

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, Most Gracious, Most Merciful.

Principles of Islam

Conveying Islamic Message Society
P.O. Box 834 – Alex – Egypt
Site: www.islamic-message.net
E-Mail: info_en@islamic-message.net

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, (Rusulalah), the Day of Judgment (Yawmuddin), the Supremacy of the Divine Will (Al-Qadâr) and life after death (Aakhirah).

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 (صلى الله عليه وسلم Salallahu Alihi Wasalam, SAW, peace be upon him).

“Allah, there is no god save Him, the Alive the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth 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 includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous” (Qura'n 2:255).

“ At that is in the heavens and the 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 willeth a thing He only sayeth unto it “BE” and it is” (Qura'n 2:117)

“And not and atom's weight in the earth or in the heavens escapeth 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 knoweth what you conceal and what you reveal and He is aware of that which is in the breast” (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. Allah mentioned in the Qura'n, the Tawrat (Turah of Moses), the Zabur (Psalms of David), the Injil (Gospel of Jesus) and Suhuf Ibrahim (the Scrolls of 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 memorized 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 in 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. Whether man will obey or disobey is known to Allah. The fact that Allah knows what we are going to do does not mean that we do not have free will.

Akhirah

Life on earth is temporary and 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 Judgments. Muslim believers will be rewarded for their good actions by admitting them to Janah (Paradise). Rong-doers and unbelievers will be punished in Al-nar (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

لا اله الا الله محمد رسول الله

“La Ilaha illal-lahu Muhammad rasululah”

“There is no god but Allah and Muhammad is the messenger of Allah”

This declaration is called “Shahadah”.

- 1- Shahadah means that there is only One Lord, Allah, the Creator, the Organizer, the Planner and the Sustainer of the Universe.
- 2- Shahadah means that Allah has the most Beautiful Names and Qualities mentioned by the Qura'n 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 the 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).
- 3- 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'n33:40).
”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 cloths 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:

" إن الصلاة كانت على المؤمنين كتابا موقوتا" (النساء: من آية 103)

“Performing prayers at fixed times has been enjoined on the believers.
(Qura’n 4:103)

The prophet, may grace of Allah be on him, said: *“The obligation which distinguished between us and the unbelievers is prayer”*. Therefore, whosoever desists prayer, becomes unbeliever. Prayer is a duty on the Muslim in all circumstances. Even if he 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 after noon 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 evening-prayer-time begins soon after sun set and lasts till the disappearance of the twilight. Its performance should not be delayed. The night-prayer-time 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 grievous it. The Qura’n warns those who delay their prayers from its fixed times:-

" فويل للمصلين الذين هم عن صلاتهم ساهون" (سورة الماعون: الآية 4-5)

“Woe unto those who pray but delay their prayers from its stated fixed time” (Qura’n 107: 4-5)

Performance of Wudu (Abultion)

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:

- 1- Make a full intention of performing the Wudu for offering prayer and receipt "*Bismillahir-rahmanir-rahim*", (in the Name of Allah, the Beneficent, the Merciful).
- 2- Wash hands up to the wrists three times, passing the fingers in between each other.
- 3- Rinse your mouth with water three times.
- 4- Rinse the nostrils with water, sniffing up water and blowing it out.
- 5- Wash the face from the forehead to the chin bone and from ear to ear three times.
- 6- Wash the right arm followed by the left up to the elbows three times.
- 7- Brush up the whole head with wet hands.
- 8- Pass the wet tips of the index fingers inside and the wet tips of the thumbs outside the ears.
- 9- Wash the feet up to the ankles three times. The right foot is washed first and then the let, taking care to wash in between the toes.

The same Wudu may be used for several prayer. 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 child birth. Allah has disburdened women and exempted them from performing prayer during menstruation and after child birth till blood stops (for a maximum of 40 days according to some scholars of 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 (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 use 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	الله أكبر	الله أكبر	الله أكبر	أكبر
<i>Allahu Akbar</i> (Allah is the Greatest) أشهد	<i>Allahu Akbar</i> (Allah is the Greatest)	<i>Allahu Akbar</i> (Allah is the Greatest) أشهد أن لا اله إلا الله	<i>Allahu Akbar</i> (Allah is the Greatest)	أن لا اله إلا الله
<i>Ashhadu an la ilaha illal lah</i> (I bear witness that there is no god but Allah)		<i>Ashhadu an la ilaha illal lah</i> (I bear witness that there is no god but Allah)		
أشهد أن محمدا رسول		أشهد أن محمدا رسول الله		الله
<i>Ashhadu anna muhammadan rasulullah</i> (I bear witness that Muhammad is Allah's messenger)		<i>Ashhadu anna muhammadan rasulullah</i> (I bear witness that Muhammad is Allah's messenger)		
حي على		حي على الصلاة		الصلاة
<i>Hayya alas Salah</i> (Rush to prayer)		<i>Hayya alas Salah</i> (Rush to prayer)		
		حي على الفلاح		حي على الفلاح
<i>Hayya alal falah</i> (Rush to success)		<i>Hayya alal falah</i> (Rush to success)		
الله أكبر		الله أكبر		
<i>Allahu Akbar</i> (Allah is the Greatest)		<i>Allahu Akbar</i> (Allah is the Greatest)		

لا اله إلا الله

La ilaha illal lah

(There is no god but Allah)

During the Adhan for Fajr Salah, the following is added after Hayya alal falah:

الصلاة خير من النوم
Assalatu khairum minan nawm
(Salah is better than sleep)

الصلاة خير من النوم
Assalatu khairum minan nawm
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Iqamah

Iqamah is another call to prayer said just before the actual start of Salah. It is exactly like Adhan, except that after Hayya alal falah the following is added:

Qad Qamatis salah
(The prayer has begun)

Qad Qamatis salah
(The prayer has begun)

Performance Of Salah

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

1- 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 of hands up to the ears and say:

"الله أكبر"

"*Allaho-Akbar*", (Allah is Great)

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

2- Recite the Opening Chapter of the Holy Qura'n (the Fatiha):

"بسم الله الرحمن الرحيم! الحمد لله رب العالمين! الرحمن الرحيم! مالك يوم الدين! إياك نعبد وإياك نستعين! اهدنا الصراط المستقيم! صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين!". (سورة الفاتحة)

Alhamdu lillahi rabbil àalameen, ar-ahmanir-rahim, maliki youm-id-deen, iyyaka na'abodu wa iyyaka nasta'een; ihdinas-siratal mustaqeema sirat-alla-zina anamta alayhim ghairil maghdoo-bialayhim wa-lad-daaleen (amen).

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

"*In the name of Allah, The All-Merciful, The All-Compassionate. Praise be to Allah, the Lord of the Worlds, The All-Merciful, The All-Compassionate. The Master of the Day of Judgment. Thee Alone we worship and Thee Alone we ask for help. Show us the straight way, the way of those whom Thou hast blessed, who have not incurred Thy displeasure, nor gone astray*". These verses of Qura'n, and all other verses, should be recited in Arabic language.

Reciting a passage from the Holy Qura'n. For this purpose any one of the small chapters may be selected as, for instance, the chapter termed, "The Unity,"

بسم الله الرحمن الرحيم

قل هو الله أحد! الله الصمد! لم يلد! لم يولد! ولم يكن له كفوا أحد!

"*Qul Huwallahu ahad, Allahu-Samad. Lam Yalid wa lam yulad, wa lam yakun lahu kufiwan ahad*".

"*Say: He is Allah, the One, Allah, the eternally besought of all! He begets not nor is He begotten, And there is none comparable unto Him*".

3- Say: "*Allaho-Akbar*" and bow down in Ruku and say thrice:

"سبحان ربي العظيم"

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

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

(سمع الله لمن حمده) (ربنا ولك الحمد)

Sami'allahu liman hamidah, Rabbana lakal-hamd.

(*Allah has listened to him who has praised him; Our Lord praise be to Thee*).

5- Saying “*Allaho-Akbar*” and prostrate to perform the Sajdah, saying thrice:

"سبحان ربي
الأعلى"

Subhana Rabbiyal-aala. (All glory be to my Lord, the Most High).

6- Raise yourself sitting for a while in a reverential posture, termed Jalsah and say once:

"رب اغفر لي"

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

7- Perform the second Sajdah exactly in the same way as the first one. This finishes one Raka’at.

8- Say “*Allaho Akbar*”, stand erect once again repeat all that done in the performance of the first Raka’at.

9- After the second Raka’at’s second Sajdah is over, saying “*Allaho-Akbar*” and sit down in the reverential posture and recite.

"التحيات لله والصلوات والطيبات. السلام عليك أيها النبي ورحمة الله وبركاته. السلام علينا وعلى عباد الله الصالحين. أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله."

“At-tahiyyato lillahi wassalawato wat-taiyyibato asslamo alaika ayyoannabiyyo wa rahmatullahi wa barakathu assalamo alaina wa’ala’ibadillah-il saliheen ashhadu an la ilaha illallah wa ash-hadu anna Muhammadon abduhu wa rasooluh”

All worshiped and praised are for Allah. 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 I testify that Muhammad is His servant and messenger.

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

"اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم. انك حميد مجيد. وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم انك حميد مجيد."

“Allahumma salli’ala Muhammadin wa’ala ali Muhammadin Kama sallayto’ala Ibrahim wa’ala ali Ibrahim, Wa barik’ala Muhammadin 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 Thou hadst mercy on Ibrahim and on those related to Ibrahim, surely Thou art the Praiseworthy, The Great. O, Allah, bestow your blessings on Muhammad and on those related to Muhammad as Thou hadst betowed it on ibrahim and those related to Ibrahim. Surely, Thou art The Praiseworthy, The Great.

السلام عليكم ورحمة الله

11- Turn your face to the right and say: *Assalamo-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 raka'at Zuhr, Asr and Isha prayers are four raka'at while Maghrib prayer is three raka'at. All verses of the Qura'n and other verses should be recited in Arabic.

Al-Kawthar (108)

سورة الكوثر

بسم الله الرحمن الرحيم

انا أعطيتك الكوثر! فصل لربك وانحر! إن شانئك هو الأبتر!

Bismillahir rahmanir rahim.

Inna a 'tainakal kawthar

Fa salli lirabbika wanhar

Inna shani 'aka huwal abtar

Meaning:

In the name of Allah, the most Merciful, the most kind.

Indeed we have given you the kawthar (Abundance of fountain);

So pray to your Lord and make sacrifice.

Surely your hater is the one cut off.

Al-Ma'un (107)

سورة الماعون

بسم الله الرحمن الرحيم

أرءيت الذي يكذب بالدين! فذلك الذي يدع اليتيم! ولا يحض على طعام المسكين! فويل للمصلين! الذين هم عن صلاتهم ساهون! الذين هم يراءون! ويمنعون الماعون!

Bismillahir rahmanir rahim.

Ara 'ital ladhi yukadhibu biddin

Fadhalikal ladhi yadu 'ul yatim

Wa layahuddu ala ta 'amil miskin

Fawailul lil musallin

Alladhina hum 'an salatihim sahun

Alladhina hum yura 'wun

Wayamna 'unal ma 'un

Meaning:

In the name of Allah, the most Merciful, the most Kind.

Have you seen him who denies our 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)

سورة قريش

بسم الله الرحمن الرحيم

لايلف قريش! الفهم رحلة الشتاء والصيف! فليعبدوا رب هذا البيت! الذي أطعمهم من جوع
وأمنهم من خوف!

Bismillahir rahmanir rahim
Li ilafi quraishin
Ilafi him rihlatashita 'I was saif
Falya 'budu rabba hadhal bait
Alladhi at'amahum min ju'in
Wa amanahum min khawf

Meaning:

In the name of Allah, the most Merciful, the most Kind.
For the tradition of the Quraish:
Their tradition of traveling 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)

سورة الفيل

بسم الله الرحمن الرحيم
الم تر كيف فعل ربك بأصحاب الفيل ! ألم يجعل كيدهم في تضليل ! وأرسل عليهم طيرا ابابيل !
ترميمهم بحجارة من سجيل ! فجعلهم كعصف مأكول !

Bismillahir rahmanir rahim
Alam tara kaifa fa'ala rabbuka bi ashabil fil
Alam yaj'al kaidahum fi tadril
Wa arsala alaihim tairan ababil
Tarmihim bihijaratin min sijil
Fa ja'alahum ka'asfin ma'kul

Meaning:

In the name of Allah, the most Merciful, the most kind.
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 possessed a certain amount of property to pay annually of this possessions the zakat to the poor, or to the other categories mentioned in the Qura'n.

The minimum amount of gold liable to payment of zakat is 20 miskals (miskal is equals to 4.68 grams) or an equivalent some of current money to amounts.

There is also a minimum amount fro goods of commerce liable to payment of zakat. As for cerials and grains, its minimum amount is 300 saa's (about 650KG). The

minimum amount for real estates is prepared for lease, the estimation is considered in accordance with its rent.

The annual amount of zakat fixed on money, gold, silver and goods of commerce is 2.5%. As for cereals, grains and fruits, the fixed amount of zakat is 10% of the crop, if 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 difficult by man made means as pumps or other lifting apparatus, the amounts of zakat becomes only 5%. Zakat of rains, fruits and crops is due at the harvest time, In case if a land yields two or three harvests annually, one should pay the Zakat for each harvest independently.

The amount of zakat due on camels, cows. And sheep is explained in books dealing with this subject.

Zakat is enjoined by the Qura'n:

"وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة" (سورة البينة: آية 5)

“And they are ordered naught else than to serve Allah, in sincere devotion to Him, being monotheists, and to perform prayer perfectly and to pay the Zakat. That is the true religion” (Qura'n 98:5)

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

Zakat 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 pious at times of famines. Islam prohibits the Muslim from being sated with food while his neighbor is hungry. Islam enjoined also Zakat –Al Fitr (Fit-Feast-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 whole amount should be distributed among the pious. Before the prayer of Feast day. Islam imposed also expiatory gifts on the Muslim who commits perjury (that is to feed ten pious or clothe them, or to fast three days, if he is unable to feed or clothe the pious).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 of this sake. Their reward will not only be multiplied to ten folds, but to 700 fold, 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 judgment 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)

SAWAM 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; that 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 Qura'n states:

"يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون" إلى قوله تعالى: " شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من أيام أخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون" (الآيات 183 – 185 سورة البقرة)

“ 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 Qura'n, 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.” (Qura'n 2: 183- 185)

According to the rules of the Qura'n and the prophetic traditions it is permissible for a sick Muslim, a Muslim traveling on a journey, a menstruating woman, or 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 life-time, however it is permissible to him to do pilgrimage voluntarily more than once.

Pilgrimage has innumerable benefits:

- 1- 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.
- 2- 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 Hajj. 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, co-operate 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 Ka'aba is the Qibla of all Muslims. They direct their faces towards it when they perform their prayers. It should be well-knowing that all the rites for pilgrimage, as circumambulating round the Ka'aba, attending Arafat, Muzdalafa, and staying 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 Ka'aba nor to any of these other palaces 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 all Power.

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

" والله على الناس حج البيت من استطاع اليه سبيلا ومن كفر فان الله غنى عن العالمين"
(آل عمران: من آيه 97)

“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 life-time is also a duty that a Muslim should fulfill either 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 the mosque and then visits the tomb of the prophet, may peace and blessings of Allah be on him. 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 Baqei’h. He should behave during his visit with conformity to Islamic ethics and invoke Allah to bless the deeds and martyrs buried in these tombs.

The manner of performing Hajj And Umra:

A Muslim who intends to perform pilgrimage or Umra should expend in this journey of his lawful property and avoid to use illicit gains lest it should ruin his noble pilgrimage. The prophet, may peace and blessings of Allah be on him, said: “Whatever flesh that comes to grow out of illicit gains is rather doomed to Hell-Fire”.

It is also advisable for the pilgrim to select a man of good faith to accompany him on the pilgrimage-journey.

The pilgrim, whether traveling by car or train, assumes the Ihram as soon as he arrives at the miqqat (the station for Ihram), and the pilgrim, traveling by plane, assumes ihram when he approaches the miqqat. According to prophetic traditions, there are five mawaqit (five stations for Ihram):

- 1- Zul Hulaifa (Abyar Ali): for pilgrims from Madina.
- 2- Al-Jahfa, a place near Rabigh, for people coming from the directions for Syria, Egypt and Maghrib.
- 3- Qarn Al-Manazil, for people coming from Najd, Al-Taif and other regions of that direction.
- 4- Zat Irq, for people coming from Iraq
- 5- Yalamlam, for people coming from Yemen

These mawaqit are not only for 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 two simple white seamless sheets, one to be wrapped round the loins and the other to cover the upper part of the body. The head should not be covered. Women have no special dress for Ihram, but they should be dressed in wide veiling and unalluring clothes. After assuming the Ihram, a woman 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 says:

"اللهم لبيك عمرة"

"here am I, O Allah, at Thy Service intending to perform Umra"

In this way the pilgrim performs Hajj-Tamattu which is really excellent because the prophet (may peace and blessings of Allah be on him) recommended his companions to perform this kind of Hajj. He even obliged them to abandon their Ihram clothes and make their visit to Ka'aba and Umra, giving exception only to those who brought with them their "hady" (sacrifices), and carried on their hajj by qiran, the same manner which the prophet himself adopted. The qiran (who performs hajj by qiran) intends when he starts his pilgrimage rites by saying:

"اللهم لبيك عمرة وحجا"

"Here am I, O Allah, I intended to perform Umra and hajj".

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

After assuming the Ihram:

- 1- It is forbidden for the Muslim to cohabite with his wife, kiss, or touch her lustfully. During the Ihram period the pilgrim si also not allowed to marry or propose to a lady.
- 2- It is also forbidden to the Muslim to remove or trim his hair from any part of the body.
- 3- Similarly paring the nails of hands and toes is also forbidden.
- 4- 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.
- 5- During the Ihram one is not allowed to apply perfume to his body or garments and even to smell it.
- 6- It is forbidden during the Ihram to kill animals of game or to help others to do so.
- 7- The male pilgrim is not allowed to wear tailored clothes during the period of Ihram; instead if shoes he can use sandals. Women should not wear seamed veils on their faces.

As soon as the pilgrim arrives the Ka'aba, The Holy House Of Allah, he circumambulate 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 Ila Allah*, and invokes Allah by whatever prayers he likes. Then, he walks to the eminence of Al-Marwa, mount it, faces the Qibla, saying *Allahu Akbbar*, invokes Allah, then returns to the eminence of Al-Safa, then repeats his waling 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 trimmed after completing his S'ay. For women, it is enough to trim a small part of their hair as long as a finger-tip. In this way the pilgrim completes his Umra, discards his Ihram and is authorized to practice all the matters forbidden to him during the Ihram duration.

If a woman menstruates or gives birth before or after her 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 woman from doing any of the acts of Hajj except the circumambulating of the Holy House which she should postpone until she become 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, following assuming Ihram, 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 circumambulation round the Ka'aba, and Sa'y, hence, fulfilling both Hajj and Umra.

(1) But the Pilgrim should invoke Allah, while circumambulating between the Rukn Alyamani (Yamani Corner) and the Black Stone with the following prayer: Our Lord grant us good in this world and also good in the Hereafter and protect us from the torment of Hell-Fire was reported to be the messenger's prayer.

This was the method adopted by the mother of believers, Aisha, according to the directions for the prophet (SAW). The prophet affirmed by his deeds and saying that the qiran 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 that "Umra is inserted in Hajj Doomsday".

On the 8th day of Zul-Hija, 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

"اللهم لبيك حجا"

"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 Arafat (9th Zul-Hija), 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, 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, and that wiping oneself with its stones is a heretical deed.

After sunset, the pilgrims proceed to Musdalafa 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) prayers 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 chick-pea. One should observe strictly the guidance and order to the prophet to overcome the allurements of 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 Makka, performs Tawaf Al-Ifada, and the Sa'y. hence, he discards this Ihram completely and is allowed to perform all the acts that were forbidden during the Ihram period with no exception .

The pilgrim return to Mina, to stay there for three successive days (the feast Day and the following two days). He spends the nights to these days at Mina and at every day noon he pelts the three Jamarats (on 11th and 12th of Zul-Hijja). He starts by pelting Al-Jamaratu Al-Sughrah (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 Jamrat is pelted by seven pebbles. The pilgrim has the choice after that, either to leave Mina on the 12th of Zul-Hija 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 child birth 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.