

Islam, major world [religion promulgated](#) by the Prophet [Muhammad](#) in Arabia in the 7th century CE. The Arabic term *islām*, literally “surrender,” [illuminates](#) the fundamental religious idea of Islam—that the believer (called a Muslim, from the active particle of *islām*) accepts surrender to the will of [Allah](#) (in Arabic, Allāh: God). Allah is viewed as the sole God—creator, sustainer, and restorer of the world. The will of Allah, to which human beings must submit, is made known through the [sacred](#) scriptures, the [Qur’ān](#) (often spelled Koran in English), which Allah revealed to his messenger, Muhammad. In Islam Muhammad is considered the last of a series of prophets (including [Adam](#), [Noah](#), [Abraham](#), [Moses](#), [Solomon](#), and [Jesus](#)), and his message simultaneously [consummates](#) and completes the “revelations” attributed to earlier prophets.

] As for the Quran, Muslims consider it to be the unaltered and final revelation of God.[15] Like other [Abrahamic religions](#), Islam also teaches a final judgment with the righteous rewarded [paradise](#) and unrighteous punished in [hell](#). [16][17] Religious concepts and practices include the [Five Pillars of Islam](#), which are obligatory acts of worship, and following [Islamic law](#), which touches on virtually every aspect of life and society, from [banking](#) and [welfare](#) to [women](#) and the [environment](#). [18][19] The cities of [Mecca](#), [Medina](#) and [Jerusalem](#) are home to [the three holiest sites](#)

[Shahada](#) is a [declaration of faith](#) and trust that professes that there is only one [God \(Allah\)](#) and that [Muhammad](#) is God's messenger. [10] It is a set statement normally recited in Arabic: *lā 'ilāha 'illā-llāhu muḥammadun rasūlu-llāh* (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ) "There is no god but God (and) Muhammad is the messenger of God." It is essential to utter it to become a Muslim and to convert to Islam. [11]

[Salah](#) (*ṣalāh*) is the Islamic [prayer](#). *Salah* consists of five daily prayers according to the Sunna; the names are according to the prayer times: [Fajr](#) (dawn), [Dhuhr](#) (noon), ['Aṣr](#) (afternoon), [Maghrib](#) (evening), and ['Ishā'](#) (night). The Fajr prayer is performed before sunrise, Dhuhr is performed in the midday after the sun has surpassed its highest point, Asr is the evening prayer before sunset, Maghrib is the evening prayer after sunset and Isha is the night prayer. All of these prayers are recited while facing in the direction of the [Kaaba](#) in [Mecca](#) and form an important aspect of the Muslim Ummah. Muslims must wash before prayer; this washing is called [wudu](#) ("purification"). The prayer is accompanied by a series of set positions including; bowing with hands on knees, standing, prostrating and sitting in a special position (not on the heels, nor on the buttocks). A [Muslim](#) may perform their prayer anywhere, such as in offices, universities, and fields. However, the [mosque](#) is the more preferable place for prayers because the mosque allows for fellowship.

[Zakāt](#) or [alms-giving](#) is the practice of charitable giving based on accumulated wealth. The word zakāt can be defined as purification and growth because it allows an individual to achieve balance and encourages new growth. The principle of knowing that all things belong to God is essential to purification and growth. Zakāt is obligatory for all Muslims who are able to do so. It is the personal responsibility of each Muslim to ease the economic hardship of others and to strive towards eliminating inequality. [12] Zakāt consists of spending a portion of one's wealth for the benefit of the poor or needy,

like debtors or travelers. A Muslim may also donate more as an act of voluntary charity ([sadaqah](#)), rather than to achieve additional divine reward.[13]

There are five principles that should be followed when giving the zakāt:

1. The giver must declare to God his intention to give the zakāt.
2. The zakāt must be paid on the day that it is due.
3. After the offering, the payer must not exaggerate on spending his money more than usual means.
4. Payment must be in kind. This means if one is wealthy then he or she needs to pay a portion of their income. If a person does not have much money, then they should compensate for it in different ways, such as good deeds and good behavior toward others.
5. The zakāt must be distributed in the community from which it was taken.[14]

Three types of [fasting](#) ([Siyam](#)) are recognized by the Quran: Ritual fasting,[15] fasting as compensation for repentance (both from [sura Al-Baqara](#)),[16] and ascetic fasting (from [Al-Ahzab](#)).[17][18]

Ritual fasting is an obligatory act during the month of [Ramadan](#). [19] Muslims must abstain from food and drink from dawn to dusk during this month, and are to be especially mindful of other sins.[19] Fasting is necessary for every Muslim that has reached puberty (unless he/she suffers from a medical condition which prevents him/her from doing so).[20]

The fast is meant to allow Muslims to seek nearness and to look for forgiveness from God, to express their gratitude to and dependence on him, atone for their past sins, and to remind them of the needy.[21] During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, profane language, gossip and to try to get along with fellow Muslims better. In addition, all obscene and irreligious sights and sounds are to be avoided.[22]

[Fasting during Ramadan](#) is obligatory, but is forbidden for several groups for whom it would be very dangerous and excessively problematic. These include pre-pubescent children, those with a medical condition such as [diabetes](#), [elderly people](#), and [pregnant](#) or [breastfeeding](#) women. Observing fasts is not permitted for menstruating women. Other individuals for whom it is considered acceptable not to fast are those who are ill or traveling. Missing fasts usually must be made up for soon afterward, although the exact requirements vary according to circumstance.[23][24][25][26]

Hajj: pilgrimage to Mecca

The [Hajj](#) is a [pilgrimage](#) that occurs during the [Islamic month](#) of [Dhu al-Hijjah](#) to the holy city of [Mecca](#). Every able-bodied Muslim is obliged to make the pilgrimage to Mecca at least once in their life.[27] When the pilgrim is around 10 km (6.2 mi) from Mecca, he/she must dress in [Ihram clothing](#), which consists of two white sheets. Both men and women are required to make the pilgrimage to Mecca. After a Muslim makes the trip to Mecca, he/she is known as a [hajj/hajja](#) (one who made the pilgrimage to Mecca).[28] The main rituals of the Hajj include walking seven times around the Kaaba termed [Tawaf](#),

touching the [Black Stone](#) termed Istilam, traveling seven times between [Mount Safa and Mount Marwah](#) termed [Sa'yee](#), and symbolically [stoning the Devil](#) in [Mina](#) termed Ramee.[28]

The [pilgrim](#), or the *haji*, is honoured in the Muslim community. Islamic teachers say that the Hajj should be an expression of devotion to God, not a means to gain social standing. The believer should be self-aware and examine their intentions in performing the pilgrimage. This should lead to constant striving for self-improvement.[29] A pilgrimage made at any time other than the Hajj season is called an [Umrah](#), and while not mandatory is strongly recommended. Also, they make a pilgrimage to the holy city of [Jerusalem](#) in their alms-giving feast.

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Concept of God

Main articles: [God in Islam](#)

[Medallion](#) showing the word "[Allah](#)" (God) in [Hagia Sophia](#), [Istanbul](#), [Turkey](#)

Islam is often seen as having the simplest doctrines of the major religions.[6] Its most fundamental concept is a rigorous monotheism, called [tawhīd](#) ([Arabic](#): توحيد). God is described in chapter 112 of the Quran as: "Say, He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him" ([112:1–4](#)).[52] Muslims repudiate [polytheism](#) and [idolatry](#), called [Shirk](#), and reject the Christian doctrine of the [Trinity](#) and divinity of [Jesus](#). In Islam, God is beyond all comprehension and thus Muslims are not expected to visualise or anthropomorphise him.[53][54][55][56] God is described and referred to by certain names or attributes, the most common being *Al-Rahmān*, meaning "The Compassionate" and *Al-Rahīm*, meaning "The Merciful" (See [Names of God in Islam](#)).[57]

Muslims believe that the creation of everything in the universe was brought into being by God's sheer command, "[Be' and so it is](#)"[58] and that the [purpose of existence](#) is to worship or to *know* God.[59][60]

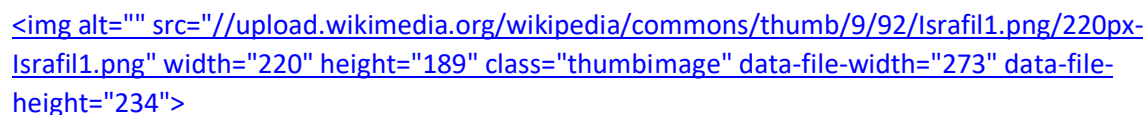
He is viewed as a personal god who responds whenever a person in need or distress calls him.[61] There are no intermediaries, such as clergy, to contact God who states, "I am nearer to him than (his) [jugular vein](#)." [62] God consciousness is referred to as [Taqwa](#).

[Allāh](#) is the term with no [plural](#) or [gender](#) used by Muslims and Arabic-speaking Christians and Jews to reference God, while [ʾilāh](#) ([Arabic](#): الله) is the term used for a deity or a god in general.[63] Other non-Arab Muslims might use different names as much as Allah, for instance "Tanrı" in [Turkish](#), "Khodā" in [Persian](#) or "Kḥudā" in [Urdu](#).

[Urdu](#).

Angels

Main article: [Angels in Islam](#)

The image placeholder shows a thumbnail of a file named 'Israfil1.png' from Wikimedia Commons. The dimensions are 220x189 pixels, and the data attributes indicate a file width of 273 and a height of 234.

[Islamic calligraphy](#) of the Archangel [Israfil](#) (reflects upon how [angels](#) are most commonly represented in Islam).

Belief in [angels](#) is fundamental to the faith of Islam. The Arabic word for angel ([Arabic](#): ملك *malak*) means "messenger", like its counterparts in [Hebrew](#) (*mal'ákh*) and [Greek](#) (*angelos*). [Angels](#) do not possess any bodily desires are not subject to temptations nor do they eat, drink or procreate. Angels' duties include communicating [revelations](#) from God, glorifying God, recording every person's actions, and taking a person's [soul](#) at the time of death. Muslims believe that angels are made of light. They are described as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases..." [64] Some scholars have emphasized a metaphorical reinterpretation of the concept of angels.[65] Pictorial depictions of angels are generally avoided in Islamic art, as the idea of giving form to anything immaterial is not accepted.[66] [\[self-published source\]](#) Muslims therefore do not generally share the perceptions of angelic pictorial depictions, such as those found in Western art.

Revelations

The Islamic holy books are the records which most Muslims believe were dictated by God to various prophets. [Muslims](#) believe that parts of the previously revealed scriptures, the [Tawrat](#) ([Torah](#)) and the [Injil](#) ([Gospel](#)), had become [distorted](#)—either in interpretation, in text, or both.[67] The [Quran](#) (literally, "Recitation") is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest [literary](#) work in the classical [Arabic language](#). [68][69]

Muslims believe that the verses of the Quran were revealed to [Muhammad](#) by God through the [archangel Gabriel](#) (*Jibrīl*) on many occasions between 610 CE until his death on June 8, 632.[70]

While Muhammad was alive, all of these revelations were written down by his companions ([sahabah](#)), although the prime method of transmission was orally through [memorization](#).^[71]

The Quran is divided into 114 chapters ([suras](#)) which combined, contain 6,236 verses ([āyāt](#)). The chronologically earlier suras, revealed at [Mecca](#), are primarily concerned with ethical and spiritual topics. The later [Medinan](#) suras mostly discuss social and legal issues relevant to the Muslim community.^[72]

The Quran is more concerned with moral guidance than legislation, and is considered the "sourcebook of Islamic principles and values".^[73] Muslim jurists consult the *hadith* ("reports"), or the written record of Prophet Muhammad's life, to both supplement the Quran and assist with its interpretation. The science of Quranic commentary and exegesis is known as [tafsir](#).^[74] The set of rules governing proper [elocution](#) of recitation is called [tajwid](#).

Muslims usually view "the Quran" as the original scripture as revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Quran.^[75]

Resurrection and judgment

Main article: [Qiyama](#)

Belief in the "Day of Resurrection", [Yawm al-Qiyāmah](#) ([Arabic](#): يوم القيامة) is also crucial for Muslims. They believe the time of *Qiyāmah* is preordained by God but unknown to man. The trials and [tribulations](#) preceding and during the *Qiyāmah* are described in the Quran and the hadith, and also in the commentaries of [scholars](#). The Quran emphasizes [bodily resurrection](#), a break from the [pre-Islamic Arabian](#) understanding of death.^[84]

On Yawm al-Qiyāmah, Muslims believe all mankind will be judged on their good and bad deeds and consigned to [Jannah](#) (paradise) or [Jahannam](#) (hell). The Qur'an in Surat al-Zalzalah describes this as, "So whoever does an atom's weight of good will see it (99:7) and whoever does an atom's weight of evil will see it (99:8)." The Qur'an [lists several sins](#) that can condemn a person to [hell](#), such as [disbelief](#) in God ([Arabic](#): كفر *kufr*), and dishonesty; however, the Qur'an makes it clear God will forgive the [sins](#) of those who repent if he so wills. Good deeds, such as charity, prayer and compassion towards animals,^[85]^[86] will be rewarded with entry to heaven. Muslims view [heaven](#) as a place of joy and blessings, with Qur'anic references describing its features. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.^[87] *Yawm al-Qiyāmah* is also identified in the Quran as *Yawm ad-Dīn* ([Arabic](#): يوم الدين), "Day of Religion";^[88] *as-sā'ah* ([Arabic](#): الساعة), "the Last Hour";^[89] and *al-Qārī'ah* ([Arabic](#): القارعة), "The Clatterer".^[90]

[Islamic apocalyptic literature](#) describing [Armageddon](#) is often known as [fitna](#) or [malahim](#). A common expectation depicts Armageddon with the arrival of the [Mahdi](#) (prophesied redeemer) who will be sent and with the help of [Jesus](#), to battle [the Antichrist](#). They will triumph, liberating Islam from cruelty, and this will be followed by a time of serenity with people living true to religious values.^[91]

Divine will

The concept of divine will is referred to as *al-qadā' wa l-qadar*, which literally derives from a root that means *to measure*. Everything, good and bad, is believed to have been decreed.[92]

The legacy of Muhammad

From the very beginning of Islam, Muhammad had inculcated a sense of brotherhood and a bond of faith among his followers, both of which helped to develop among them a feeling of close relationship that was accentuated by their experiences of persecution as a [nascent community](#) in [Mecca](#). The strong attachment to the tenets of the Qur'ānic revelation and the [conspicuous](#) socioeconomic content of Islamic religious practices cemented this bond of faith. In 622 CE, when the Prophet migrated to [Medina](#), his preaching was soon accepted, and the community-state of Islam emerged. During this early period, Islam acquired its characteristic [ethos](#) as a [religion](#) uniting in itself both the spiritual and temporal aspects of life and seeking to regulate not only the individual's relationship to God (through conscience) but human relationships in a social setting as well. Thus, there is not only an Islamic religious institution but also an Islamic law, state, and other institutions governing society. Not until the 20th century were the religious (private) and the [secular](#) (public) distinguished by some Muslim thinkers and separated formally in certain places such as Turkey.

This dual religious and social character of Islam, expressing itself in one way as a religious community commissioned by God to bring its own value system to the world through the *jihād* ("exertion," commonly translated as "holy war" or "holy struggle"), explains the astonishing success of the early generations of Muslims. Within a century after the Prophet's death in 632 CE, they had brought a large part of the globe—from Spain across [Central Asia](#) to India—under a new [Arab](#) Muslim empire.