

## 9.4 The First Pillar: Shahadah

The first Pillar of Faith is *shahadah*, the profession (declaration) of faith. To show belief in one God and in Muhammad's prophethood, a Muslim says, "There is no god but God, and Muhammad is the messenger of God."

The first part of the shahadah affirms monotheism. Like Christians and Jews, Muslims believe that one all-powerful God, whom they call Allah, created the universe. They believe that the truth of one God was revealed to humankind through many prophets. These prophets include Adam, Noah, Moses, and Jesus, who appear in Jewish and Christian scriptures. The Qur'an honors all these prophets.

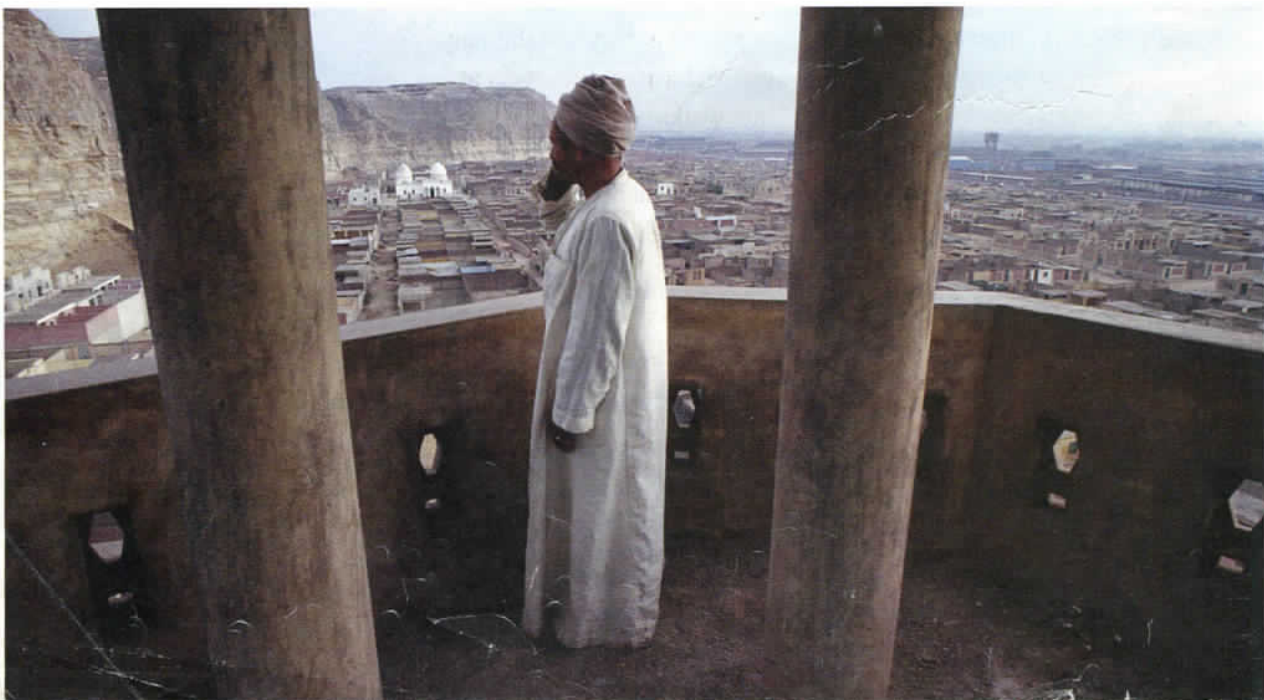
The second part of the shahadah identifies Muhammad as God's messenger. According to this statement, Muhammad announced the message of Islam, which was God's final word to humankind.

The meaning of shahadah is that people not only believe in God, but also pledge their submission to Him. For Muslims, God is the center of life. The shahadah follows Muslims through everyday life, not just prayers. Parents whisper it into their babies' ears. Muslims strive to utter the shahadah as their last words before death. Students taking a difficult test say the shahadah to help them through the ordeal.

In addition to the reality and oneness of God, Muslims accept the idea of an unseen world of angels and other beings. According to their faith, God created angels to do His work throughout the universe. Some angels revealed themselves to prophets, as Gabriel did to Muhammad. Other angels observe and record the deeds of each human being.

Muslims also believe that all souls will face a day of judgment. On that day, God will weigh each person's actions. Those who have lived according to God's rules will be rewarded and allowed to enter paradise. Those who have disbelieved or done evil will be punished by falling into hell.

A muezzin is a person who calls Muslim people to prayer from a mosque's tower, or minaret.



## 9.5 The Second Pillar: Salat

The second Pillar of Faith is *salat*, daily ritual prayer. Muhammad said that “prayer is the proof” of Islam. Salat emphasizes religious discipline, spirituality, and closeness to God.

Throughout Muslim communities, people are called to prayer five times a day: at dawn, noon, midday, sunset, and after nightfall. A crier, called a *muezzin* (or *mu’addin*), chants the call to prayer from the tall minaret (tower) of the mosque.

Before praying, Muslims must perform ritual washings. All mosques have fountains where worshipers wash their hands, face, arms, and feet. With a sense of being purified, Muslims enter the prayer area. There they form lines behind a prayer leader called an **imam**. The worshipers face the *qibla*, the direction of Makkah. A niche in a wall marks the *qibla*. People of all classes stand shoulder to shoulder, but men stand in separate rows from women.

The imam begins the prayer cycle by proclaiming “Allahu akbar!” (“God is most great!”). The worshipers then recite verses from the Qur’an and kneel before God.

While praying at a mosque is preferable, Muslims may worship anywhere. In groups or by themselves, they may perform their prayers at home, at work, in airports, in parks, or on sidewalks. A *qibla* compass may help them locate the direction of Makkah. Some Muslims carry a prayer rug to have a clean spot to pray. Some make additional prayers by using prayer beads and reciting words describing God’s many characteristics.

Unlike Christians and Jews, Muslims do not observe a sabbath, or day of rest. On Fridays, however, Muslims gather at a mosque for midday congregational prayer. The worshipers listen to a Qur’an reading and the imam’s sermon. After saying prayers together, some return to their regular business. For others, Friday is a special day when people meet with family and friends.



This mosque has two minarets. Muezzins climb up into them to chant their calls to prayer out over the town.

**imam** a leader of prayer in a mosque

**almsgiving** the giving of money, food, or other things of value to the needy

## 9.6 The Third Pillar: Zakat

The third Pillar of Faith is *zakat*, or **almsgiving** (giving to those in need). In Chapter 8, you learned that Muhammad told wealthy people to share their riches with the less fortunate. This practice remains a basic part of Islam.

The word *zakat* means “purification.” Muslims believe that wealth becomes pure by giving some of it away and that sharing wealth helps control greed. Zakat also reminds people of God’s great gifts to them.

According to the teachings of Islam, Muslims must share about one fortieth (2.5 percent) of their income and possessions with their poorer neighbors. They are encouraged to give even more. Individuals decide the proper amount to pay. Then they either give this sum to a religious official or distribute it themselves.

Zakat helps provide for many needs. In medieval times, zakat often went to constructing public fountains so everyone had clean water to drink or to inns so pilgrims and travelers had a place to sleep. If you walk down a busy street in any Muslim town today, you will see the fruits of zakat spending everywhere. Zakat pays for soup kitchens, clothing, and shelter for the poor. Orphanages and hospitals are built and supported through zakat. Poorer Muslims may receive funds to pay off their debts. Zakat provides aid to stranded travelers.

Zakat also helps other good causes that serve the Muslim community. For instance, zakat can cover the school fees of children whose parents cannot

afford to send them to Muslim schools. It can be used to pay teachers.

Zakat is similar to charitable giving in other faiths. For instance, Jews and Christians also ask for donations to support their houses of worship and charitable activities.



Through zakat, Muslims give to the poor or needy.

## 9.7 The Fourth Pillar: Siyam

The fourth Pillar of Faith is *siyam*, or fasting (going without food). Muslims were not the first people to fast as a way of worshiping God. Both the Old and New Testaments praise the act. But the Qur'an instructs Muslims to fast for an entire month during **Ramadan**, the ninth month of the Islamic calendar.

According to Islamic teachings, Ramadan was the month that God first revealed His message to Muhammad. Muslims use a lunar calendar (one based on the phases of the moon). A year on this calendar is shorter than a 365-day year. Over time, as a result, Ramadan cycles through all the seasons of the year.

During Ramadan, Muslims fast from the break of dawn to the setting of the sun. Pregnant women, travelers, the sick, the elderly, and young children do not have to fast.

During the daylight hours on each day of Ramadan, Muslims do not eat any food or drink any liquid, including water. It is considered time to begin fasting when a person standing outside can tell a white thread from a black thread. Muslims then break their fast, often with dates and other food and beverages—as Muhammad did—and perform the sunset prayer. After a meal shared with family or friends, Muslims attend special prayer sessions. Each night a portion of the Qur'an is read aloud. By the end of Ramadan, Muslims have heard the entire holy book.

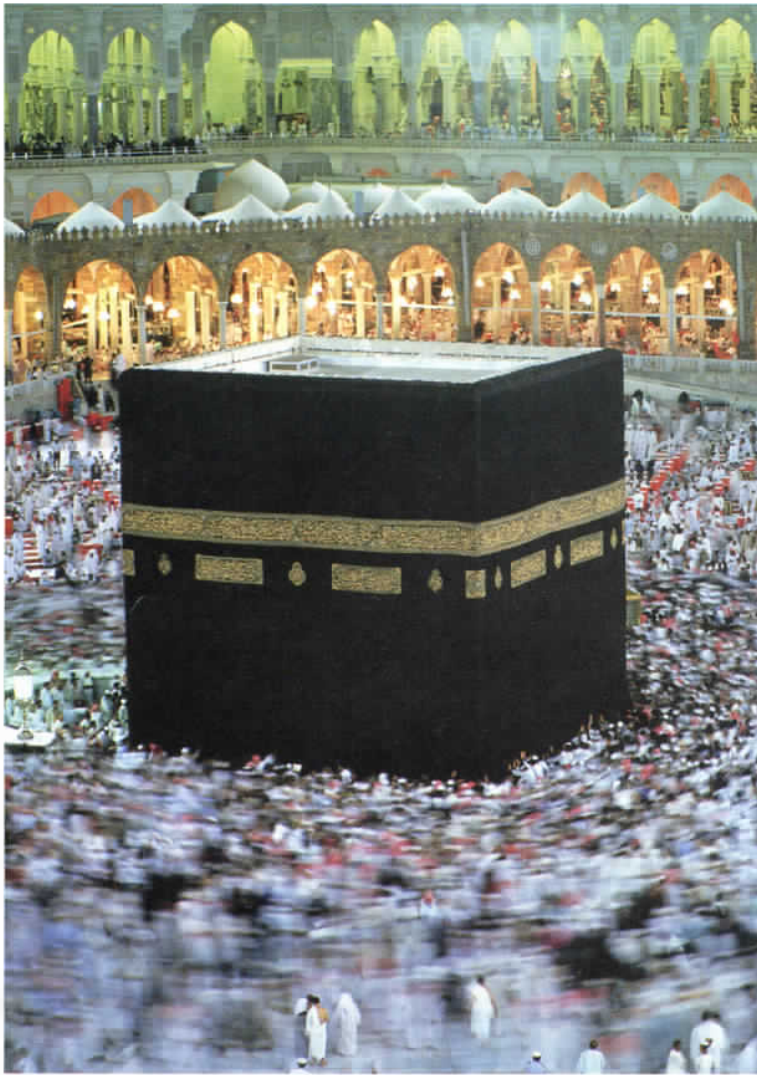
The holy month of Ramadan encourages generosity, equality, and charity within the Muslim community. Fasting teaches Muslims self-control and makes them realize what it would be like to be poor and hungry. Well-off Muslims and mosques often provide food for others. During Ramadan, Muslims also strive to forgive people, give thanks, and avoid arguments and bad deeds.

At the end of Ramadan, Muslims remember Gabriel's first visit to Muhammad. A celebration called Eid al-Fitr takes place when Ramadan ends. People attend prayers. They wear new clothes, decorate their homes, and prepare special foods. They exchange gifts and give to the poor.

**Ramadan** the ninth month of the Islamic calendar, during which Muslims are required to fast



The holy month of Ramadan ends with a celebration that includes a feast of special foods.



Pilgrims to the holy city of Makkah circle the Ka'ba seven times as directed in the Qur'an.

## 9.8 The Fifth Pillar: Hajj

The fifth Pillar of Faith is *hajj*, the pilgrimage to the holy city of Makkah. In the Islamic year's 12th month, millions of believers from all over the world come together at Makkah. All adult Muslims who can do so are expected to make the hajj once during their lifetime. By bringing Muslims from many places and cultures together, the hajj promotes fellowship and equality.

In Makkah, pilgrims follow what Muslims believe are the footsteps of Abraham and Muhammad, and so draw closer to God. For five days, they dress in simple white clothing and perform a series of rituals, moving from one sacred site to another.

Upon arrival, Muslims announce their presence with these words: "Here I am, O God, at thy command!" They go straight to the Great Mosque, which houses the Ka'ba. As you learned in Chapter 8, Muslims believe that Abraham built the Ka'ba as a shrine to honor God. The pilgrims circle the Ka'ba seven times, which is a ritual mentioned in the Qur'an. Next, they run

along a passage between two small hills, as did Hagar, Abraham's wife, when she searched for water for her baby Ishmael. As you may remember, Muslims believe that a spring called Zamzam miraculously appeared at Hagar's feet. The pilgrims drink from the Zamzam well.

Later, pilgrims leave Makkah to sleep in tents at a place called Mina. In the morning they move to the Plain of Arafat to pray until sunset, asking God's forgiveness. Some climb Mount Arafat, where Muhammad preached his Last Sermon. After spending another night camped in the desert, they reject evil by casting stones at pillars representing Satan.

Afterward, pilgrims may celebrate with a four-day feast. In honor of Abraham's ancient sacrifice, as recounted in religious Scriptures, they sacrifice animals, usually sheep or goats, and share the meat with family, friends, and the poor. Then, having completed the hajj, they don their own clothes again. Before leaving Makkah, each pilgrim circles the Ka'ba seven more times. Muslims around the world celebrate this "farewell" day as Eid al-Adha.

## The Muslim World/**El mundo musulmán**

### Lesson/**Lección 1**

# The Rise of Islam/**El surgimiento del islam**

## Key Terms and People/**Personas y palabras clave**

**Allah/Alá** the one God of Islam/**el único Dios del islam**

**Muhammad/Mahoma** founder of Islam/**fundador del islam**

**Islam/islam** religion based on submission to Allah/**religión basada en la sumisión a Alá**

**Muslim/musulmán** follower of the religion of Islam/**seguidor de la religión del islam**

**Hijrah/Hijrah** Muhammad's move from Mecca to Yathrib (Medina) in 622/**migración de Mahoma de la Meca a Yathrib (Medina) en el año 622**

**mosque/mezquita** Islamic house of worship/**casa de veneración islámica**

**hajj/hajj** pilgrimage to Mecca/**peregrinación a la Meca**

**Qur'an/Corán** holy book of Islam/**libro sagrado del islam**

**Sunna/sunna** Islamic model for living based on the life and teachings of Muhammad/**modelo islámico de vida que se basa en la vida y las enseñanzas de Mahoma**

**shari'a/shari'a** body of Islamic law/**conjunto de leyes islámicas**

## Before You Read/**Antes de leer**

In the last lesson, you read about the Han Dynasty in China./**En la lección anterior, leíste acerca de la dinastía Han en China.**

In this lesson, you will read about the rise of Islam./**En esta lección, leerás acerca del surgimiento del islam.**

## As You Read/**Al leer**

Use a chart to list important aspects of Islam./**Usa un cuadro para enumerar aspectos importantes del islam.**

Lesson/Lección 1, *continued/continuación***DESERTS, TOWNS, AND TRADE ROUTES/LOS DESIERTOS, LAS CIUDADES Y LAS RUTAS COMERCIALES****How did the desert help shape Arab life?/¿Cómo moldeó el desierto la vida árabe?**

The harsh environment of the Arabian Peninsula left its mark on the Arab peoples. The land is almost completely covered by desert. The desert people were nomads. They herded animals, leading them from one fertile spot, or oasis, to another. Over time, many of these people, called Bedouins, began to live in towns and cities. They also began to trade goods./El difícil entorno de la península arábiga dejó su marca en los pueblos árabes. Casi toda la tierra está cubierta por desierto. Los pueblos del desierto eran nómadas. Pastoreaban animales de un punto fértil, u oasis, a otro. Con el tiempo, muchos de estos pueblos, llamados beduinos, comenzaron a vivir en aldeas y ciudades. También comenzaron a comerciar.

By the early 600s, trade became an important activity in the Arabian Peninsula. Merchants from the north brought goods to Arabia. They traded for spices and other goods. They also brought new ideas./A principios del siglo 7, el comercio se volvió una actividad importante en la península arábiga. Los comerciantes del norte llegaban con productos para cambiar por especias y otros productos. También traían ideas nuevas.

At this time, some Arabs believed in one God, called **Allah** in Arabic. Others believed in many gods. Religious pilgrims went to the western city of Mecca to worship at an ancient shrine

called the Ka'aba./En esa época, los árabes creían en un solo Dios, llamado **Alá**. Otros creían en muchos dioses. Realizaban peregrinaciones religiosas a la ciudad occidental de la Meca para venerar en un santuario antiguo llamado la Ka'aba.

1. When did trade become important in the Arabian Peninsula?/¿Cuándo cobró importancia el comercio en la península arábiga?

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**MUHAMMAD, PROPHET OF ISLAM/ MAHOMA, EL PROFETA DEL ISLAM**  
**Who was Muhammad?/¿Quién fue Mahoma?**

Around the year 570, **Muhammad** was born into this Arab society. At around age 40, he took religion as his life's mission. According to Muslim belief, the angel Gabriel visited Muhammad and told him to speak the word of God to his people. Muhammad believed that he was the last of the prophets./**Mahoma** nació en esta sociedad árabe hacia el año 570 d. C. A los 40 años de edad, dedicó su vida a la religión. Según las creencias musulmanas, el ángel Gabriel visitó a Mahoma y le dijo que difundiera la palabra de Dios a su pueblo. Mahoma creía que él era el último de los profetas.

Muhammad began to teach that Allah was the one and only God. The religion based on his teachings is called **Islam**. Its followers are called **Muslims**./**Mahoma** comenzó a enseñar que **Alá** era el único Dios. La religión basada en sus enseñanzas se llama **islam**. Sus

Lesson/Lección 1, *continued/continuación*

seguidores se llaman **musulmanes**.

At first many people in Mecca opposed Muhammad's views. They feared Meccans would neglect traditional Arab gods. Muhammad and his followers were forced to leave Mecca for Yathrib (later called Medina) in 622. This became known as the **Hijrah**. The Hijrah was a turning point for Muhammad./**Al principio, muchos habitantes de la Meca se oponían a las ideas de Mahoma por temor a que se dejaran a un lado los dioses árabes tradicionales. Mahoma y sus seguidores tuvieron que irse de la Meca y refugiarse en Yathrib (después llamada Medina) en el 622. Esto se conoció como la Hijrah. La Hijrah fue un punto decisivo para Mahoma.**

Gradually, Muhammad and his followers gained power. Finally, in 630, Muhammad went to the Ka'aba in Mecca and destroyed the idols. Many of the people of Mecca adopted Islam. They began to worship Allah as the only God. Muhammad died soon after, in 632. Much of the Arabian Peninsula was already united under Islam./**Poco a poco, Mahoma y sus seguidores adquirieron poder. Finalmente, en el 630, Mahoma fue a la Ka'aba en Meca y destruyó los ídolos. En la Meca, muchos adoptaron el islam y comenzaron a venerar a Alá como el único Dios. Mahoma murió poco después, en el 632. Gran parte de la península arábiga ya estaba unificada bajo el islam.**

2. What was the Hijrah?/¿Qué fue la Hijrah?

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## BELIEFS AND PRACTICES OF ISLAM/CREENCIAS Y PRÁCTICAS DEL ISLAM

**What do Muslims believe and practice?/¿Qué creen y practican los musulmanes?**

The main principle of Islam is that there is only one God. In Islam, people are responsible for their own actions./**El principio fundamental del islam es que existe un solo Dios. En el islam, las personas son responsables por sus propios actos.**

Muslims have five duties to perform, called the Five Pillars of Islam. These duties include faith, prayer, alms, fasting, and pilgrimage to Mecca. The duties show a person's acceptance of the will of Allah:/**Los musulmanes tienen cinco obligaciones, llamadas los Cinco Pilares del Islam. Estas obligaciones son la fe, la oración, las limosnas, el ayuno y la peregrinación a la Meca. Las obligaciones demuestran la aceptación de la voluntad de Alá:**

- A Muslim must state the belief that "There is no God but Allah, and Muhammad is the Messenger of Allah."/Los musulmanes deben expresar su creencia de que "solo Alá es Dios y Mahoma es el mensajero de Alá".
- A Muslim must pray to Allah, facing Mecca, five times every day. This may be done at a **mosque**, an Islamic house of worship, or anywhere else./Los musulmanes deben orar a Alá, mirando hacia la Meca, cinco veces al día. Esto puede hacerse en una **mezquita**, una casa de veneración islámica o en cualquier otro lugar.



Lesson/Lección 1, *continued/continuación*

- A Muslim must give alms, or money for the poor, through a tax./Los musulmanes deben dar limosnas, o dinero a los pobres, por medio de un impuesto.
- A Muslim must fast during the holy month of Ramadan. Muslims eat only one meal a day, after sunset, every day during this month./Los musulmanes deben ayunar durante el mes sagrado de Ramadán. Durante ese mes, comen solo una vez al día, después del ocaso.
- A Muslim should perform a **hajj**—a trip to the holy city of Mecca—at least once in his or her life./Los musulmanes deben realizar la **hajj**, un viaje a la ciudad santa de la Meca, al menos una vez en su vida.

The central ideas of Islam are found in the **Qur'an**. Muslims believe this book states the will of Allah as revealed to Muhammad. Muslims are also guided by the example of Muhammad's life, called the **Sunna**, and by a set of laws and rules, the **shari'a**./Las ideas centrales del islam se encuentran en el **Corán**. Los musulmanes creen que este libro expone la voluntad de Alá como le fue revelada a Mahoma. También se guían por el ejemplo de vida de Mahoma, llamado

**sunna**, y por un conjunto de leyes y reglas, la **shari'a**.

Muslims believe Allah is the same God that Jews and Christians worship. To Muslims, the Qur'an perfects the earlier teachings of God found in the Jewish Torah and the Christian Bible. Because their holy books were related to the Qur'an, Jews and Christians were called "people of the book" in Muslim societies. The laws of shari'a also require Muslim leaders to show tolerance to Christians and Jews./Los musulmanes creen que Alá es el mismo Dios que veneran los judíos y los cristianos. Para los musulmanes, el Corán perfecciona las primeras enseñanzas de Dios que se encuentran en la Torah judía y la Biblia cristiana. Como sus libros sagrados se relacionaban con el Corán, judíos y cristianos eran llamados "gente del libro" en las sociedades musulmanas. Las leyes de la shari'a también exigen que los líderes musulmanes muestren tolerancia hacia los cristianos y judíos.

3. What are the five duties of Muslims?/¿Cuáles son las cinco obligaciones de los musulmanes?

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