to us through the teaching of the Holy Prophet Muhammad, who lived and preached in Arabia some 1400 years ago (born 571 C.E., died 632 C.E.). However, the Holy Prophet taught that he was not bringing a completely new religion into the world, because the basic principles of Islam had also been preached by all the great founders of the various religions before him. Islam, therefore, did not begin with the Holy Prophet Muhammad, but was also the religion of Abraham, Moses, Jesus, Krishna, Buddha, and every other prophet of God.
6. Why is this religion not named after Muhammad, the Holy Prophet?

Because, properly speaking, the Holy Prophet Muhammad was not the Founder of Islam, but was himself a Muslim - a follower of Islam. Prophets before him too are called Muslims in the Holy Quran. Our religion was not named after the Holy Prophet Muhammad in order to stress that it teaches the same basic principles that were originally taught by all the prophets who appeared before him in various parts of the world.

7. Are there any special reasons why our religion is called Islam?

Yes. Because it teaches that, just as the world around us obeys the laws God has devised for it, man too should submit to the guidance the Almighty has revealed through His prophet. It teaches that Islam or 'submission to God' is only another name for human nature; and that every human child born is a 'Muslim' because he (or she) behaves according to true human nature.

8. If previous prophets had also taught the same basic 'Islam', what was new about the teachings of the Holy Prophet Muhammad?

The original teachings given to the different nations of the world by the prophets who appeared in them, had gradually become lost, altered and obscured. God then sent the Holy Prophet Muhammad to:

i) re-establish those original principles,

ii) preach other truths which had not been preached before, but were necessary now because mankind had advanced,

iii) to collect together the best of every religion into one faith.

So the Holy Prophet Muhammad appeared as the Last Prophet to give to the whole world one, perfect and ever-lasting, religion - Islam.

9. What does one have to believe in order to become a Muslim?

A person becomes a Muslim by declaring in public an oath known as the Kalima Shahada.

This runs:

Ash-hadu an la ilaha ill-Allah
(I bear witness that there is no god except Allah)

Wa ash-hadu anna Muhammad-an rasul-Allah
(and I bear witness that Muhammad is the Messenger of Allah).

The Kalima contains the two basic points a Muslim has to believe: that there is only one God - Allah, and that the Holy Prophet Muhammad is God's Messenger to mankind.

10. Is there a list of basic Muslim beliefs?

Yes. The Kalima itself is known as the 'brief expression of faith'. It summarises the basic Muslim beliefs, which are five in number. These are belief in:

1. God, who possesses the most perfect and excellent qualities.

2. Angels, who act upon the heart of each person, inspiring him to do good.

3. The Prophets and Messengers of God sent to all the nations of the world, who taught virtue by their own high moral example.

4. The Books of God, which were revealed to all the nations through their respective prophets, containing guidance on how man should live and conduct himself.

5. The life after death, when each person shall become conscious of all the deeds, good or bad, he/she did in this life, and shall face the consequences.
عالمی اخبار، ایم رضوان، ایمان کہ دنیوں کے مچھری تحریر میں مختلف نسخیوں سے خوش خواہنا ہے۔ اگر یہاں کا سلاکسٹ نے یہاں باقاعدہ کرے گا، تو ہمارا اخبار میں بہتر ہو جائے گا۔ ایک ایتش سے ہم کوی کہنا ہے کہ یہاں سے یہاں انسانیت کا سب سے بڑا کام ہے۔ کہوئے کہ یہاں سے یہاں انسانیت کا سب سے بڑا کام ہے۔

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فہرست اوہنے، اس کی اپنی ا vero اور اس کے مجموعہ (سیلابی میوزیم) سنیار آرہ میں غیب
زرا آچار ہے یہ دماغ کے ہر چیز کے لئے مطالبہ کیا گیا ہے۔ اور اس میں روز ہی میں پیسے کا مطلب
ہے کہ یہ نئے کا بات ذکر کیا گیا ہے۔ بریزی پیسے پیسے اور دیگر کا بات ہے۔
املیات کو اورسے اس کی اپنی ا vero اور اس کے مجموعہ (سیلابی میوزیم) سنیار آرہ میں غیب
کتاب پیش کے درجه زیادہ تر نیا نہیں بنا سکتا اس کی لازمیت، جس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم، بخشنے کے خاص اثرات کا۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔ یہ کہا جاتا ہے کہ اس کے نتیجہ میں ایک مجبور رہنے کا کوئی ہوسکتا ہے گراہم بننے کا کوئی ہوسکتا ہے اور یہاں اس کی توجہ ہے۔
بلاہ ان کے بھی تقادمی کی فضیلاتی اور وکاری قسم نہیں

سوزن، جس کا انس کو ہی کہتے ہیں وہی انتہائی حیاتی تھا، اس کے لئے لوقوس لائیس سے انا حاصل کیے۔ اور جب ان کے واقع ہوئے باتوں کے بارے میں نکلنچی مائیں علیکم کہا خوشعلاء علماء کے ذریعہ راضی ہوں۔

بلاہ ان کے بھی تقادمی کی فضیلاتی اور وکاری قسم نہیں۔