Your Name

Instructor Name

Course Number

Date

Foundations of Islamic Beliefs

The foundations of Islamic beliefs (Arkaan-ul-Eiman) are to believe in: Allah (God) , Angels, Books/Scriptures, Messengers, Life after death and Day of Judgment and Divine decree and plan (Qadaa and Qadar). They are also called “Articles of Faith” or “Pillars of Faith” or “Main Tenets of Islamic Faith” Sometimes, they are summarized into 3 parts: Belief in God, Prophethood, and Next Life. Islam, the faith of over 1.7 billion in the world, gives humanity with a united vision of the determination of our formation and being, our final destiny and our residence amongst other beings (Al-Azmeh, Aziz, and Effie Fokas, eds 23-35).

The First article is about belief in Allah. He is described through His names, attributes, and descriptions in the Qur’an and by the prophet. This article is already covered under “Concept of God in Islam”. In Arabic, the word "God" sounds like "Allah" and consists of two parts - the definite article "al" and the word "ilah" (god, deity), which literally translates as "definite God." Speaking Arabic "Allah", every Muslim implies the One and Only Creator. There are 99 names of the Highest, each of which reveals the individual qualities and characteristics of the Lord. These name-characteristics are mentioned in the Quran and in the statements of the Prophet Muhammad (God bless him and welcome).

The second article is about the belief in angels. It means who do not have sex and are submissive to God in everything (Tritton, 45). Muslims believe in the existence and functions of angels who are special living creatures that are invisible to human beings. They are created from light and all, without exception, are absolutely sinless, there are no fallen ones among them. The common belief that Satan is a fallen angel does not correspond to the truth: The Quran says that he was one of the jinn created from fire.

The third foundation is belief on the books. Muslims should believe in all the books sent by the God. The third article also talks about this foundation. Revelations were sent through angels to some selected individuals throughout history, Whenever the contents of a revelation (message) was significantly distorted or lost, a new revelation was sent to revive it (Kamal-ud-Din, Khwaja 102).

The fourth foundation is belief on all the prophets sent by the Allah. Allah sent a prophet to every community of the earth throughout history until a certain point Adam: First human being and first prophet. Other prophets: Noah, Enoch (Idris), Hud, Saleh, Abraham (Ibrahim), Lot (Loot), Ishmael (Ismael), Isaac (Ishaq), Jacob (Yaqub), Joseph (Yusuf), Job (Ayub), Jonah (Younus), Moses (Musa), Aaron (Haroon), David (Daoud), Solomon (Sulaiman), Zakaria (Zikria), John the Baptist (Yahya), Jesus (Eisa), Muhammad, etc. Five special prophets (with high determination) are Noah, Abraham, Moses, Jesus, and Muhammad. Muhammad is the last prophet (and last messenger) Muhammad came about 600 years after Jesus with no other prophet between them. Only 25 of them mentioned by name in Qur’an, but Qur’an confirms that many other prophets were sent who are not mentioned in it

The fifth foundation of belief is the day of judgement. To have belief on the judgement, the Muslim should be following the orders of Allah such as prayers, zakat, fasting, hajj and all good deeds.

Prayer is supposed to make at dawn, at noon, afternoon, at sunset and before bedtime. This is usually done individually. Before the prayer, it is necessary to perform ablution: wash hands, feet, face or the whole body. If there is no water nearby, you can take a sand bath. A prayer is performed in clothes, in a clean place, with his face turned to Mecca, on a special rug. First you need to inform about your intention to make a prayer (Durrani, et.al. 25-45).

During prayer, you must perform a certain number of rituals ( rakat). So that the faithful would not forget about the time of prayer, high towers - minarets are erected at mosques, from which ministers - muezzins announce the adhan - call for prayer. On weekends, holidays, as well as on special occasions prayers are made in mosques at noon. The whole adult male population of the region gathers for such a prayer. Women pray separately from men, standing from behind or in a special section of the mosque, fenced off by a screen.

Fasting during the entire month of Ramadan is carried out during the daytime and extends to eating, drinking fluids, smoking and sexual activity. During the post reflections on religious themes are welcome. Especially worthy of the occupation is reading aloud the Quran throughout the month. According to legend. The Koran came down to earth on the 27th of the month of Ramadan - on the “Night of Power”. Only traveling, sick and children can be relieved of fasting. At other times, a Muslim may fast for a vow, in the event of a drought, in return for missing Ramadan days. From fasting, you can sometimes pay off by donating extra alms. Charity (zakat ) is a compulsory charity, a tax that is paid by every adult Muslim once a year at a rate of 2.5% of the available capital in favor of the poor and needy.

Hajj is a pilgrimage to Mecca before the feast of sacrifices, which Muslims celebrate in memory of the sacrifice of Abraham. Little pilgrimage can be made at any time of the year. Upon return, the one who performed the hajj receives the title of haji (the one who made the pilgrimage). Previously, such a journey required a lot of time and effort. Nowadays, it is facilitated by the availability of air transport (Vatikiotis, 34-45).

For being a good Muslim, a must has to follow the rules and beliefs provided by Allah. There is a huge difference between 'God's will' and 'God's pleasure'. The failure to differentiate between the two often gives rise to serious misconceptions. If a certain thing takes place in accord with the universal will of God, and thus by His sanction, that does not necessarily mean that God is pleased with it.

Works Cited

Al-Azmeh, Aziz, and Effie Fokas, eds. Islam in Europe: Diversity, identity and influence. Cambridge University Press, (2007).

Durrani, Khurram K., Ahmed Zakaria Hankir, and Frederick R. Carrick. "History and Principles of Islam and Islamophobia." Islamophobia and Psychiatry. Springer, Cham, (2019). 33-40.

Kamal-ud-Din, Khwaja. Five pillars of Islam. Nabu Press, (2010).

Tritton, Arthur Stanley. Islam: belief and practices. Routledge, (2013).

Vatikiotis, Panayiotis J. Islam and the State. Routledge, (2016).