**batLaws or orders. There are six types in Islam:**

1. Compulsory (Wajib)

2. Order without obligation (Mustahab)

3. Forbidden (Muharram)

4. Disliked but not forbidden (Makruh)

5. Legal and allowed (Halal)

6. No law defined/required (Mubah)

**The Pillars Of Salat:**

1) The Opening Takbir (Iftitah Takbir):

It is to began a salat a with the saying of the Takbir; "Allah-u Akbar" Allah is the Greatest.

2) Standing (Qiyam):

It is to stand for a period of time in salat.

3) Recitation (Qir'aat):

It is to recite from the Noble Qur'an during salat.

4) Bowing (Ruku):

It is the bow down in salat by placing the hands on the knees, the upper body being parallel to the ground Women bow less that men do.

5) Prostration (sujud):

It is to prostrate by placing the nose, the fore haed, the hands, the knees and the front portion of the feet on the ground.

6) Final Sitting (Qa'de-i Akhirah or Jalsah):

It is to sit down at the and of a salat for at least as long as one needs to recite the salutation called "At-tahiyyatu.

**The Obligatory Acts (Fardh) Of Salah:**

1. The Requirements For The Performance Of Salat

Cleansing From The State Of Impurity: it is to be cleansed from the unseen moral impruties that are called "hadath" by means of either minor ritual ablution (wudhu., or major ritual bath (ghusl. or ritual ablution with clean soil (tayammum..

2. Clean From Fhysical impurities (nejasett) :

It is to cleanse ourselves, our clothing and the place where we are going to perform the prayer from visible meterial impurites.

3. Covering Of The Private Parts (Satr-i Awrah) :

It is to properly cover our private parts. The private parts in a men are from the navel to below the knees. It is obligatory to cover these parts while performing a ritual prayer. The private parts in a woman consist of the whole body except the face, hands and feet. A woman is to cover the private parts even if she performs a salat at a place where she is alone.

4. Facing In The Direction Of The Qiblah:

It is to perform a salat facing in the direction of the Kaaba, which is in Makkah al-Mukarramah in Saudi Arabia.

5. The Time:

It is to perform all the prayers at their due times. We can learn the exact times each day from special prayer calendars.

6. Intention:

It is to say silently the intention to perform the particular salat that is due at that time.

Al-Qadar can be categorized as:

1. Al-Qadar al-Kulli - the general *qadar* which has been recorded by Allah in Al-Lauhulmahfudz or the Preserved Tablet.
2. Al-Qadar al-Sanawi - the annual *qadar* which takes place once a year (Lailatul qadar) - where it matchs what has been written in Al-Lauhulmahfudz.

#### **1. Nafs al-Ammara Bissu' (The Soul which Commands):**

This is the Nafs that brings punishment itself. By its very nature it directs its owner towards every wrong action. No one can get rid of its evil without the help from Allah. As Allah refers to this Nafs in the story of the wife of al-Aziz (Zulaikha) and Prophet Yusuf (s):

**"The (human) soul is certainly prone to evil"** (12:53).

Allah also says:

**"And had it not been for the grace of Allah and His Mercy on you, not one of you would ever have been pure; but Allah purifies whomever He wishes, and Allah is Hearing, Knowing."** (24:21)

This Nafs resides in the world of the senses and is dominated by earthly desires (Shahwat) and passions….

Evil lies hidden in the Nafs and it is this that leads it on to do wrong. If Allah were to leave the servant alone with his self, the servant would be destroyed between its evil and the evil that it craves; but if Allah grants him success and help, then he will survive. We seek refuge in Allah the Almighty, both from the evil in ourselves and from the evil of our actions.

#### 2. Nafs al-Lawwama (the Soul that Blames):

Allah refers to this Nafs,

**"And I do call to witness the Nafs that blames"** (75:2).

This Nafs is conscious of its own imperfections.

Hasan al-Basri said, "You always see the believer blaming himself and saying things like 'Did I want this? Why did I do that? Was this better than that?"….

#### 3. Nafs al-Mutma`inna (the Soul at Peace):

Allah refers to this Nafs,

**"O Self, in complete rest and satisfaction!"** (89:27).

**Continuity of Narration:**

a) Marfoo’: Connected to the Prophet (SAAW). Means the Companion narrator specifically stated that the Prophet (SAAW) said this.

b) Hokm Al-Marfoo’: Connected by reasoning. When the Companion did not mention it is a saying of the Prophet (SAAW) yet it is a matter that could have only come from the Prophet (PBUH).

c) Musnad/Mutassil: Fully connected, this means there are no missing gaps in the chain, everyone in the chain heard it from the person directly before him in the chain.

d) Mawqoof (stopped): the hadith is the saying of the Companion.

e) Maqtoo’ (cut): the hadith is the saying or teaching of a tabi’ee (generation after the Companions).

f) Mursal: The Tabi’ee narrates that the Prophet (SAAW) said without mentioning the Companion who told him this.

g) Mu’alaq (hanging): There is a discontinuity in the chain at the beginning.

h) Munqati: There is a discontinuity in the chain in the middle.

i) Mo’dal: There is a gap of two narrators in the chain.

j) Mo’an’an: Narrated through the use of “’an” as explained before.

k) Musalsal: Narrated including a gesture or act by the Prophet (SAAW) that is included in the tradition.

Names of Books:

a) Sahih: Means the book only contains Sahih ahadith. Examples of this would be Sahih Al-Bukhari.

b) Sunan: Means the book is ordered in the ordering of the books of fiqh (that is, it begins with Taharah “purity” and then Prayer, fasting, charity…).

c) Al-Jami’: Means the book contains eight specific chapters in its index. Those include Seerah (life of the Prophet SAAW) and Tafseer (explanation of Quran).

d) Musnad: Means the book is indexed by the Sahabah (i.e. one chapter for ahadith narrated by Aysha, then one for ahadith narrated by Omar and so forth).

e) Mustadrak: A continuation of a work by a previous scholar. An example would be a scholar who would try to collect all the sahih hadith on Seerah. And then a later scholar would write a book that would append ahadith he believes the original author omitted or did not know about

Tahajjud:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صلى الله عليه وسلم حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُاَ إِلَهَ إِلاَّ أَنْتَ ـ أَوْ لاَ إِلَهَ غَيْرُك"‏ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

(O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You;And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that `Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah)