

THE FIVE PILLARS OF ISLAM

& parallels in Judaism

الأركان الخمسة في الإسلام

والنظر في اليهودية

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قال المصنف -رحمه الله تعالى-: وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب -رضي الله عنهما-، قال: سمعت رسول الله -صلى الله عليه وسلم- يقول: بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان رواه البخاري ومسلم.

On the authority of Abu 'Abd al-Rahman 'Abdullah bin 'Umar bin al-Khattab (*radiyallahu 'anhuma*) who said: I heard the Messenger of Allah (*ṣallallahu 'alayhi wasallam*), say: "Islam has been built upon five things - on testifying that there is no other god but Allah, and that Muhammad is His Messenger; on performing prayer; on giving the *zakāt*; on Hajj to the House; and on fasting during Ramaḍān." [Al-Bukhari & Muslim]

1. FAITH (*Imān* - אֱמוּנָה). لَا إِلَهَ إِلَّا اللَّهُ وَمُحَمَّدٌ رَسُولُ اللَّهِ.

אין אל אלא האל ומחמד שליח האל

The *shahāda* or *shahādatayn* (the "witnessing"): "There is no god but God, and Muhammad is His messenger." Shema` Yisrael: שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה יְהוָה

Sub-requirements of faith: angels (*al-malā'ika*), prophets (*al-anbiyā'*) and Scriptures (*al-kitāb*), final judgment (*yawm al-dīn*, *al-yawm al-ākhir*, *yawm al-qiyāma*), divine decree and predestination.

Sura 2 (The Cow)

²⁵⁵ Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Whatever is in the heavens and in the earth is His. Who is he that intercedes with Him save by His leave? He knows what is before them and what is behind them, while they cannot comprehend any of His knowledge save what He pleases. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

سورة البقرة

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ 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 السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

Deuteronomy 6

⁴Hear, O Israel! The Lord is our God, the Lord is one. ⁵You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶Take to heart these instructions with which I charge you this day. ⁷Impress them upon your children. Recite them when you stay at home and when you are away, when you lied down and when you get up.

ספר דברים ו

(ד) שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
(ה) וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ
וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
(ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ
הַיּוֹם עַל לְבָבְךָ:
(ז) וְשִׁנַּנְתָּם לְבִנְיֶיךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

<p>⁸Bind them as a sign on your hand and let them serve as a symbol on your forehead. ⁹Inscribe them on the doorposts of your house and on your gates.</p>	<p>(ח) וְקִשְׂרֹתֵם לְאוֹת עַל יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: (ט) וְכִתְבֵתֵם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:</p>
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2. PRAYER (*ṣalāt* - الصَّلَاةُ - צְלוּתָא [Aramaic] תְּפִילָה OR עֲבוּדָה).

<p>Sura 2 (The Cow) ⁴³Establish worship, bring the <i>zakāt</i> (required giving), and bow your heads with those who bow [in prayer]. ⁴⁵Seek help in patience and prayer. It is truly hard except for the humble. ¹⁵⁰From wherever you go forth, turn your face in the direction of the Sacred Mosque, and wherever you are, turn your faces in its direction... ¹⁵³O believers! Seek help in patience and prayer. God is with those who patiently endure. ²³⁸Remember the prayers, and the middle prayer, and stand reverently [in worship] to God. ²³⁹But if you are afraid, then pray either on foot or mounted. Then, when you are secure, remember God, as He taught you what you did not know.</p>	<p>سورة البقرة وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ [43] وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْحَاشِعِينَ [45] وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ... [150] يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [153] حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَتُومُوا لِلَّهِ قَانِتِينَ [238] فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ [239]</p>
<p>Sura 4 (The Women) ⁴³O believers! Do not enter into prayer intoxicated until you know what you say, nor ritually unclean unless you be travelling, until you wash yourselves. If you are sick or on a journey, or if one of you come from the bathroom, or if you have touched women and do not find water, sand yourselves with good sand, and rub your faces and your hands. God has become forgiving, pardoning. ¹⁰³[Context is one of going off to battle] When you have performed prayer, remember God standing, sitting or lying on your sides. Afterwards, when you feel secure again, observe the prayer. Prayer is something commanded for believers at stated times.</p>	<p>سورة النساء يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا عَفُورًا [43] فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا [103]</p>

5 times/day: early morning (*fajr*), noon (*dhuhr*), mid-afternoon (*ʿasr*), sunset (*maghrib*), evening (*ishāʿ*).
Friday congregational service: *jum`a* with sermon (*khutba*). Call to prayer (*adhān*). Includes spiritual and physical purification, right/left hands. Pollution (*ḥadath*) and Ablutions (*wuḍūʿ*). See <http://muslim-canada.org/salaat.html>

<p>Psalm 65 ¹For the leader. A psalm of David. A song. ²Praise befits You in Zion, O God; vows are paid to You. ³You who hears prayer, all flesh comes to You.</p>	<p>תהלים פרק סה (א) לַמְנַצֵּחַ מְזִמּוֹר לְדָוִד שִׁיר: (ב) לָךְ דְּמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן וּלְךָ יִשְׁלַם נְדָר: (ג) שִׁמְעַתְּ תַפְלָה עֲדִיד כָּל בֶּשָׂר יָבֹאוּ:</p>
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<p>Psalm 141 ¹A psalm of David. I call You, O Lord, hasten to me, give ear to my voice when I cry to you. ²Take my prayer as an offering of incense, my upraised hands as an evening sacrifice.</p>	<p>תהלים פרק קמא (א) מְזִמּוֹר לְדָוִד יְקוֹק קָרָאתִיךָ חוֹשֶׁה לִי הֶאֱזִינָה קוֹלִי בְּקִרְאֵי לָךְ: (ב) תִּכּוֹן תַּפְלָתִי קִטְרֶת לְפָנֶיךָ מִשְׁאֵת כַּפַּי מִנְחַת עֶרֶב:</p>
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<p>Daniel 6:11 When Daniel learned that [the ban against worshipping any god but King Darius] was put in writing, he went up to his house, with its upper windows facing Jerusalem, and three times a day knelt on his knees and prayed and gave thanks before his God, toward whom he always did previously.</p>	<p>דניאל פרק ו פסוק יא וְדַנְיָאֵל כְּדִי יָדַע דִּי-רְשִׁים כְּתָבָא עַל לְבִיתָהּ וּכְוִין פְּתִיחֹן לָהּ בְּעַלְיָתָהּ נִגְד יְרוּשָׁלַם וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא הוּא בְּרִךְ עַל-בְּרִכּוּהִי וּמְצַלָּא וּמוֹדָא קָדָם אֱלֹהֵהּ, כָּל-קַבֵּל דִּי-הוּא עֵבֵד מִן-קִדְמַת דְּנָה. ֹ</p>
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قَبْلَهُ - (كَبَلًا) كَبَل - "toward" مُصَلٍّ - مَضَلًا - "prayed"

3 times/day: early morning (*shaharīt*) at least half hour after high noon (*minḥāh*), evening (*ma`rīv* or *arvīt*). Saturday congregational service (*Shabbāt*) with Torah reading.

3. REQUIRED ALMSGIVING

(צְדָקָה - الصَّدَقَة *al-ṣadaqa*; זְכוּת - الزَّكَاة *zakāt*).

<p>Sura 2 (The Cow) ²¹⁵They ask you what they should contribute. Say: "The good you have contributed is for parents, relatives, orphans, the poor, and the wayfarer. God knows whatever good you do."¹</p>	<p>سورة البقرة يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فِلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالتَّيَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ 215</p>
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<p>Sura 9 (Repentance) ⁶⁰<i>Ṣadaqāt</i> are for the poor and the needy, the workers who administer them and those whose hearts are to be won over, for [ransom of] slaves, [relief of] debtors, for the path of God and the wayfarer; a duty imposed by God, for God is knowing, wise.</p>	<p>سورة التوبة إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ 60</p>
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¹ Q.2:177 adds that contributions should go also to those who free slaves, observe prayers and give funds themselves [understood in general to refer to all members of the Muslim *umma*].

<p>Sura 2 (The Cow) ²⁷⁷Those who believe and do good works, establish prayers and give <i>zakāt</i> – their reward is with their Lord. No fear shall come upon them; neither shall they grieve.</p>	<p>سورة البقرة إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}</p>
<p>Deuteronomy 15 ⁷When there is a needy person among you, one of your kinsmen in any of your settlements in the land that the Lord your God is giving you, do not harden your heart and shut your hand against your needy kinsman. ⁸Rather, you must open your hand and lend him sufficient for whatever he needs. ⁹Beware lest you harbor the base thought, "The seventh year, the year of remission, is approaching," so that you are mean to your needy kinsman and give him nothing. He will cry out to the Lord against you, and you will incur guilt. ¹⁰Give to him readily and have no regrets when you do so, for in return the Lord your God will bless you in all your efforts and in all your undertakings. ¹¹For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land.</p>	<p>ספר דברים טו (ז) כִּי יְהִי בְךָ אֶבְיֹן מֵאַחַד אֶחֱיֶיךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר יְדוּד אֱלֹהֶיךָ נָתַן לְךָ לֹא תֵאָמֵץ אֶת לִבְבְּךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ מֵאֶחֱיֶיךָ הָאֶבְיֹן: (ח) כִּי פָתַח תִּפְתַּח אֶת יָדְךָ לוֹ וְהֵעֵבֵט תִּעֲבִיטְנוּ דַי מִחֲסָרוֹ אֲשֶׁר יַחְסֹר לוֹ: (ט) הִשְׁמַר לְךָ פֶּן יְהִי דָבָר עִם לִבְבְּךָ בְּלִיעַל לֵאמֹר קִרְבָּה שְׁנַת הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶךָ בְּאֶחֱיֶיךָ הָאֶבְיֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל יְדוּד וְהָיָה בְךָ חֵטָא: (י) נָתַתָּן תִּתֵּן לוֹ וְלֹא יִרַע לִבְבְּךָ בְּתַתֶּךָ לוֹ כִּי בִגְלַל הַדָּבָר הַזֶּה יִבְרַכְךָ יְדוּד אֱלֹהֶיךָ בְּכֹל מַעֲשֶׂיךָ וּבְכֹל מְשַׁלַּח יָדְךָ: (יא) כִּי לֹא יִחַדֵּל אֶבְיֹן מִקְרֵב הָאָרֶץ עַל כֵּן אֲנֹכִי מִצְוֶיךָ לֵאמֹר פָּתַח תִּפְתַּח אֶת יָדְךָ לְאֶחֱיֶיךָ לְעֵנֶיךָ וּלְאֶבְיֹנְךָ בְּאַרְצְךָ: ס</p>
<p>Deuteronomy 16 ¹¹You shall rejoice before the Lord your God with your son, and daughter, your male and female slave, the Levite in your communities, and the stranger, the fatherless, and the widow in your midst, at the place where the Lord your God will choose to establish His name. ¹²Bear in mind that you were slaves in Egypt, and take care to obey these laws. ¹³After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. ¹⁴You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, stranger, the fatherless, and the widow in your communities.</p>	<p>ספר דברים טז (יא) וְשִׂמַחְתָּ לִפְנֵי יְדוּד אֱלֹהֶיךָ אַתָּה וּבְנֶךָ וּבִתְךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהַיִּתּוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּקִרְבְּךָ בְּמָקוֹם אֲשֶׁר יִבְחַר יְדוּד אֱלֹהֶיךָ לְשִׁכְן שְׁמוֹ שָׁם: (יב) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וְשִׂמַרְתָּ וַעֲשִׂיתָ אֶת הַחֻקִּים הָאֵלֶּה: פ (יג) חַג הַסֻּכּוֹת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאַסְפֹּף מִגִּרְנֶךָ וּמִקִּבְּךָ: (יד) וְשִׂמַחְתָּ בְּחַגְךָ אַתָּה וּבְנֶךָ וּבִתְךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהַגֵּר וְהַיִּתּוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ</p>

4. FASTING (*ṣiyām* الصَّيَام or *ṣawm* الصَّوْم - צוֹם) month of Ramadan.

<p>Sura 2 (The Cow) ¹⁸³O believers! Fasting is commanded for you, even as it was commanded for those before you, so that you be pious. ¹⁸⁴[Fast] a certain number of days; but if any of you be sick or on a journey, then a number of other days. Those who are in a position to fast may redeem [the duty] by feeding a poor individual, but if one does good voluntarily it is better for him; and it is better for you to fast, if you have knowledge. ¹⁸⁵The month of Ramaḍān, in which the Qur'ān was sent down as guidance for the people, and as clarity of guidance and <i>furqān</i>. So whoever of you is present during the month let him fast in it. But if anyone is sick or on a journey [let the person fast] a number of other days. God intends to make it easy for you and does not want to make it difficult for you -- that you should complete the [full] number [of days], and that you may magnify God for your guidance, that you will be thankful.</p>	<p>سورة البقرة يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ [183] أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ [184] شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ [185]</p>
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<p>Leviticus 16 ²⁹And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial and you shall do no manner of work, neither the citizen nor the alien who resides among you. ³⁰For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord. ³¹It shall be a Sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time.</p>	<p>ויקרא פרק טז (כט) וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ תַּעֲנוּ אֶת נַפְשֵׁיכֶם וְכָל מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: (ל) כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְקוֹק תַּטְהֲרוּ: (לא) שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת נַפְשֵׁיכֶם חֻקַּת עוֹלָם:</p>
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5. PILGRIMAGE (*hajj* - חַג).

<p>Sura 2 (The Cow) ¹⁸⁹They ask you about new moons. Say: They are fixed times for the people and the pilgrimage... ¹⁹⁶Perform the <i>hajj</i> and the <i>Umra</i> to God. But if you are prevented, then [send] such [sacrificial] gift as may be convenient, but do not shave your heads until the gift has reached its place. If anyone of you is sick or suffering from an injury to the head, then a compensation by way of fasting or almsgiving</p>	<p>سورة البقرة يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ... [189] وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَعِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٌ أَوْ نُسُكٌ... [196] الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن</p>
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or pious observance...¹⁹⁷The *hajj* is during the known months, so whoever undertakes the *hajj* as a duty, then let there be no lewdness, no vice and no wrangling during the *hajj*. God knows the good you do. Take provision, but the best provision is piety. Show piety towards Me, O you of insight.

فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ [197]

Deuteronomy 16

¹⁶Three times a year all of your males shall appear before the Lord your God in the place that he will choose – on the Feast (*hag*) of Unleavened Bread (*matzōt*), on the Feast of Weeks (*shavu`ōt*) and on the Feast of Booths (*sukkōt*). They shall not appear before the Lord empty-handed, ¹⁷but each with his own gift, according to the blessing that the Lord your God has bestowed upon you.

דברים פרק טז

(טז) שלוש פעמים בשנה יראה כל זכורך
את פני יקוק אלהיך במקום אשר יבחר
בחג המצות ובחג השבועות ובחג הסוכות
ולא יראה את פני יקוק ריקם:
(יז) איש כמתנת ידו כברכת יקוק אלהיך
אשר נתן לך: ס

2 Chronicles 6

¹Then Solomon declared: "The Lord has chosen to abide in a thick cloud; ²I have built for You a stately House, and a place where You may dwell forever." ³Then, as the whole congregation of Israel stood, the king turned and blessed the whole congregation of Israel. ⁴He said, "Blessed is the Lord God of Israel, who made promise to my father David and fulfilled it. For He said, ⁵'From the time I brought My people out of the land of Egypt, I never chose a city from among all the tribes of Israel to build a House where My name might abide; nor did I choose anyone to be the leader of my people Israel. ⁶But then I chose Jerusalem for My name to abide there, and I chose David to rule My people Israel.' ⁷Now my father David had wanted to build a House for the name of the Lord God of Israel. ⁸But the Lord said to my father David, 'As for your wanting to build a House for My name, you do well to want that. ⁹However, you shall not build the House; your son, the issue of your loins, he shall build the House for My name.' ¹⁰Now the Lord has fulfilled the promise that He made. I have succeeded my father David and have ascended the throne of Israel, as the Lord promised. I have built the House for the name of the Lord God of Israel, ¹¹and there I have set the Ark containing the Covenant that the Lord made with the Israelites."

דברי הימים ב פרק ו

(א) אז אמר שלמה יקוק אמר לשכון
בערפל: (ב) ואני בניתי בית זבל לך
ומכון לשבתך עולמים:
(ג) ויסב המלך את פניו ויברך את כל
קהל ישראל וכל קהל ישראל עומד:
(ד) ויאמר ברוך יקוק אלהי ישראל אשר
דבר בפיו את דויד אבי ובידיו מלא
לאמר: (ה) מן היום אשר הוצאתי את
עמי מארץ מצרים לא בחרתי בעיר מפל
שבטי ישראל לבנות בית להיות שמי שם
ולא בחרתי באיש להיות נגיד על עמי
ישראל: (ו) ואבחר בירושלם להיות
שמי שם ואבחר בדויד להיות על עמי
ישראל: (ז) ויהי עם לבב דויד אבי
לבנות בית לשם יקוק אלהי ישראל:
(ח) ויאמר יקוק אל דויד אבי יען אשר
היה עם לבבך לבנות בית לשמי הטיבות
כי היה עם לבבך:
(ט) רק אתה לא תבנה הבית כי בנך
היוצא מחלציד הוא יבנה הבית לשמי:
(י) ויקם יקוק את דברו אשר דבר ואקום
תחת דויד אבי ואשב על כסא ישראל
כאשר דבר יקוק ואבנה הבית לשם יקוק
אלהי ישראל:
(יא) ואשים שם את הארון אשר שם
ברית יקוק אשר כרת עם בני ישראל:

SOURCES OF AUTHORITY IN ISLAM

أُصُولُ الْفِقْهِ *Uṣūl al-fiqh*

1. QUR'AN (مِקְרָא *QUR'AN*).
2. SUNNA (حَدِيثُ, سُنَّة).
(حَدِيثُ, سُنَّة).
3. PERSONAL OPINION (*ra'i* رَأْي); ANALOGICAL REASONING (*qiyās* قِيَاس -
הִקְשׁ), REASONED OPINION (*ijtihad* اِجْتِهَاد).
4. CONSENSUS (*ijmā`* اِجْمَاع).

Fivefold taxonomy of conduct in Islamic law (and talmudic parallels)

<i>wājib</i>	وَاجِب	commanded	<i>ḥayyāv</i>	חַיָּב
<i>mandūb</i>	مَنْدُوب	commended	<i>meshubbāh</i>	מְשׁוּבָּח
<i>Mubāh</i>	مُبَاح	permitted	<i>muttār</i>	מוּתָר
<i>makrūh</i>	مَكْرُوه	condemned	<i>megunneh</i>	מְגוּנָה
<i>ḥarām</i>	حَرَام	forbidden	<i>asur</i>	אָסוּר

<p>Sura 5 (The Table)</p> <p>⁴⁴We have brought down the Torah in which is guidance and light; the prophets who submitted judged the Jews by it, and the rabbis and scholars by what they knew of the Book of God, being witnesses [of the following aphorism?]. 'Fear not people, but fear Me, and do not sell My signs for a small price.' Whoever does not judge by what God has brought down, those are the unbelievers!</p>	<p>سورة المائدة</p> <p>إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَخْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَابُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَخْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ {44}</p>
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إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

We have brought down the Torah in which is guidance and light