

Topics Covered	
<b>A: Salah and Prayer</b>	1. Salah and other prayers 2. Significance of Niyat 3. Regular Prayer times 4. Jummah prayers
<b>B: Zakah and Hajj</b>	5. Zakah, sadaqah and khums 6. Reasons for Giving 7. Liberationist thinking in Islam 8. The nature and purpose of the hajj 9. The role of hajj in uniting the ummah
<b>C: Five Categories of Ethical Action</b>	10. The need for guidance 11. The five categories 12. The Categories applied to examples 13. The importance of the five categories for Muslim life

**Key:**  
 Relating to Prayer      Relating to Zakah and Hajj  
 Relating to Five categories      Relating to all

**Key Quotes**

[ 79. *Serve me only and establish regular prayer* ] [ 80. *"All Muslims have a duty towards others- Maqsood* ]

[ 81. *let them...circumambulate the Ancient House* ] [ 82. *Well doth He know what you are intent upon* ]

Scholars		
14. Elias	15. Sultan	16. Maqsood
17. Esposito	18. Turner	19. Ruthven
20. Ramadan	21. Waines	22. Ibn Ally
23. Horrie and Chippendale		

**RELIGIOUS LIFE**

*Islam T4 A-C Knowledge organizer*

<b>Types of Prayer</b>	24. Salah– far prayer 5 times a day	25. Fard Salah– another name for prayer 5 times a day
26. Nafila/ Nafil prayer– umbrella term for all voluntary prayers	27. Dhikr– any prayer that involves repetition of names of Allah	28. Wird– a form of Sufi dhikr
29. Tasbih– a form of dhikr using prayer beads	30. Tahajjud– night prayer has to be done after isha and before fajr	31. Du'a– means 'cry out' - personal devotional prayer
32. Jummah– obligatory congregational prayers attended at mosque on a Friday lunch		

KEY WORDS	
33. adhan	56. Ihram
34. Masjid	57. Umra
35. Minaret	58. al-Safa and al-Marwa
36. Muezzin	59. Hajar
37. Qiblah	60. Sai
38. Qiyam	61. talbiyah
39. Rakahs	62. tawaf
40. Ruku	63. wuquf
41. Sujud	64. zamzam
42. Takbir	65. haji
43. Tashahud and Salam	66. Id-ul-Adha
44. Subah	67. Mount Arafat
45. Tasbih beads	68. shari'a
46. Niyat	69. ijma
47. wudu	70. qiyas
48. ghusl	71. ulama
49. khums	72. haram
50. sadaqat	73. makruh
51. zakah	74. mubah
52. nisab	75. mustahab
53. riba	76. fard/wajib
54. hajj	77. halal
55. ihram	78. adab

To what extent is prayer simply a ritualistic act of piety?	
83. Because salah has set words of actions it is very ritualistic and worshippers will often perform on auto-pilot.	86. Nafila prayers allow for more personal expression and this is not simply an act of ritualistic piety
84. There is no scope for personal expression in many of the Islamic prayers— even with du’a there are lots of set du’as	87. Niyat is the most important thing, as all Muslims have to get into the right state of mind before salah it does not become simply a ritual
85. The high frequency of Islamic prayer means it becomes a meaningless ritual	88. Even Salah prayers can be personalised by adding extra nafil prayers on the end
	89. It will vary from worshipper to worshipper
<b>Are jummah the most important prayers in Islam?</b>	
90. Praying in congregation is said to be 25 x more meritorious than praying alone— hadith	94. Friday prayers are simply fard salah on a Friday lunchtime— all fard salah is important that is why it is fard
91. Jummah strengthens the ummah and this is central to Islam	95. Nafil prayers show a Muslim is going above and beyond
92. The Khutbah allows the congregation to learn more about Islam	96. Only Allah knows what prayers, if any, are most important
93. Jummah is the only prayer where it is fard to attend mosque (for men)	97. Du’a might be more meaningful as it is more personal
<b>To what extent is Islam based in support for the poor?</b>	
98. Three of the five pillars have elements of charity— zakat, sawm and hajj	102. Worship and submission to the One True God is the main basis of Allah
99. Muhammad did lots for the poorest and most vulnerable members of society	103. Support for the poor is really just part of submitting to the will of Allah
100. The Ummah is very much an egalitarian concept calling for concern for the poor	104. The main early message of Islam was about monotheism and the threat of punishment at judgement day
101. Zakah means purify as it is said that redistributing wealth will purify society— this shows how important supporting the poor is	105. Islam is concerned with social reform in general, this is more wide reaching than simply supporting the poor

<b>Is the hajj simply a journey of personal religious enquiry?</b>		
106. The hajj is said to be a life changing experience where one receives spiritual refreshment and a renewal of faith	110. The hajj is the most visual outward sign of the ummah— all in white, moving together	111. Hajj is a religious obligation
107. There are many benefits and rewards given by Allah to those who perform the hajj	112. Those who are able to perform hajj are able to sponsor someone to do it for them— here are is no personal experience for the recipient	113. There is a strong social focus during the hajj with qurbani meat been shared and Id-ul-Adha being celebrated.
108. At Mount Arafat pilgrims stand in prayer before God alone		
109. Pilgrims perform hajj to experience their religious heritage and walk in Muham-mad’s foot prints		
<b>How successful are the five categories of action as a guide for Islam today?</b>		
114. They provide a usual practical guide where everything is categorised	118. There is still lots of confusion and disagreement amongst Muslims about what is allowed and what is not	119. Five categories is confusing— if something is mustahab is it really optional or should you be doing it?
115. Without them it would be very difficult for Muslims to know all the ways to behave and act	120. They are open to interpretation so not that great a guide	121. They are too detailed and restrictive— there is a rule about minute aspects of life
116. The principles are cross cultural and universal		
117. If understood as a guide to be applied in the spirit of Islam they are a helpful guide		
<b>Are the 5 categories a recipe for confusion or clarity?</b>		
122. They can be applied fluidly which could cause confusion	125. The fluidity is a good thing it makes them flexible and easy to apply	126. The whole point of them was to stop confusion— Muslims do not have to try work things out from the Qur’an they can simply refer to the 5 categories
123. The coffee debate shows some things have changed category— this is confusing		127. Modern issues can be worked out by using qiyas—analogy
124. There are lots of online forums with Muslims debating things— clear there is confusion		