

PRINCIPLES OF ISLAM

BASIC BELIEF

According to Islam you have to believe in Allah, the Angels of Allah (Malaikah), the Books of Allah (Kutubullah), the messengers of Allah, (Rusulullah), the Day of Judgement (Yawmuddin), the Supremacy of the Divine Will (Al-Qadâr) and life after death (Akhirah).

Allah

Allah is the name of God. Some people ascribe false attributes to Allah. We Muslims have our knowledge of Allah through what He revealed in the Holy Qura'n or through Prophet Muhammad (e , Salallahu Alihi Wasallam. SAW, peace be upon him).

“Allah, there is no god save Him, the Alive, the Eternal, Neither slumber nor sleep overtakes Him. Into Him belongs what so ever is in the heavens and what so ever is in the earth. Who is he that intercedes with Him save by His leave? he knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save that He will. His Throne includes the hwavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous” (Qura'n. 2:255).

“All that is in the heavens and earth glorify Allah and He is the Mighty, the Wise. His is the Sovereignty of the heavens and the earth. He ordains life and

death and has power over all things. He is the First and the Last and the Inward and the Outward. He has knowledge of all things” (Qura’n. 57:1-4).

“Everything will perish save His countenance. His is the command and unto Him you will be brought back”(Qura’n. 28:88).

“The Originator of the heavens and the earth, when He will a thing He only says unto it “BE” and it is (Qura’n. 2:117)

“And not an atom’s weight in the earth or in the heavens escapes your Lord’s knowledge; neither is there anything smaller than that or larger, but is recorded in a clear decree” (Qura’n. 10-61).

“He knows what you conceal and what you reveal and God knows well the (secrets) of (all) hearts. (Qura’n. 64:4).

“There is nothing like unto Him” (Qura’n. 42:11).

Angels of Allah

The angels have been created from light, they obey Allah, carryout His will and have no free will, Angel Gibril (Gabriel) for example brought revelations from Allah to Prophet Muhammad (SAW) and other prophets. Other angels record our deeds or carryout other functions.

Books of Allah

Allah revealed Books of guidance through his prophets. Muslims believe in all the Original Books of Allah mentioned in the Qura'n, the Tawrat (Turah of Moses), the Zabur (Psalma of David), the Injil (Gospel) and Suhuf Ibrahim (the Scrollsof Abraham). The Qura'n is the only book of Allah which exists unchanged in its original form. The other Books are not in their original languages and are distorted and mixed with human words. The Qura'n was recorded as soon as it was revealed and was memorised by heart by Muslims.

Messengers of Allah

Allah sent prophets and messengers to show people the right path there is no nation to which Allah did not send a prophet as mentioned the Qura'n (35:24). The name of 25 prophets are mentioned in the Qura'n . Example of these prophets are: Adam, Nuh, Ibrahim, Musa, Isa and Muhammad (Peace be upon them). All prophets and messengers preached Islam i.e. to surrender to the Will of Allah the One who has no partners. Muhammad (SAW) is the seal of prophets (Qura'n 33:40).

Al Qadar

Allah has given man a free will. He does not force man to obey or disobey. Allah, The fact Allah knows what we are going to do does not mean that we do not have free will, knows whether man will obey or disobey.

Akhirah

Life on earth is meant to be a preparation for the Akhirah (life after death) Life is meaningless if people of good actions are not rewarded and people of bad conduct are not punished at the Day of Judgement. Muslim believers will be

rewarded for their good actions by admitting them to Janah (Paradise) Wrongdoers and unbelievers will be punished in Annar (Hell Fire).

PILLARS OF ISLAM

In Islam there are five basic duties which Muslims must perform. They are known as the five pillars of Islam (Arkanul Islam). These are: Shahadah, the establishment of prayer (Salah), the payment of Zakah (paying the poor due), the Hajj (pilgrimage to Makkah and Sawm Ramadan (fasting the month of Ramadan).

SHAHADA (The First Pillar of Islam)

الله ر سول محمد الله إلا إله لا

“La Ilaha illal-lahu Muhammad resululah”“There is no god but Allah and Muhammad is the messenger of Allah“

This declaration is called “Shahadah”.

Shahadah means that there is only One Lord, Allah, the Creator, the Organizer, the Planner and the Sustainer of the Universe.

Shahadah means that Allah has the most Beautiful Names and Qualities mentioned by the Qur'an or Prophet Muhammad (SAW). ALL names and qualities of Allah are taken without changing their meanings or neglecting them. We should keep in mind that "Nothing is like unto Allah" (Qura'n 42:11). Therefore, it does not meet with Majesty of Allah to be confined with a time or a place and it is not accepted that Allah existed in any of His creation including Jesus Christ (peace be upon him).

Shahadah means that Muhammad (SAW) is the messenger of Allah, Allah Says: "Muhammad is the messenger of Allah and the seal of the prophets" (Qura'n 33:40). "And whatever the messenger (Muhammad) gives you, take it and whatever he forbids you, abstain from it". (Qura'n 59:1). "Say (O Muhammad) if you love Allah follow me Allah loves you" (Qura'n 3:31).

Therefore, whatever any one says may be taken or rejected as to whether his sayings are in accordance with the Book of Allah (the Qura'n) or with the tradition of prophet Muhammad (SAW) (Sayings and deeds).

In order to become a Muslim, you have to utter "Shahadah" by your tongue and your actions should confirm the meanings of Shahadah.

SALAH (The Second Pillar of Islam)

The second pillar of Islam is performing Salah (prayer). The Muslim is enjoined to perform five obligatory prayers every day to keep himself in relation with his Lord, to invoke and implore Him, and to refrain himself from committing lewdness or indecency. These prayers not only ensure psychological rest to the Muslim in this present life, but they also pave the way to him to gain eternal happiness in the hereafter.

To perform prayer, one should be clean, wearing clean clothes and perform prayer in a clean place.

The Muslim should always cleanse himself by pure water. He should remove all traces of stool, urine, or any other dirt. Before prayer the Muslim should perform Wudu (ablution).

Prayer is the pillar of religion. It succeeds in importance the Shahadah. Therefore, it is not only a duty on the Muslim to observe performing prayers from his maturity up to his death, but he should also order his household to perform it. He should also order his children to start practicing it from the time when they are 7 years old so that they may be accustomed to perform it. Allah Says: " 103 آية من : النساء " موقوتها كما تابوا المؤمنون على كذا الصلاة إن "

“enjoined on the believers.” (Qur’an 4:103). Performing prayers at fixed times has been

The prophet (SAW) said: “The obligation which distinguishes the Muslims and the unbelievers is prayer”. Therefore, whosoever resists prayer, becomes an unbeliever. Prayer is a duty on the Muslim in all circumstances. Even if he is sick or frightened he should perform his daily prayers, standing, sitting or even lying.

The five obligatory daily prayers are the Morning Prayer (Fajr), the noon prayer (Zuhr), the afternoon prayer (Asr), the evening prayer (Maghrib) and the night prayer (Ishaa).

The time due to Morning Prayer begins at true dawn and extends until the sun rises. It should not be delayed beyond this span of time. The time for noon prayer starts from the Zawal (a little after the sun passes the meridian) and extends till one's shadow becomes equal to its own length plus the length of its noon-time shadow. The time enjoined for afternoon prayer starts after the end of noon-prayer time and extends until the sun turns yellow. One must hasten to perform it while the sun is still bright. The time for Maghrib prayer begins soon after sunsets and lasts till the disappearance of the twilight. Its performance should not be delayed. The time for Isha prayer begins after the disappearance of the twilight and lasts till midnight. If a Muslim delays one of these five prayers, he commits a grievous sin. He should turn to Allah in repentance and refrain himself from recommitting it. The Qura'n warns those who delay their prayers from its fixed times "عن هم الذين لم يصلوا في وقتهم" 4-5 الأية الماعون سورة "سأهون صلاتهم

“Woe unto those who pray but delay their prayers from its stated fixed time”
(Quran 107: 7-4).

Performance of Wudu (Ablution)

Wudu is the act of washing those parts of the body that are generally exposed. The water should be pure clean and fresh with no change in its colour, taste and smell. Wudu is done as follows:

Make a full intention of performing the Wudu for offering prayer and recite.

"الرديم الرحمن الله بسم"

“Bismillahir – rahmanir – rahim“, (in the Name of Allah, the Compassionate, the Most Merciful).

Wash hands up to the wrists three times, passing the fingers in between each other.

Rinse your mouth with water three times.

Rinse the nostrils with water, sniffing up water and blowing it out.

Wash the face from the forehead to the chin bone and from ear to ear three times.

Wash the right arm followed by the left up to elbows three times.

Brush up the whole head with wet hands.

Pass the wet tips of the index fingers inside and the wet tips of the thumbs outside the ears.

Wash the feet up to the ankles three times. The right foot is washed first and then the left, taking care to wash in between the toes.

The same Wudu may be used for several prayers. However, if a Muslim urinates, defecates, passes wind or loses his consciousness for any reason after Wudu he should re-perform it again before prayer.

If a Muslim is in a state of major impurity (discharged semen in erotic dreams, or practiced intercourse ... etc), he should clean his body by taking a bath. Women also should carry out this cleansing bath to purify themselves after menstruation or childbirth. Allah has disburdened women and exempted them from performing prayer during menstruation and childbirth till blood stops (for a maximum of 40 days according to some scholars or 60 days according to others).

If a Muslim is in a desert area or on a journey and finds no water, or if he fears that using water will harm him (because of sickness), he is permitted to purify himself by using good clean earth or sand instead of water. This is called, Tayammum, (purification with earth). It is done in the following way: you intend by heart to perform it, then you strike the dust (or sand) with your hands and wipe your hands over your face, your right hand by your left hand and your left hand by your right hand. Purification with earth is also permissible to women after the period of menstruation or confinement if water is not available, or if its could harm them.

Adhan (call to prayer)

The person who gives the Adhan is called the mu'azzin (Caller).

While calling for prayer, he stands in the Minaret or in the courtyard of the mosque, facing the Qiblah and raises his hands to his ears and calls out.

الله اكبر الله (Allahu Akber) (Allah is the Greatest)

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الله إلا اله لا أن أشهد (Ashhadu alla ilaha illallah) (I bear witness that there is no god but Allah)

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الله رسول محمدا أن أشهد (Ashhadu anna muhammader rasullah) (I bear witness that Muhammad is Allah's messenger)

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ال صلوة على حي (Hayya ales salah) (Rush prayer)

ال صلوة على حي (Hayya ales salah) (Rush prayer)

ال فلاح على حي (Hayya alas falah) (Rush to success)

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الله اك بر الله (Allahu Akber) (Allah is the Greatest) الله اك بر الله (Allahu Akber) (Allah is the Greatest)

الله إلا اله لا (la ilaha illallah) (here is no god but Allah)

During the Adhan for Fajr Salah, the following is added after Hayya alal falah: **الصلوة خير النوم** (Assalatu khairun minan naum) (Salah is better than sleep)

Iqamah

Iqamah is another call to prayer said just before the actual start of Salah. The following is aid (in Arabic language):

Allah is great twice.

I bear witness that there is no god but Allah once.

I bear witness that Muhammad is Allah's Messenger once.

Rush to prayer once.

Rush to success once.

The prayer has begun twice.

Allah great twice.

There is no god but Allah once.

It is similar to Adhan except that after Hayya alal falah the following added: **الصلوة قامت قد** (Qad Qamatis salah) (the prayer has begun)

Performance of Salah

A prayer consists of either two, three or four Raka'at: A Raka'at is performed in the following way:

Stand erect, facing the direction of Ka'aba in makkah, and make the Niyyat (the intention) in your mind of what prayer you are about to offer, preferably uttering it to yourself, Raise both hands up to the ears and say:

" اكبر الله "

“Allahu – Akbar”, (Allah is Great).

Bring them down or place the right hand upon the left below the chest and above the navel.

Recite the Opening Chapter of the Holy Qur'an (the Fatiha):

. الدين يوم مالك . الرحيم الرحمن . العالمين رب الله الحمد . الرحيم الرحمن الله بسم
عليهم أذعمت الذين صراط . المسد تقويم الصراط أهدنا . نسد تعين وإياك نعبد وإياك
. الفاتحة سورة) . الضالين ولا عليهم لمغضوب غير

Alhamdu lillahi rabbil aalameen, ar-ahmanir-rahim, maliki yawm-id-deen,
iyyaka na'abudu wa iyyaka nasta,een; ihdinas-siratal mustaqeema sirat-alla-
zina an,ammta alayhim ghairil magh-doobi alayhim a-lad-daaleen (ameen).

The meaning of this glorious sura can be translated as follows:

“In the name of Allah, the Compassionate, the Most-Merciful. Praise be to Allah, the Lord of the Worlds The Most–Merciful the Most Compassionate. The Master of the Day of Judgment: You Alone we worship, and you Alone we ask for help. Show us the straight way, the way of those whom you have blessed, who have not incurred your displeasure, nor gone astray.”

These verses of Quran, and all other verses, should be recited in Arabic language.

Then recite a passage from the Holy Qur’an. For this purpose any one of the small chapters may be selected as, for instance, the chapter termed, ‘The Unity,’

الرديم الرحمن الله ب اسم

((أحدك فواله ي كن ولم * ي ولد ولم ي لد لم * الصمد الله * أحد الله هو قل))

Bismillahir rahmanir rahim

“Kul Huwallahu ahad, Allahus samad, lam Yalid wa lam yulad, wa lam yakun lahu kufuwan ahad”.

In the Name of Allah the Compassionate, the Most Merciful

“Say: He is Allah, the One, Allah, the eternally besought of all.

He begets not no is He begotten. And there is none comparable

Unto Him“.

Say: “Allaho-Akbar” and bow down in Ruk’u and say thrice:

"الاعظيم ربي سبحان"

Subhan Rabbiyal-azeem (How glorious my Lord the Great).

Assume the standing position, letting the hands remain on the sides and say:

"حمده لمن الله سمع"

Sami’allahu liman hamidah

"الحمد لك ربنا"

Rahana wa Lakal – hamd

(Allah has listened to him who has praised Him; Our Lord, praise be to you)

Saying" Allahu-Akbar" and prostrate to perform the Saidah, saying thrice:

"الأعلى ربى سبحان"

Subhan Rabbiyal-a'la (All glory be to my Lord, the Most High)

Raise yourself sitting for a which in a reverential posture, termed Jalsah and say once.

"ارحمنى ولى اغفر الهم"

Allahummaghfirli warhamni. (O Allah ! forgive me and have mercy upon me).

Perform the second sajdah exactly in the same way as the first one. This finishes one Raka'at.

Say " Allahu Akbar, stand erect once again, repeat all that done in the performance of the first Raka'at.

After the second Raka'at second Sajdan is over, say "Allahu-Akbar" and sit down in the reverential posture and recite.

بى ركاته و الله ورحمة النبى أيتها عليك السلام الطيبات والصلوات والله ال تديات
عبد محمد أن أشهد و الله إلا إله لا أن أشهد. ال صلواتين الله عباد علي و علينا السلام
رسوله و

“At-tahiyyato lillahi wassalawato wat-taiyyibat. Assalamu alaika ayyuhannabiyyu wa rahmatullahi wa barakathu assalamu alaina wa’ala’ibadillah –is saliheen. Ash-hand alla ilaha illallah wa ashhadu anna Muhammadun abdubu wa rasooluh”.

All Worships and praises are for Allah’s peace be upon you, O prophet, his mercy and His blessings too. Peace be on us and on all righteous servants of Allah. I testify that there is no God save Allah and testify that Muhammad is His servant and messenger.

If more than two Raka’at are to be performed, say “Allahu Akbar”, stand up again, and complete one two Raka’at as the case may be, sit down in the reverential posture which is also obviously adopted if the prayer consists of two Raka,at only. In that reverential posture, recite in addition to Tashahud, the Salawat

وبارك إله راهيم آل وع بي إله راهيم علي صل إيت كما محمد آل وعلي محمد علي صل إلهما
مج يد حم يد انك إله راهيم آل وعلي إله راهيم علي ب اركت كما محمد آل وعلي محمد علي

“Allahumma salli’ala Muhammadin wa’ala ali Mihammadin kama sallayta ala Ibrahim wa’ala ali Ibrahim, wa barik ala Mihammadin wa’ala ali Muhammadin kamma barakta ala Ibrahim wa’ala ali Ibrahim, innaka hamidun majeed”.

O, Allah have mercy on Muhammad and those related to Muhammad, just as You had mercy on Ibrahim and on those related to Ibrahim. O. Allah bestow Your blessings on Muhammad and on those related to Muhammad as You had

bestowed it on Ibrahim and those related to Ibrahim. Surely, You are The Praiseworthy, The Great.”

Turn your face to the right and say **الله ورحمة علىكم السلام** Assalamu-alaykum wa rahmatullah (peace be upon you and the mercy of Allah). Then turn it to the left and repeat the same. Here the prayer is complete.

Morning prayer is two rak'at. Zuhr, Asr and Isha prayers are four rak'ats while maghrib prayer is three rak'ats. All verses of the Qura'n and other verses should be recited in Arabic.

Al-Kawthar (108)

الكوثر سورة

الرحيم الرحمن الله بسم

* الأبد تر هو شانك إن * وأنحر لربك ف صل * الكوثر أعط ي ناك أذا

Bimillàhir rahmànir

Nnà a'tainakal kawthar.

Fa salli lirabbika wanhar

Inna shàni'aka huwàl abtar.

Maning:

IN the name of Allah, The Compassionat the Most Merciful.

In deed we have given you the Kawther (Abundance or fountain);

So pray to your Lord and make sacrifice.

Surely your hater is the one cut off.

Al-Mà'un (107)

الماعون سورة

الرحيم الرحمن الله بسم

طعام علي يحض ولا * ال يتيم يدع الذي ف ذلك * بالدين ي كذب الذي أريدت
و * يراعون هم الذين * ساهون صلاتهم عن هم الذين * لمصدين في ويل * المسكين
* الماعون ي منعون

Bismilahir rahmanir rahim

Ara' aital ladhi yukadhdhibu biddin.

Fadhàlikal ladhi yadu'ul yatim.

Wa làyahuddu ala ta amil miskin.

Fawailul lil mussallin.

Alladhina hum 'an salàtihim sàhun .

Alladhina hum yurà wùn.

Wayamna ùnal mà ùn.

Meaning:

In the name of Allah, The Compassionate the Most merciful.

Have you seen him who denies religion?

It is he who harshly repels the orphan.

And does not urge others to feed the needy.

Woe to those who pray.

But are heedless of their prayers;

Who put on a show of piety

But refuse to give even the smallest help to others.

Quraish (106)

قريش سورة

الرحيم الرحمن الله بسم

الذي * ال بيت هذا رب ف ليع بدوا * ال صيف و ال شتاء رحلة ال فهم * قريش لإي لف
* خوف من أمنهم و جوع من أطعمهم

Bismillàhir rahmànir rahim

Li ilfi Quraishin.

Ilàfihim rihlatashitài was saif.

Falya'budu rabba hàthàl bait.

Allathi at'amahum min ju'in,

Wa àmanhum min khawf.

Meaning:

In the name of Allah, The compassionate the Most Merciful.

For the tradition of Quraish:

Their tradition of travelling in winter and summer.

Let them worship the Lord of this house,

Who provides them with food lest they

Should go hungry, and with security

Lest they should live in fear.

Al-Fil (105)

ال فيل سورة

الرحيم الرحمن الله بسم

وأرسل * تذلّل في كيدهم يجعل ألام * ال فيل بأصحاب ريدك فعل كيف تر ألام
* مأكول كعصف ف جعلهم * سجّل من ب حجارة ترميهم * أبابيل طيراً على بهم

Bismillàhir rahmànir rahim.

Alam tara kaifa fa'ala rabbuka bi ashàbil fil.

Alam yaj'al kaidahum fi tadhil.

Wa arsala àlahim tairàn abàbil.

Armihim bihijàratin min sijjil.

Fa ja àlahum ka'asfin ma'kùl.

Meaning:

In the name of Allah, The Compassionate the Most Merciful.

Have you not seen how your Lord has

Dealt with the people of the elephant.

Did He not cause their treacherous plan to be futile.

And send against them flights of birds,

Which pelted them with stones of sand and clay?

Thus He made them like devoured dry leaves.

ZAKAT (The Third Pillar of Islam)

ALLAH ordained every Muslim who possesses a certain amount a certain amount of property to pay annually of these possessions the Zakah to the poor, or to the other categories mentioned in the Quran.

The minimum amount in the gold liable to payment of zakat is 20 miskals (miskal is equal to 4.68 grams) and the minimum amount of Silver is 200 dirhams (dirham is equal to 3.12 grams) or an equivalent some of current money to these amounts.

There is also a minimum amount for goods of commerce liable to payment of zakat as for grains, its minimum amount is 300 saa'a (about 650 kg) .the minimum amount for real estates prepared for sale should be estimated in accordance with its value but if the real estate is prepared for lease, the estimation is considered in accordance with its rent.

The annual amount of Zakah fixed on money, gold, silver and goods of commerce is 2.5% As for cereals grains and fruits, the fixed amount of Zakah fixed on money, gold, silver and of 10% the crop is the yield of an easily irrigated land (i.e. a land irrigated by rivers springs or rain). On the other hand if the land is irrigated with difficulty by man made means as pump or other lifting apparatus, the amounts of Zakah become only 5% Zakah of grains fruits and crops is due at the harvest time. In case if a land yields two or other harvests annually, one should pay the Zakah for each harvest independently the amount of Zakah due on camels, cows, and sheep is explained in books dealing with this subject. Zakah is enjoined by the Qura'n.

الزكاة ويؤتوا الصلاة ويقيموا عدنا فالدين له مخلصين الله لا يعبدوا الا اومرو وما
القيمة دين وذلك

(5 آية : ال بدينة سورة)

And they are ordered naught else than to serve Allah, in sincere devotion to pay the Zakah, that is the true religion. (Qura'n98:5)

In fact, the Zakah has a wonderful social role. It soothes the poor's feelings, satisfies their needs, and strengthens the bonds of mutual love among poor and rich.

Zakah is not the only mean that Islam has used to maintain social solidarity and cooperation among Muslims, but Islam imposed also on the rich to support the poor at times of famines. Islam prohibits the Muslim from being sated with food while his neighbor is hungry. Islam enjoined also Zakat-al-fitr (fitrfeast-Due) on all Muslims and has made it a duty on every one of them to distribute a saa (a cubic measure) of elementary substances for himself and a similar saa for each one of those whom he supports, including his servants. The amount should be distributed among the poor, before the prayer of Feast day. Islam imposed also expiatory gifts on the Muslim who commits perjury (that is to feed ten poor or clothe them, or to fast three days, if he is unable to feed or clothe the poor). The Muslim is commanded to perform his vows, and practice voluntary charity. Allah promised to give the best reward for those who spend their money for His sake. Their reward will not only be multiplied to ten folds, but to 700 folds, or even to a boundless number.

On the authority of Abu Hurairah (May Allah be pleased with him), who said:

The Holy Prophet (peace and blessings of Allah be upon him) said: "There will be seven persons sheltered under the shade of Allah on the Day of Judgement when there will be no other shade besides His shade. They are: a just ruler; a young man who passes his youth in worship and service of Allah – the Lord of Honor and Glory ; one whose heart is perpetually attached to the mosque; two such persons who love each other for the sake of Allah, they joined together for His sake and parted for His sake; a man who is invited for sin by a rich beautiful woman but declines, saying: I fear Allah; One who gives charity in a secret way without making a show, in a way that his left hand does not know what his right hand spent; and one who remembers Allah in solitude so that his eyes overflow (fill with tears).

(Bukhari and Muslim)

SAWM RAMADAN (The Fourth Pillar of Islam)

The fourth pillar of Islam is to fast during the month of Ramadan, the ninth month of the Hijri calendar.

Before the dawn of the first day of Ramadan, the Muslim intends to fast this month, and abstains every day from drinking, eating, or practicing sex till after the sun sets, He performs the fasting till the end of the month of Ramadan, fulfilling by that the commandment of Allah, and seeking His pleasure.

Fasting has innumerable benefits. When man refrains himself from lusts, abstains from eating and drinking for the sake of Allah, he does this only for one purpose; this is to obey Allah, worship Him and fill his heart with God-fearing.

Fasting has also innumerable hygienic, economic and social benefits which are perceived only by those who perform it with strong belief and sincere faith. The Quran states,

لَعَلَّكُمْ قَدْ بَلَغْتُمْ مِنَ الَّذِينَ عَلَىٰ كَيْفِ تَبْ كَمَا أَلْصَقْتُمْ عَلَيْكُمْ كَيْفِ تَبْ آمَنُوا الَّذِينَ أَيُّهَا يَلِ ((تَدَقُّونَ

تعالى قوله إلى

شهد من وال فرقان الهدى من وب يئات ل لناس هدى القرآن في به أنزل الذي رمضان شهر
بكم الله يريد أخر أيام من في عدة سد فر على أو مريد ضا كان ومن في ليصمه الشهر منكم
ولا علمكم هداكم ما على الله ولا تكبروا لعدة ولا تكملوا العسر بكم يريد ولا اليسر
ت شكرن

(البقرة سورة 15-183 الآيات)

“O you who believe, fasting is prescribed for you as was prescribed for those before you, so that you may be God-fearing”...

“The month of Ramadan, in which was revealed the Qur’an, a guidance for mankind, and clear proofs of guidance and the criterion (of right and wrong), whosoever of you is present, let him fast the month, and who is sick or on a journey let him fast the same number of other days. Allah desires for you ease; He desire not hardship for you. You should complete the period and you should magnify Allah for having guided you and you may be thankful.” (Qur’an 2: 183 – 185).

According to rules of the Qur’an and the prophetic traditions it is permissible for a sick Muslim, a Muslim travelling on a journey, a menstruating woman, or a confined woman not to fast, but to make up for what they missed.

Foster-mothers and pregnant women are also permitted to break their fast if fasting will harm them or their babies, but they should compensate this fully by fasting other equal days. If man drinks or eats absent-mindedly while fasting, he should get out what is still in his mouth as soon as he remembers that he is fasting. In this case his fasting is not broken and he can continue his fasting.

Hajj (The Fifth Pillar of Islam)

Pilgrimage (Hajj) is the fifth pillar of Islam. It is a duty for a Muslim to perform pilgrimage to the House of Allah once in lifetime, however it is permissible to him to do pilgrimage voluntarily more than once.

Pilgrimage has innumerable benefits:

In fulfilling this service, man expresses his devotion to Allah, not only by performing rites which need physical effort, but he expresses also his deep spiritual devotion to Allah and spends of his money for His sake.

Pilgrimage is an annual Muslim-congress, attended by Muslims from all over the world.

Muslims in pilgrimage meet in one place, Makkah, dressed in one uniform, worshipping Allah, the One God, and performing the same rites during the fixed period of Hijj. There is no discrimination between them since all are Allah's bondsmen. No white man has preference over a black man, neither the rich over the poor. In this way, Muslims are acquainted one to the other, cooperate one with the other, and they remember the day when they will be resurrected and gathered before Allah who will account them for their deeds. Thus they prepare themselves for the Hereafter and do their best to obey Allah, their Lord.

The Kaaba is the Qibla of all Muslims. They direct their faces towards it when they perform their prayers. It should be well-known that all the rites of pilgrimage, as circumambulating round the Kaaba, attending Arafat, Muzdalifa, and staying for several for several days in Mina have one objective that is to worship Allah according to the method He commanded during the time He fixed. Worshipping is neither dedicated to the Kaaba nor to any of these other places which are no more than objects created by Allah and that can never bring benefit or cause harm to any one. Worshipping is dedicated to Allah alone, the Lord of everything, Who alone has the Absolute Sovereignty and Power.

According to Muslim faith, all forms of worshipping are enjoined by Allah and should never be based on individual judgement or taste. Therefore, hadn't Allah commanded people to perform pilgrimage to the Sacred House at Makkah, Muslims would have never performed it. Allah say in the Qur'an:

عم غني الله فإن كفر ومن ، سد بيلا إله اس تطاع من ال بيت حج ال ناس علي و الله " ال عالم بين

(97 آيه هـ - عمران آل)

“And pilgrimage to the House is unto Allah for mankind, for him who can find a way thither. As for him who disbelieves, Allah is Independent of all creatures” (Qura'n 3:97).

Performing Umra (a lesser pilgrimage) once in lifetime is also a duty that a Muslim should fulfil either in Hajj time or in any other time.

It is not an indispensable duty for every Muslim to visit the Mosque of the prophet in Al-Madina in Hajj-time or in any other time, but this is an advisable deed and who performs it will be recompensed by Allah.

The Muslim leaving for Madina intends to visit the mosque of the prophet. When he arrives there, he prays in mosque and then visits the tomb of the prophet (SAW). The visitor salutes the prophet politely and leaves the place adopting by that the same manner that the companions of the prophet used to do. He should not ask the prophet or supplicate for any thing from him. In fact those who supplicate the prophet (SAW) for help or ask him for what they need, are committing idolatry and the prophet is innocent of their ill deeds.

After visiting the prophet's mosque the pilgrim visitor also visits the tombs of Baqeih. He should ruin his noble pilgrimage .The prophet (saw) said: whatever flesh that comes grow out of illicit gains is rather doomed to Hell-fire. It also advisable for the pilgrimage to select a man of good faith to accompany him on the pilgrimage- journey. The pilgrim, whether travelling by car or train, assumes the Ih-ram as soon as he arrives at the miqqat (the station for Ihram), and the pilgrim by plane, assumes Ihram when he approaches the miqqat. According to prophetic traditions, there are five mawaqit (five stations for Ihram):

Zul Hulaifa (abyar ali): for pilgrims from madina.

Al- Jahfa, place near, rabigh, for people coming from the direc-tions of Syria, egypt and maghrib.

Qarn al- manazil, for peolep coming from najd, al-Taif and oth-er regions of that direction.

Zat Irq, for people coming from Iraq.

Yal, for people coming yemen.

These mawaqit are not only people coming from the above- mentioned regions, but for those who travel by these ways.

As for inhabitants of Makkah and those who live within the area bounded by these mawaqit, they assume their Ihram from their homes?

Manner of Ihram

It is advisable for the pilgrim to take a bath to cleanse and perfume himself before assuming Ihram clothes at the miqqat. The Ihram dress for the males consists of tow simple white seamless sheets, one to be wrapped round the lions, the other to cover the upper part of the body . the head should not be covered. Women have no special dressed in wide veiling and unalluring clothes. After assuming the Ihram, a women should neither veil her face with a seamed veil, nor use any seamed gloves to cover her hands.

The pilgrim, after assuming the Ihram dress, intends by heart to perform Umra and say:

"عمرة لـ بـ يكـ الـ لهم"

“Al lahum-ma labayka Omra“

“Hare ma I, O Allah at your Service intending to perform Umra“

In this way the pilgrim performs Hajj-Tamattu which is really excellent because the prophet (SAW) recommended his companions to perform this kind of Hajj.

He have obliged them to abandon their Ihram clothes and make their visit to Kaaba an Umra, giving exception only to those who brought with them their “hady” (sacrifices), and carried on their Hajj by qiran, he same manner which the prophet himself adopted. The qarin (who performs Hajj by qiran) intends when he starts his pilgrimage rites by saying:

"وحج عمره لـ بـ يك الـ لهم"

“AL Lahum-ma Labika Omratun wahajjan”

“Here am I, O Allah, I intend to perform Umra and Hajj”

Therefore he should not abandon his Ihram clothes and Ihram restrictions till he offers up his sacrifice on the feast-day (day of Ihram molation, 10th of zul-Hijah)

After assuming the Ihram

It is forbidden for the Muslim to cohabit with his wife, kiss, or touch her lustfully. During the Ihram period the pilgrim is also not allowed to marry or prose to a lady.

It is also forbidden to the Muslim to remove or trim his hair from any part of the body.

Similarly paring the nails of hands and toes is also forbidden.

A man in Ihram should not cover his head, however, it is permissible for him to be shaded by an umbrella or sit in the shadow of a tent or a tree.

During the Ihram one is not allowed to apply perfume to his body or garments and even to smell it.

It is forbidden during the Ihram to kill animal of game or to help others to do so.

The male pilgrim is not allowed to wear tailored clothes during the period of Ihram; instead of shoes he can use sandals. Women should not wear seamed veils on their faces or gloves on their hands.

As soon as the pilgrim arrives the Kaaba The Holy House of Allah, he circumambulates it seven rounds for the "Tawaf-Al Qodoum" (circumambulation of arrival). He starts the tawaf from near the black stone. That is his Umra tawaf; the pilgrim can invoke Allah by whatever prayers he likes. (1)After terminating the seven rounds of tawaf he moves to the station of Ibrahim, where or some where in the vicinity, he performs a two raka at prayer of the tawaf.

The pilgrim proceeds after that to the s'ay. He starts by mounting the eminence Al-Safa and faces the Qibla saying "Allahu Akbar, La Ilaha Ilallah", and invokes Allah by whatever prayers he likes. Then, he walks to the eminence of Al-Marwa, mounts it, faces the Qibla, saying Allahu Akbar, invokes Allah, then reeturns to the eminence of Al-Safa, then repeats his walking from Safa to Marwa and vice versa till he terminates seven going and returning rounds.

The pilgrim who performs pilgrimage by tamattu, gets his hair shaven or trimmde after completing his Sa^y. For women, it is enough to trim a small part of their hair as long as a fingertip. In this way the pilgrim completes his Umra, discards his Ihram and is authorized to practise all the matters forbidden to him during Ihram duration.

If woman menstruates or gives birth or after Ihram, she becomes qarinah and performs Hajj by qiran. Therefore, she would intend to perform hajj and Umra combined in one Ihram. Menstruation and confinement do not forbid the woman from doing any of the acts of Hajj except circumambulating round the Holy House, which she should postpone until she becomes clean.

If she gets clean before people assume their Ihram, she takes a cleansing bath, join them when they assume their Ihram, and perform with them the rituals of Hajj. But if her cleanness from menses occurs at a later time, she combines Hajj and Umra in one Ihram, performs all the rituals of Hajj, including staying in Mina, standing in Arafat, going to Muzdalifa, pelting, offering the sacrifice and trimming her hair on feast day. But she could not circumambulate the Holy House till she is clean. When she gets clean, she takes a cleansing bath and performs Circumambulating round the ka'ba and S'ay, hence, fulfilling both Hajj and Umra. This was the method adopted by the mother of believers, Aisha, according to the directions of the prophet (SAW). The prophet affirmed by his deeds and saying that the qarin combines Hajj and Umra and fulfils them both by performing one circumambulation and one S'ay. The prophet himself performed hajj in accordance with this manner and said "Umra is inserted in Hajj until the Doomsday".

On the 8th day of Zul-Hijja, the pilgrims assume Ihram from their settlements in Makkah in the same manner they had done before at the miqqat. The pilgrim, whether be a man or a woman, intends to perform Hajj by saying:

"حجاً لربك اللهم"

“ Allahuma labayka Hajjan”

“Here am I My Lord, I intend to perform Hajj“

The pilgrim refrains himself from practicing any of the actions forbidden during the Ihram period in the same way that it has been explained before. Then he proceeds with other pilgrims to Mina to pass the night there. The pilgrim should perform his prayers there in time. He is permitted to shorten his prayers but not to combine one of them with the other. On the morning of Arafa (9th Zul-Hijja), the pilgrims go to Namira mosque to perform in congregation the Zuhr (noon) and Asr (Afternoon) prayers combined together. By noon, they proceed to Arafat to stay there till sunset praying, supplicating Allah, and asking Him for forgiveness. The pilgrim can stand at any place in the valley of Arafat because the whole of Arafat is reserved for wuquf (standing). He should turn his face while praying and supplicating towards the Qibla and not towards the mount of Arafat. The pilgrim should be aware that climbing the mount is not a ritual service. The pilgrim should be aware that climbing the mount is not a ritual service, and that wiping oneself with its stones is a heretical deed.

After sunset, the pilgrims proceed to Muzdalafa where they perform Maghrib (evening) and Isha (night) prayers combined together, and shortening only Isha prayer. They spend the night there, and next day they perform the fajr (morning) prayer at dawn and leave to Mina before sunrise. When they arrive there, they pelt "Jamrat-Al-Akaba " by seven pebbles each one of which should not be larger than a chickpea. One should observe strictly the guidance and orders of the prophet to overcome the allurements of the Satan and avoid devious actions as pelting the "Jamra" by shoes and any other action which is not in accordance with the commandments of Allah or the traditions of the prophet.

After pelting Jamrat-Al-Aqaba, the pilgrim offers his sacrifice shaves or shortens his hair, but it is better to have it shaven rather than having it shortened. Women slightly trim off parts of their hair.

After that, the pilgrim can discard Ihram clothes and perform all the acts which were forbidden during the Ihram period except sexual intercourse. Then pilgrim heads to Makkah, performs Tawaf Al-Ifabha, and the Sa'y hence, he discards his Ihram completely and is allowed to perform all the acts that were forbidden during the Ihram period with no exception.

The pilgrim returns to Mina, to stay there for three successive days (the Feast Day and the following two days). He spends the nights of these days at Mina at noon he pelts the thrJamrats (on the 11th and 12th of Zul-Hijja). He starts by pelting Al-Jamratu Al-Sugrah (The small Jamra), then Al-Jamratu –al Wusta (The medium Jamra) and finally Jamrat Al-Akaba, Which he had pelted before on the morning of the Feast Day. Each one of these Jamrats is pelted by seven pebbles. The pilgrim has the choice after that, either to leave Mina on the 12th of Zul-Hijja or stay there till next day. It is better to stay till next day and perform pelting by noon. The final thing that a pilgrim should do, before leaving Makkah, is to perform “Tawaf Al-Wadaa” (Tawaf of Departure). However women menstruating or giving childbirth are allowed to leave Makkah without performing Tawaf Al Wadaa.

Offering the slaughter can be done also on the 11th, 12th or 13th of Zul-Hijja and Tawaf-al-ifada can also be postponed till the pilgrim leaves Mina, but it is better to perform the rituals in accordance with the order and times which are mentioned before.

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