

**WHAT A MUSLIM
IS REQUIRED
TO KNOW ABOUT HIS
RELIGION**

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English

The FIVE PILLARS (Fundamental Bases) of ISLAM are:

- 1) Euphonious utterance of the basic formula of the Faith «There is no god but Allah, Muhammad is the Messenger of Allah».**
- 2) Performance of the Prayers.**
- 3) Payment of the Zakah. (obligatory alms).**
- 4) Fasting of Ramadan.**
- 5) Pilgrimage to the Sacred House MAKKAH for those who have the means to perform it.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

﴿ وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾ العصر.

With this great Sura which inspires the necessity of unity and co-operation between Believers (Muminin) as well as confidence in each other; and calls for justice;

With this great Sura in which Allah produced His evidence unto mankind, as stated by Imam Shafi'e (May Allah's Mercy be upon him) if no other evidence had been revealed by the Creator this sura would have been sufficient;

Yes indeed, with this verse of the Holy Quran, we present these Islamic directives, which we trust with the help of Allah, will be useful to them.

May Allah bless His choicest Prophet Muhammad, the Redeemer and Beacon of enlightenment; his relatives; companions and those who followed his footsteps to the last day.

CHAPTER I

Conditions And Status of Pilgrimage.

Dear Pilgrim :

You have left the worldly ambitions behind, renounced the world's fascinated pleasure and sacrificed your precious money, and valuable possessions so willingly for the sake of Allah, and for the sake of Pilgrimage to His Sacred House to perform one of the fundamental bases of Islam. Ever since you left home, you felt exhausted throughout restless travel by Air, by Sea, by Land or on camelback. Whatever means of transport you maintained, yet fatigue and lack of comfort cannot be avoided:

Despite all difficulties you have set aside all kinds of worldly pleasures to perform an important Pillar of Islam, placing the love of Allah above the love of your homeland and the performance of the Pilgrimage ritual above national duties.

You have given up your relatives and children, who are the most delightful sources of life, and preferred the spiritual enjoyment as well as the encounter of your Muslim brothers around the Sacred House to mention with them the Name of Allah and to perform together the duty unto Allah, than other pleasures of Life.

By so doing, dear pilgrim, you are under the protection and hospitality of Allah during your visit to His Sacred House, for Allah has secured to pilgrims either a safe return home or a domicile in Paradise for those who pass away while on pilgrimage. The Divine hospitality provides for the response of Allah to the call of pilgrims and the reward for their expenditures.

According to Ibn Omar, the Holy Prophet was quoted as having said: Pilgrims and Umrah-makers are the delegation of Allah: If they request they shall be given, if they pray they shall be responded, and if they spend they shall be compensated by Allah.

CHAPTER II

Sanctuary of MAKKAH.

Dear Pilgrim !

You are in the vicinity of the Sacred House of God : The House which was built by Khalillullah Ibrahim (peace be upon him) by order of Allah. He was ordered by Allah to proclaim the Pilgrimage unto mankind and to sanctify it. The following verse says :

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ
بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ ﴾
الحج : ٢٦ .

Behold! We gave the site to Abraham of the (Sacred) House, Associate not anything (in worship) with Me, and sanctify My House for those who compass it round or stand up, or bow or prostrate themselves (Therein in prayer).

[Hajj S. XX II, 22 : 26]

Dear Haji,

You are here in the Sacred Mosque of Allah (ALHaram) together with your money and family under the safe custody of Allah to worship Allah freely with absolute security in soul and spirit unequalled or felt in any other country of the world, Our Lord said :

﴿ أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَنْخَضِفُ النَّاسُ

العنكبوت : ٦٧ .

مِنْ حَوْلِهِمْ ﴿

«Do they not then See that We have made a Sanctuary Secure, And that men are being snatched away from all around them».

[Ankabut S. XXIX ,29 : 67]

He also said :

﴿أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمَاءَ آمِنًا يُجِئُونَ إِلَيْهِ ثَمَرَاتُ كُلِّ

القصر ٥٧

شَيْءٍ وَرِزْقًا مِنْ لَدُنَّا﴾

«Have we not established for them a secure Sanctuary to which are Brought as tribute fruits of all kinds a provision from our selves.

[Qasas S. XXVIII, 28 : 57]

Dear Haji, the guest of the Rahman :

You are in the Holy town of MAKKAH which Allah called «Mother Town» (Um Al Kura) as indicated in this Sign when Allah addressed His Messenger ALMUSTAFA, upon whom may be peace :

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ

الشورى : ٧ .

حَوْلَهَا﴾

«Thus have we sent by inspiration to thee an Arabic Quran that thou mayest warn the mother of towns and all around her».

[«Shura S. XLII, 42 : 7»]

Meantime, our Prophet had praised MAKKAH and pointed out her prominent position and virtues. Addressing MAKKAH prior to his departure, the Holy Prophet «Salla Allahu Alayhi Wa Sallam» [may Allah have mercy upon him and bless him] said :

﴿قال النبي ﷺ: «والله إنك لخير أرض الله، وأحب أرض الله إليّ. والله لولا أني أخرجت منك ما خرجت». سنن ابن ماجه ١٤٠ ص ١٠٣٧.

«By Mighty Allah, you are the best territory of ALLAH and the most beloved to me; and had I not been forced to evacuate, I would have never left». In another attributed quotation, the Prophet «Salla Allahu Alayhi Wa Sallam» said :

«O'MAKKAH, what a great city you are and most beloved to me; and had I not been driven out by my people, I would have never dwelled elsewhere».

Dear Haji,

Your visit to this HOLY LAND is life-time chance and if you miss such a golden opportunity it might not become available once again.

Prayers in the Sacred Mosque is rewarded by 100 thousand folds; Similarly other good deeds are highly appreciated for the honour of time and place; if the intention of the doer is for the sake of Allah alone and the true belief in the reward of Allah, with utmost sincerity as revealed by Allah in this Sura :

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿

البينة : ٥ .

«And they have been commanded no more than this to worship Allah. Offering Him sincere devotion being true (in faith) to establish regular prayer and to practise regular charity and that is the Religion Right and Straight ».

[Baiyina S. XCVIII, 98 : 5]

CHAPTER III

WORSHIP :

You should take advantage of this golden opportunity which Allah has provided for you to perform the pilgrimage to His Sacred House and to visit this Holy Land - allowing no hour to be wasted outside the framework of devotion entire worship and obedience of your Allah.

From absolutely nothing you were created by Allah. In the Holy Quran, He says :

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾

الدَّهْر : ١ .

«Has there not been over man along period of time when he was nothing (not even) mentioned».

[Dahr S. LXXvi. 76 : 1]

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشِّجَارِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ﴾ . ابراهيم : ٣٢ .

It is Allah Who hath (created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you, it is He Who hath made the ships Subject to you that they may Sail through the sea by his Command, and the rivers (also) hath He made subject to you».

[Ibrahim S. XIV, 14 : 32]

﴿ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ ﴾ . إبراهيم : ٣٣ .

And the Night and the day hath made subject to you the sun and moon Both diligently pursuing».

[Ibrahim S.XIV, 14 : 33]

﴿ وَسَخَّرَ لَكُمْ آيَاتِ النَّهَارِ ﴾ . إبراهيم : ٣٣ .

«And the day and night hath He (also) made Subject to you».

﴿ وَءَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصَوْنَهَا ﴾ . إبراهيم : ٣٤ .

And He giveth you of all that you ask for but if you count the favours of Allah, never will you be able to number them».

[Ibrahim S.XIV, 14 : 34]

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا إِنْ اللَّهُ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾ . ٥٨ - ٥١

«I have only Created jinns and men, that they may Serve Me»

[Zariyat S. LI. 51 - 58]

Sincerity in Worship

Worship is the profound feeling of the Grandeur of the Almighty Creator motivated by humility and submission to His will. When a man stands before Allah for prayers, he

should forget the world and recall in repeating Allah Akbar the greatness of Allah and His Divine supremacy over every thing else; and should devote himself to the prayers with complete humility, since he is before the Greatest to whose will all things have submitted with utmost humiliation.

Listen to this Sign :

﴿ إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ

عَبْدًا ﴾

مریم : ۹۳ .

«Not one of the beings in the heavens and the earth but must come to (Allah) most Gracious as a servant».

[Maryam S. XIX. 19 : 93]

With such feelings, prayers, must be performed in a phase marking the conditions of real sincerity in worship and surrender of a clean heart.

Another section of worship with conditional terms of sincerity is the call for Allah's favours as explained by our Prophet Muhammad in these words: «Calling on Allah is the root of worship». He also said: «Call on Allah and be certain of His response». Allah says in this verse :

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ

دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

البقرة : ۱۸۶ .

«When my servants ask thee concerning me, I am indeed Close (to them). I Listen to the prayer of every suppliant when he calleth on Me let them also, with a will, listen to My call and believe in Me that they may walk in the right way.

[Baqara S. 11. 2 : 186]

In another sign Allah says :

غافر : ٦٠ .

﴿ اَدْعُونِي اَسْتَجِبْ لَكُمْ ﴾

«And your Allah says : Call on Me: I will answer your (prayer)».

[Mu-Min SXL - 40:60]

It is obvious therefore that you should call on no one else but Allah no matter what his prominent position may be, as the call is the sole concern of Allah alone.

In a further text of the Quran All'ah said:

It is a clear meaning and easy example for us to consider.

This Sign gives a clear meaning and an easy example for us to consider that no one else but All'ah should be invited to help or respond to the call of mankind since no one is in a position to create a fly or to take back anything snatched away by flies.

﴿ يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَجِئُوا لَهُۥٓ اِنَّ
الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ
اَجْتَمَعُوْا لَهُۥٓ وَاِنْ يَسْتَجِئُوْا الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ
مِنْهُۥٓ ﴾

الحج : ٧٣ .

«O men! Here is A parable set forth Listen to it Those on Whom besides Allah, ye call, can't create (Even) a fly, if they all met together for the purpose and if the fly Should snatch away anything from them, they would have no power To release it from the fly».

[Hajj S. XXII. 22 : 73].

Worship is not limited to the call alone, it also includes the request of relief aid from Allah and not from anybody else, for man is unable to provide help without the consent of the Creator.

Allah has provided a directive to mankind in the following verse of the opening Chapter of the Holy Quran which is recited in all prayers :

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ . الفاتحة : ٥ .

«Thee do we worship and Thine aid we seek».

[Fatiha SI. 1 : 5].

Notwithstanding the appeal to Allah for help, at times of distress, is a part of worship, as none else but our Mighty Allah is able to assist at periods of adversity and calamity. For example: a man undergoing serious sickness, or fearing to be drowned at sea or losing his life in an air crash, he should raise his hands to Heaven and pray to Allah for help and rescue and Allah will respond to his call as promised.

Referring to the story of Fighters in the Holy Quran when they asked the assistance of Allah at a critical moment of war against the heretics; Allah addressed the most refined creations, «Companions of our Prophet «Salla Allahu Alayhi Wa Sallam».

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ الأنفال : ٩

«Remember ye implored the assistance of your Lord and he answered you : I will assist you».

[Anfal S. VIII, 8 : 9]

It is a further worship for a Muslim to appoint a rite of sacrifice to glorify Allah alone.

Rites of sacrifice other than in glorification of Allah is not permissible to be offered in commemoration of pious men.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

الانعام : (١٦٢ - ١٦٣).

Say: Truly, my Prayer and my Service of sacrifice, my life and my death are (all) for Allah the Cherisher of the world, No partner hath he.

This am I commanded and I am the first of those who bow to His will.

[An'am S. VI 6 : 162 - 163]

Besides the call on Allah the appeal for help and the offer of sacrifices, there are other kinds of worship. The reliance on Allah, fear of Allah, and the humility to Allah are also ways of worship requiring sincerity and true call on Allah alone as the sole right of All'ah for any appeal made to any source other than the Creator is an act of heretism incompatible with the oneness of our Lord.

In this sense our Mighty Lord advised us in the Holy Quran as follows :

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ، فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

الكهف : ١١٠

«Whoever expects to meet his lord, let him work righteousness».

[Kahf S. XVIII. 18-110].

CHAPTER IV

Pillars of Islam:

Dear Muslim: Who is looking forward to knowing his religion,

No building has ever stood high and straight unless it is based on a concrete foundation and supported by strong pillars which protect it from falling apart. Islam is that strongly based edifice and true faith which our God has prescribed and chosen as a religion for His worshippers; and perfected for mankind at large.

This is clearly indicated in this verse:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾
المائدة : ٤

«This day have I perfected your religion for you completed My favour upon you, and have chosen for you Islam as your religion».

[MA'ida S.V, 5: 4]

The First Pillar of Islam consists of repeating the basic formula, which is an euphonious utterance of:

«There is no god but Allah, Muhammad is the Messenger of Allah».

This means that all kinds of worship should be devoted entirely to God alone with utmost sincerity. It is also an earnest confirmation of the Message by solemn belief that Muhammad is His Messenger for mankind at large as Prescribed in this Sign:

﴿قُلْ يَتَّيِبُهَا النَّاسُ إِلَيَّ رِسُولُ اللَّهِ إِلَيْكُمْ

الأعراف : ١٥٨

﴿جَمِيعًا﴾

«Say: "O men! I am Sent unto you all, as the Apostle of Allah".

[A'raf S. VII 7:158]

your love to your Prophet Muhammad «Salla Allahu Alayhi Wa Sallam» should be much more than the love of your affectionate father and your own sons to you. The Prophet «Salla Allahu Alayhi Wa Sallam» was quoted as having said:

«High state of faithfulness cannot be attained, unless I be, to one of you, more beloved to him than his son, father and all people».

It is our duty to obey the Holy Prophet, «Salla Allahu Alayhi Wa Sallam». (Peace be upon Him) in ail affairs and to follow his directives by avoiding all what he withheld in compliance with the orders in this sign of the Scripture.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

الحشر : ٧

«So take What the Apostle Assigns to you, and deny yourselves that which he withholds from you ».

[Hashr S. LIX. 59: 7]

We should fervently believe that Muhammad «Salla Allahu Alayhi Wa Sallam» is the seal of the Prophets and Apostles of Allah and that no other Messenger Will ever succeed him.

This is supported by the following Sign of the Holy Quran :

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
 وَخَاتَمَ النَّبِيِّينَ ﴾
 الأحزاب : ٤٠ .

Muhammad is not father of any of your men, but (he is) the Apostle of Allah and the Seal «of the Prophets»

[Alisab S. XXX III. 33:40]

The Second Pillar of the Faith is Prayer :

Prayer should be performed promptly, perfectly, sincerely, and regularly at the appointed hour by a Muslim who has to keep it up under all conditions; even at times of travelling and sickness it must be observed with full humility. In this sense, the Holy Quran says:

﴿ إِن الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

النساء : ١٠٣ .

for Such Prayers Are enjoined on Believers at stated times».

[nisa S. IV, 4 : 103]

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

المؤمنون : ١ .

«The Believers must (Eventually) win through. Those who humble themselves in their prayers»

[Mu minun S. XXX III. 33:12]

Let us also listen to our Prophet's «Salla Allahu Alayhi Wa Sallam» advice: «Allah has ordered us to observe prayers five times by day and at night. For he who keeps

them up at the appointed times they will act as light evidence, and salvation at the Day of Judgement. The other who neglects them shall miss Light, evidence and salvation and shall be on the Day of Resurrection with the group of Pharaoh, Haman, Karoon, Ibn Khalaf i.e. with the group of Non-Believers (Kafireen) in Hell...

This warning is sufficient to prompt us to observe prayer steadfastly and not to give it up under any circumstances.

Position of Prayer in Religion

The position of prayer is very prominent and unequalled by any act of other worships. It is the basic feature of the Faith and the pillar upholding it. It is like a pole of a tent without which it cannot stand straight, and so is Islam which cannot be set up without prayers.

It is the first duty imposed by Allah upon mankind after belief in the oneness of God. Prayers are also the first act to be accounted for on the Day of Judgement among other deeds carried out by the Servants of Allah. The Prophet «Salla Allahu Alayhi Wa Sallam», upon whom may be peace said: Should Prayers be marked as perfect, all the other deeds will win the satisfaction of the Merciful Lord. This was the last advice given by our Prophet to Muslims before he passed away.

The following is the final advice directed to Muslims by our Prophet at the very moment when he was passing away (as related by ALTABARANI), advising to behold prayers, in peace, during sickness, or even when Muslims are face to face attacking enemies. «Be keen on your prayers to your utmost extent».

In this respect let us hear what our Mighty Lord says in these Signs:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ﴾ . البقرة : ٢٣٨ .

«Guard Strictly your (habit of) prayers, especially the Middle Prayer and stand before Allah in a devout (frame of mind), if ye fear (an enemy) Pray on foot, or riding (As may be most Convenient)».

[Baqra S. II. 2:238]

﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ . مريم : ٥٩ .

«But after them there followed A posterity who missed prayers and followed after lusts soon, then, will they face Destruction.

[Maryam S. XIX. 19:59]

﴿ فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴾ .

الماعون : ٤ - ٥ .

«So woe to the worshippers. Who are neglectful of their prayers».

[Maun S. CVII. 107:4-5]

CHAPTER V

Conditions of Cleanliness for Prayers

Dear Muslim , who is keen to perform perfect prayers,

If some one is invited by any sovereign of this world to a royal audience, what would he do? He would undoubtedly appear before His Majesty in the best shape and wear the best dress. How then if such a call is made to him by The King of all sovereigns Who is the Superior Divine of unexampelled grandeur to appear before Him five times a day? It is not his duty to appear before Allah in the best state of cleanliness and shape? For this reason, Islam has prescribed for cleanliness which precedes prayer the following:

a) All marks of secreting or urine should be thoroughly removed by water or stones, (or any other clean substance, other than bones or dirt of animals etc. or any written paper).

b) In case of a spermatize resulting from a man's sexual intercourse with his wife, or from any other cause, a full bath and thorough washing to every limb in his body is to be maintained before prayers.

c) If no spermatize has taken place but a smell is pumped out of his body, or any substance seen coming out of his urine stream; or anus, or in the state of long sleep; or direct touch of penis or vagina - no full bath is necessary but ablution should be carried out before performing prayers.

In all the afore-said cases cleanliness before prayers is essential and conditional. If any body performed prayers without a bath in the case of a spermatize or without washing if ablution is required his prayers will not be

accepted. He should take a bath and wash whenever necessary. Allah says;

المائدة : ٧ ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾

If ye are in a state of ceremonial impurity. Bath your whole body».

[Maïda S. V. 5:7]

The Prophet said: «Allah accept no prayer from any of you smelling out unless ablution is carried out».

How Ablution Maintained (WADU) :

In order to achieve proper ablution, one must first of all intend in his heart full desire to carry it out. Mention Allah and say «In the name of Allah. Most Gracious, Most Merciful» then wash 3 times each of the following limbs. The Palm of the hand, mouth, nose (in and out 3 times) arms, (from wrist to elbow); a water rubbing to your head (by both hands) from front to back and vice-versa, one time; your ears (with both index fingers inside the ear and with your both thumbs outside); and at last your feet to the ankles three times.

This is the most perfect act of ablution carried out by Prophet Muhammad, peace be upon him. This sequence should be followed thoroughly whereby no organ is washed before the other, and no intermittence is permissible where - upon some organs get dry before the procedure is completed. Allah says :

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا

المائدة : ٧ . ﴿بِرءُوسِكُمْ وَأَرْجُلِكُمْ إِلَى الْكَعْبَيْنِ﴾

«O ye who believe when ye prepare for prayer wash your face, and your hands (and arms) to the elbows. Rub your heads (with water); and (wash) your feet to the ankles».

[Maida S.V, 5:7]

Virtues of Ablution :

According to the Sayings of our Prophet (Salla Allahu Alayhi Wa Sallam) (peace be upon him) on the virtues of ablution all sins of worshippers are washed out.

When a servant starts ablution, sins remove gradually from his limbs, from the moment he washes his mouth, nose, face, (including eyes shutters) hands, (including nails of the hands) head, ears, and feet (including foot nails). Then his attendance at the mosque and his performance of prayers become an excessive reward to him.

This Saying of our Prophet «Salla Allahu Alayhi Wa Sallam» was related by Imam Malik, Al Nisai, Ibn Maga and Al-Hàkim.

(Famous Hadith writers in Islam)⁽¹⁾

Conditions of Cleanliness Observed By Worshippers before Prayers

To be fully prepared for prayers, a Muslim should keep his garments, body and place of worship pure and clean.

1 - (In Sign of Surá ALMUDATHIR) our God said :

(1) Hadith : Quotations of the acts and sayings of the Prophet «Salla Allahu Alayhi Wa Sallam» as recorded in a vast body of traditions known as the Sunnah.

«And Thy garments keep free from Stain».

[Muddaththir S. LXXIV. 74:4]

In the light of the above sign, a worshipper should keep his garments clean and free from stain, for prayers are not accepted in stained dress no matter how little.

2 - Absolute cleanliness of the body from any stain is essential, since it is an indecent and wrong practice for a worshipper to stand before the Lord for Prayers in a filthy condition with stain in his body.

ANAS, Allah blessed him, reported that Prophet Muhammad (peace be upon him) said :

Avoid drops of urine as most of the punishments in graves are from such failures».

3 - Cleanliness of the place where prayers are performed is also necessary as prayers would not be accepted in stained or contaminated place. Abu Huraira (May Allah bless him) in the Hadith related the following incident in this respect :

«Once a nomad from the desert passed urine in the mosque. The people attending prayers got hold of him to punish him. The Prophet, (peace be upon him) was present; he ordered the people to release him and wash out the urine with a bucket full of water.

The doctors of the Sharia Law have unanimously resolved that the cleanliness of the body, the garments, and the place are essential and conditional for perfect Prayers.

CHAPTER VI

Cover of Genitals (Organs of Body) In Facing Qibla :

Dear Muslim obeying God and performing the Pilgrimage to His Sacred House, Allah says in the Holy Scripture addressing mankind who submit to His will and follow His orders :

﴿يَبْنَءِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ . الأعراف: ٣١ .

«O Children of Adam wear your beautiful apparel At everytime And place of prayer».

By decency it is meant the cover of the genitals, the external sexual organs of the body. The mosque signifies Prayers. The interpretation of this Sign - O people cover your external sexual organs when you attend prayers and stand before Allah.

The Quranic directive makes the cover of genitals a condition for right prayers. A worshipper's prayers are unacceptable if his genitals are exposed without cover. Do the genital cover restrictions apply to both man and woman alike and to the same extent?

The above Sign of the Quran is directed to both sexes without distinction, although the genital restrictions between male and female differ considerably. Whereas the whole body of a female needs to be covered especially in prayers with the exception of face and hands, the only parts of the man's body that ought to be covered are those located between the navel and the knee.

Mother of Believers (Um al Muminin) Um Salma (May Allah bless her) had asked the Prophet (peace be upon him)

whether a woman could perform prayers in a gown and head cover without full dress? He replied: «Yes provided that the garments cover the upper parts of the feet entirely».

From the Hadith, we are given to understand that the whole body of the woman should be covered entirely in prayers.

As far as man is concerned, it is immaterial whether he wears a head-dress or not while performing prayers.

To turn the face towards «Qibla»⁽¹⁾ is conditional for the maintenance of perfection in prayers as revealed in this Sign of the Holy Quran :

﴿ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾ . البقرة : ١٤٤

«Turn then Thy face in direction of the sacred Mosque».

[AL-Baqara S. II 2 : 144]

﴿ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ ﴾ . البقرة : ٢ .

«And wheresoever ye are, turn your face hither that there be no ground of dispute against you».

[Baqara S.II, 2 : 150]

Therefore, if the worshipper is in the Sacred Mosque he should turn his face properly towards the Holy Kaba; and never turn elsewhere, otherwise, his prayers would not be accepted. The attention of Pilgrims is particularly drawn to this point in all kinds of prayers including the Five obligatory prayers and the voluntary ones.

Any negligence in this regard entails a spoil of the prayers and a loss of efforts expended in the ablution and other rites which precede the prayers.

(1) Qibla : Means direction of face towards the Sacred Mosque.

When a Muslim is travelling in a desert or arriving in a non-Islamic country where no Muazin⁽¹⁾ is available, he should do his best to find out the exact time of prayers at least the due time to his immense satisfaction, then he should start praying.

Time of Prescribed Prayers :

The times of the Prescribed prayers were fixed by the Prophet «Salla Allahu Alayhi Wa Sallam» (upon whom may be peace) with unmistakable signs for each to make them easily known by everybody. Abdullah Ibn Omer (Hadith relater) quoted the Apostle of Allah (Allah blessed and gave Mercy) as having said :

«The time of the mid-day prayer starts when the sun is slightly overhead moving a little bit from the middle of the sky and when the shade of person becomes equal to his actual length. Time of after-noon prayers begins after the expiration of Noon-time-prayers and ends when the sun looks yellowish slightly before sun-set. By sun-set, time starts for sun-set prayers and continues until the evening twilight disappears. Evening prayers begins after the absence of Twilight and ends by midnight, or slightly before the appearance of dawn. Prayers acceptable during this time although it may be necessarily performed any time after midnight and before dawn, although the delay of prayers after midnight is taboo.

The time of the early morning Prayers begins at dawn and continues until little before sun-rise, but preference is given to earlier prayers to ensure the satisfaction of Allah.

(1) Muazin - Means the man who proclaims the call to a prayer from a minaret of a mosque.

Oversleeping And Unmindfulness of Prayer Time

A human being is liable sometimes to make mistakes, to forget and overlook things. Such mistakes may occur unintentionally as a result of forgetfulness or preoccupation in the requirements of life thus compelling him to overlook his religious duties and the performance of prayers. One may oversleep himself, and when he awakes, he discovers that it is too late for prayers because the time set for it has expired.

In such cases no blame is laid upon worshippers, for Islam is a religion of forgiveness, relief of strain and graciousness.

In the event of unmindfulness or oversleeping, a person is permitted to hold prayer as soon as he recalls it or gets up from his sleep according to the traditions of the Holy Prophet «Salla allahu Alayhi Wa Sallam» who was quoted as related by Anas Ibn Malik to have said: «He who forgets prayer may do it again when he remembers it, as no other atonement for it save that». This Hadith was also supported by El Bukhari and Muslim⁽¹⁾. Another Hadith related by Ibn Katada said that the Companions of Muhammad⁽²⁾ asked the Prophet «Salla Allahu Alayhi Wa Sallam» (God blessed and offered him Respect) to clarify this point; He answered: «It is not the heedless in sleepiness that to be blamed for, but the negligence in awakesness; and if any one forgets to perform prayers or oversleeps himself at the appointed time, he should pray as soon as he recalls it». This Hadith

(1) The Most famous and trustworthy Hadith writers.

(2) A title usually given to those who accompanied the Prophet and believed in His Mission, contemporary comrades.

was endorsed by Alnisae and Al Tarmazi⁽¹⁾.

Muslims should not make a habit of oversleeping at times of prayers, especially at times of evening and dawn prayers which are usually witnessed by Angels. Such a habit may enlist doers in the ranks of heedless worshippers whom Allah condemned and warned. Listen to the following Sign of the Holy Quran :

﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

الماعون : ٤ - ٥ .

«So woe to the worshippers Who are Neglectful of their Prayers».

[Maun S-CVII, 107: 4 - 5]

Prescribed Prayers and Number of Bows :

There is no doubt that chief among the primary duties required by a Muslim in his Faith is prayers, since this kind of worship is the first act to be accounted for on the Day of Judgement. In this respect, the venerable comrade of the Prophet «Salla Allahu Alayhi Wa Sallam» Anas Ibn Malik said that the number of prayers imposed by the Mighty Allah on our Apostle on the Night of Ascent to the sky were fifty, then gradually cut down to five prayers when the Lord advised our Prophet to this effect: «O'Muhammad My decision is unchangeable. But I consider these Five Prayers as fifty and your reward shall be accounted as such».

This is certainly a favour bestowed by the Gracious Lord upon the Muslim Community, the followers of Muhammad

(1) Famous Hadith recorders.

«Salla Allahu Alayhi Wa Sallam» (Allah blessed and gave him Mercy) from whom Allah accepted small good deeds and giveth them in return great credits.

The number of bows for each prayers is as follows :

| | |
|-------------------------------|---|
| 1 - Morning Prayers (Subh) | 2 |
| 2 - Noon Prayers (Zuhr) | 4 |
| 3 - Afternoon Prayers (Asr) | 4 |
| 4 - Sun-set Prayers (Maghrib) | 3 |
| 5 - Evening Prayers (Isha) | 4 |

The above are the obligatory prayers with number of bows for each. Other prayers Voluntarily done by a Muslim (as Nafl)⁽¹⁾ are excessive for which he shall receive credits from His Mighty Allah, or shall be considered as substitute for what he had wrongly done or missed in his main-ordered- prayers.

N.B. On the first bow (Raka) the Imam⁽²⁾ should recite the Sura «Alif Lam Meem,» on Friday Morning Prayers (as known from Sunna)⁽³⁾ and hence shall prostrate when he comes at this sign:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا ﴾

السجدة : ١٥

«Only those believe in our signs, who, when, they are recited to them fall down in adoration».

[Sajda S. XXXII. 32 : 15]

(1) «Nafl» is any additional prayers other than the obligatory Ones.

(2) Imam : is the person who leads believers in prayer.

(3) Sunna : Acts and sayings of the Prophet «Salla Allahu Alayhi Wa Sallam».

Then to carry on reading the rest of the Sura.

(Such falling down is not considered as an additional bow as wrongly believed by some people).

On the second bow (raka) the Imam shall recite this Sura :

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ ﴾ . الانسان : ١ .

«Has there not been over Man long period of time».

[Dahr SLXXVI 76:1]

CHAPTER VII

Practical Method of Prayers :

Dear vigilant Muslim, dear intelligent Pilgrim:

A genuine gesture of the true affections for Allah's Prophet, «Salla Allahu Alayhi Wa Sllam» Peace be upon him, is marked by the steadfast adherence to his traditions (the Sunna) and earnest action in accordance with the plan he has drawn up for Muslims in the spheres of obedience and worship. The best way for the approach of Allah is the fulfilment of obligations unto the Lord by worshippers chief among which is prayer.

The Prophet «Salla Allahu Alayhi Wa Sallam (Allah blessed and offered him Mercy) had clearly explained the right way for the performance of prayers. Ordering his people to follow his footsteps in this behalf, he said: «Pray exactly as I do». If we missed the honour of witnessing him praying, Leaders of Islam (Mercy be upon them) had already done so as explained by the companions so that we may follow the same way thoroughly as it ought to be.

Abu Huraira (May Allah bless him) narrated this story :

Once the Apostle entered the mosque, and a man entered after him, (and another source said that the man in question who entered the mosque was a nomad) saluted the Apostle (Allah blessed and offered him Mercy) and started praying. The Prophet, «Salla Allahu Alayhi Wa Sallam» having observed his prayers, said «You have not prayed, go and do it again. This call was repeated three times to the bedouin, who after 3 times repetition of prayers said to the Prophet «Salla Allahu Alayhi Wa Sallam «By He Who sent you in righteousness, I know no better, Please teach me». The man

asked the Apostie to teach him the full descriptions of the prayer.

The Prophet «Salla Allahu Alayhi Wa Sallam (peace be upon him) said, «When you do the ablution for prayers ensure that all limbs are properly washed, direct your face towards the Sacred House, proclaim the call to prayer (Allah Akbar)⁽¹⁾ then recite some verses of the Holy Quran. i.e. Recite the Fatiba (the Opening Chapter) and what you else know by heart from the Book of Allah.

Another Hadith was recorded as follows :

«If you desire to pray, do first the ablution most properly, face the Qibla, proclaim the call to prayer (ALLAHU AKBAR), recite the Opening chapter of Quran, kneel down easily to your best satisfaction with ample time to mention at least once or thrice the praises and glory of Allah (Subhan Allah), then stand upright until you become straight, later prostrate easily with enough time to repeat declaration of the praises and glory of Allah once or thrice. This is a practicaï and right way for all kinds of prayers at any time whether it is obligatory prayers or a supererogatory one (Nafil).

If a person is illiterate and knows nothing of the Quran, he should praise and glorify the Lord in his prayers as related by Rufa'a Bin Rafi'e quoting the Prophet saying to a man :

«If you know anything of the Quran recite it; and if not praise Allah and glorify Him, then say for severai times «ALLAHU AKBAR» and kneel down».

(1) Known as «Takbirat El IHRAM» which is the call for prayers (Allah the Greatest).

Nevertheless, it is our duty as Muslims to know by heart at least the «Opening Chapter» and a few short Suras of the Holy Quran to perform the prayers. It is also our duty to teach our children both males and females some Suras for prayers so that they may memorize them at an early age.

In a state of prostration, we must ensure that our foreheads, noses, hands, knees and top parts of the feet are fully set down as prescribed to us by the Prophet, (upon whom may be peace), in the Hadith affirming that he was ordered to prostrate with these organs on the ground.

After the first two bows the worshipper must sit down for a while, to read (by heart) «ALTASHAHOD» no matter what the required number of bows is, then he gets up to continue the prayer and sits again at the final bow to read the TASHAHOD once more together with the greetings of the Prophet, «Salla Allahu Alayhi Wa Sallam» and declare salam-praying ends.

ALTASHAHOD :

The Most correct 'Tashahod' as conveyed to us by Ibn Masood from the sayings of the Prophet is the following :

«If any of you sit down for Tashahod in prayer, he should say these words :

«At tahiyyatu lillah wassalawatu watayyibatu Asslamu alaika ayyuha nabi, wa rahmatul Lahi wa barakatuhu.

Assaiamu alayna wa ala ibadil lahi assaliheen.

Ashhadu an la ilaha illallah, wa ashhadu anna Muhammedan abduhu wa rasuluhu.

Which means :

All service, all worship and all sanctity are for Allah peace be upon you, O prophet and Allah's mercy and blessings peace be upon us and upon those who practise

righteousness. I bear witness that there is no deity but Allah, and bear witness that Mohammed is his Servant and messenger.

Prescription of Blessings on Apostle (P.B.U.H) At Final Tashahud in Prayer.

The Apostle's venerable companion, Besheer Ibn Saad, asked Prophet Muhammad «Salla Allahu Alayhi Wa Sallam» «O'Messenger of Allah, we have been ordered to offer you blessings in prayer, so will you Please teach us how it is done?». The Prophet kept silent for a while then replied: «Say O'our Mighty Allah pray for Muhammad and the Relatives of Muhammad as You prayed for Ibrahim, and offer blessings on Muhammad and kins of Muhammad as you offered blessing on Ibrahim and kins of Ibrahim in both Worlds, You are most Gracious. most Glorious».

By this, the worshipper ends his prayer. Afterward, he invokes Allah that He may bestow upon him favours in this world and in the Hereafter. Any (du'a) request for favour is permissible and likeable by the Lord at the conclusion of prayers provided it is free from illegal innovations and vice as advocated by the Prophet «Salla Allahu Alayhi Wa Sallam».

Virtues of Group Prayers :

Islam pervades the whole life of the Community of faithful followers and calls for unity. In prayer, which is the back-bone of the religion, Muslims all over the world unanimously perform the same rites and ceremonies five times a day at the appointed hours and in a uniform way. The prescribed group prayer introduces a deep sense of unity and equality when all worshippers line up in united ranks side by side without discrimination. This will

strengthen further the bonds of amity and brotherhood between them and uphold their common edifice.

Group prayer is encouraged by Islam for the following two reasons :

First Reason :

The First benefit derived from group prayers is the multiplication of God's Reward. This was confirmed by Abu Huraira (May Allah bless him) who related that our Apostle (Peace be upon him) said: «Prayers of a man in a group is rewarded by 25 folds over his individual prayers in the house or the shop».

A wise and intelligent man is always apt to seek profit from his business no matter how little, notwithstanding this chance for such a great profit!

The Prophet «Salla Allahu Alayhi Wa Sallam». (Peace be upon him) went on to say, «If a man properly made the ablution, and left his place with the intention of attending prayers at the mosque, he would receive a reward for each step and a sin would be dropped from his account for each step. As soon as he starts praying, the Angels will pray for him, throughout the prayer ceremonies at the mosque (provided his ablution is not spoiled). If his ablution is spoiled after prayers, the Angels will pray to Allah to offer him blessings and mercy. See how happy this man is, to whom the angels pray for his blessing and mercy!

He who waits in the mosque for prayers, will receive equal awards eligible for the prayers themselves throughout the time of waiting.

Great is the award for worshippers who attend group prayers regularly at the mosque. They will be among these servants whom Allah promised to provide them with shelter under the aegis of His Mighty Throne.

This was confirmed by our Prophet «Salla Allahu Alayhi Wa Sallam» (upon whom may be peace) in a Hadith.

Congratulations to such distinguished Muslims.

The Second Reason in the Encouragement of Group Prayers:

lies in the threat, fear and warning directed by the Apostle to those who fail to attend the regular group prayers at the Mosque. The Prophet, «Salla Allahu Alayhi Wa Sallam» (Peace be upon him), said:

«By He, Who is beholding my soul, it was my intention to order a quantity of wood to be cut; instruct the Muazin to call for the prayers; to assign a man to lead prayers; then to punish the absentees (in a related attribution) by burning their houses». This was confirmed unanimously by Hadith Recorders. Our Prophet (Allah blessed and Offered him Mercy) did not resort to such threats except on very serious matters.

In a further Hadith related by Abi al Darda (May Allah bless him) the Messenger of Allah (upon whom may be peace) was quoted as having said :

«In a team of every three men in a village, a group prayer should be held no matter how remote, unless they are controlled by Satan. Stick firmly to worship in groups, as the wolf usually hunts goats scattered away in isolation».

Group prayers concern men alone. As for women, it is better for them to pray at home in order to avoid sex appeal and attraction to men.

Our prophet advised women as follows :

«Your prayer at your room is better than that at your people's Mosque, and prayer in your people's mosque is better than that in a common mosque».

Preference is, therefore, given to the individual prayer of a woman at home.

CHAPTER VIII

Virtues of Friday :

Dear sociable Muslim and Pilgrim in the hospitality of the Supreme Divine,

Islam is a social religion, giving due attention to community affairs and providing opportunities to Muslims to come together and meet daily, weekly and annually.

The daily meeting takes place at Mosques for group prayers and for inspection of Islamic Family affairs in the neighbourhoods. The weekly meeting is held every Friday, the weekly holiday, at midday on the mass congregational prayers in the major Mosques of the various towns. People from all over the respective towns assemble at mosques to hear the sermon giving them Islamic guidance and advice to follow the precepts of Allah and to avoid disgraceful deeds.

Friday is the most favourable day of the week as described by AlMustafa «Salla Allahu Alayhi Wa Sallam (peace be upon him) who said:

Friday is a masterday considered by Allah Almighty as much greater than the Fitr and Adha Days. On Friday there is a certain hour when the Lord responds to all calls for requests and favours by His servants provided they are not taboo, such as the call for God's help to assist in the commitment of sins. Unconfirmed report says that the specific hour is at the close of the day.

The wisdom behind the non-disclosure of this hour is to involve Muslims throughout the day in absolute concentration on worship and on sending increased blessings and greetings to our Prophet (peace be upon him).

The Prophet advised us to pray for him on Friday as

much as possible in order to gain the special reward reserved for those who send increased blessings and greetings on this remarkable day. He said «Pray for me as much as possible on Friday by Day and at Night».

It is also advisable that all free resident adults should appear in their best clean dress on this Day of Assembly, and use perfume before attending the congregations. One should do his best to be as close as possible to the preacher in order to comprehend fully the sermon and act according to directives.

The venerable Companion (SAHABI) Salman El-Farsi (May Allah bless him) related that the Apostle (upon whom may be peace) said: «If any of you prepares himself for prayers on Friday by bathing properly to clean his body as much as possible, having his hair cut, using perfumes, reporting promptly to the mosque; avoiding to beseat himself through the separation of two worshippers, praying voluntarily until the Imam goes up to the platform to deliver his sermon, then hearing the Khutbah, Allah would forgive all the sins he might have committed between this Friday and the next Friday».

The above Hadith was endorsed by Imam Ahmad and Al Bukhari.

Warning Against Negligence of Friday Prayers

Since Islam has distinguished Friday from other days and given it a prominent position being the most preferable to Allah, it is the prime duty of Muslims to attend the group prayers held on this day in compliance with the precepts of Allah as revealed in the following verse of the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمٍ

الْجُمُعَةَ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
 إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

الجمعة : ٩

«O ye who believe when the call is proclaimed to prayer on Friday (The Day of Assembly). Hasten earnestly to the Remembrance of Allah and leave off business (and traffic) that is best for you if ye but knew».

[Al Joma'a : 9]

It was related by Abi Huraira and Abdullah Ibn Masood (May Allah bless them) that a warning verse and a horrible threat were addressed by the Apostle in a speech from a public forum to those who fail to attend the Friday Prayer, in the following Hadith :

«People who are in the habit of absenting themselves from Friday Prayers should refrain from doing so, otherwise, Allah will seal their hearts and mark them as heedless».

(This Hadith was endorsed by Muslim and other Hadith Recorders).

Silence Observed While Imam Delivers Khuthah

Whereas the ensuing benefits of the Muslim attending the Friday congregation are to hear the speech and to follow with interest the advices and lessons addressed to him therein, Islam has banned personal conversations causing disturbance to others listening to the speech while the Imam is carrying out the sermon.

It was related that Ibn Abass (May Allah bless him) reported that the Messenger of Allah said :

He who chats while the Imam is delivering his speech is

like a donkey carrying tomes! and he who asks his neighbour (while the Imam is preaching) to listen to the speech will miss Friday credit». (i.e. incomplete Friday Prayer Reward).

Abdullah Ibn Omer (May Allah bless him) confirmed a further Hadith by the Prophet «Salla Allahu Alayhi Wa Sallam» (upon whom may be peace) saying:

«Three categories of men usually attend the Friday Prayer: the first group consisting of those who keep talking nonsense and so shall they reap, the second comprising those who keep praying for Favours from Allah while the Imam is delivering his speech that shall be subject to Allah's will to answer their calls or not; and the third group composing of those who keep paying full attention and silence and who never overstep a Muslim's neck or harm anybody and that shall be an expiation for their Sins until next Friday plus a three-day reward i.e. expiation of Sins for ten days. This is in compliance with this Sign of the Holy Quran:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا ﴾ . الانعام : ١٦٠ .

Reported by Ahmad and Abu Dawood (May Allah bless them) with good attribution.

Friday Prayers and Number of Bows

A Muslim may not be able through life obligations or forcible excuses to report early to the mosque for Friday prayers, so he arrives late to catch the Imam only at the moment of the bow, the prostration or at the Tashahod. What shall he do in this case-shall he partake the Friday Prayers, or perform the usual noon prayers?.

Most of the well-versed men of Sharia are of the opinion that anybody catching one bow (out of two) with the Imam on Friday should add to the bow followed with the Imam another one and his Friday prayer will be complete, hence the Raka'a is deemed valid by the kneeling down and not after it. The Friday Prayer consists of two bows only.

But if the Mamoom (worshipper praying behind the Imam) only caught the Imam after the bow (in prostration or in the Tashahud for example) he should perform the Noon Prayer and not the Friday Prayer, which is considered as missed, by carrying on the prayer in the usual manner and appointed time.

Various judgements were given by Muslim Scholars on this subject as follows:

The great Sahabi (Prophet's Companion) Abdullah Ibn Masood said: «He who missed one bow, should add another one, but if the two kneelings were missed, then he should pray four Rakas. (Related by Tabarani with good reference).

Sheikh Abdullah Ibn Omer (Muhammad's Companion) said: «If you catch the first bow of the Friday Prayer, add another to it, but if you call at the process of sitting, pray Four (related by AL-BAIHAQI).

Imam Abu Hanifa, and his friend Abu Yousuf, are of the view that he who could catch Al Tashahud had partaken the Friday prayers, but he has to pray two Rakas after the Salam of the Imam.

Prayers in a Crowd

It is obvious that worshipper with sound mind being well aware of the virtues and benefits of the group Friday Prayer

as well as the reward promised by Allah to his servants, notwithstanding the 100,000 fold award for each Raka at the Sacred Masjid (ALHARAM), is so keen to attend the group prayers. This competitive state usually creates overcrowding conditions for prayers in a manner that lacks adequate room for worshippers at the Holy Mosque.

In this respect, the Great Caliph Omer Ibn Al-Khattab (May Allah bless him) stated in a public address in Medina that Muslims should prostrate on the backs of worshippers in event of an overcrowd. He said:

«The Messenger of Allah had built up this Mosque (The Prophet Mosque) while we were here with him both the Immigrants and Supporters (Muhagireen and Ansaar, natives of Yathrib) taking part in this action. In the event of a serious overcrowd, you have to prostrate on the backs of men in front of you». He later saw people praying on the road outside the Holy Mosque and ordered them to get inside and finish off prayers.

Instructions to Follow the Imam :

The Messenger of Allah (peace be upon him) said :«The Imam is assigned to lead worshippers in prayers, so he should be followed in all the prayer rites and service promptly. You should follow his footsteps thoroughly. Glorify the Almighty Allah, after the Imam does, kneel down when he kneels down, (not before him) say thanks to you Mighty Lord after the Imam proclaims «Allah heareth he who praises Him;» and fall down in adoration when he prostrate».

(Hadith related by Al-Bukhari and Muslim).

The same Hadith was recorded more clearly as follows:

«The Imam is bound to be followed: When he glorifies Allah then you have to glorify the Lord and not before, when he kneels down then you have to bow but not before, and when he falls down in adoration, then you have to prostrate and not before he does».

It is obvious therefore, that all acts of worshippers in prayers should be carried out after the Imam and not before or with him. We should avoid prayer race which is taboo in Islam as indicated in the following warning by the Prophet «Salla Allahu Alayhi Wa Sallam» who was quoted as having said: «Does anyone of you not fear when he gets up before the Imam does, that Allah may change his head to that of a donkey or convert his shape altogether to that of a donkey»?

As reported by Anas, the Apostle also said: O'People I am your Imam so avoid going ahead of me in bowing, in prostration, in rising, in sitting down and in salutation at the close of the prayers».

(Recorded by Muslim).

CHAPTER IX

Supererogatory Prayers (NAFL)

Dear devout Muslim and Pilgrim devoting himself to the worship of Allah, Islam has provided many opportunities for you to be so close to the Lord in addition to the numerous chances made available for you to do good, in order to be rewarded for all your deeds like other venerable pious and virtuous worshippers. You do small good deeds and receive great rewards from Allah in return.

In addition to the obligatory worship, Islam has prescribed some supererogatory (Nafl) worship attached to each of the main obligations of the members of the Faith unto their Lord to redress any shortcomings and to cover any failure in carrying out the obligatory duties by the servants of Alla seeking His rewards and pleasure.

Besides the decreed prayers for example Nafl Prayers are also required as defined and explained by the Sharia Code which urged Muslims to observe steadfastly to the extend that if one fails to perform them on time is obliged to do them again some other time. The number of bows of these Prayers are fully prescribed. They are known as Definite Sunna⁽¹⁾.

The wife of the Prophet, (Um Al Mumineen)⁽²⁾ Um Habiba, (May Allah bless her) reported that the Apostle (peace be upon him) said: «He who performs 12 bows of Prayers in one day and night, (4 at noon, 2 later, 2 after

(1) Definite Sunna: an act habitually carried out by Prophet.

(2) Um El Mumineen: Mother of Believers, a title given to the wives of prophet Muhammad (Peace be upon him).

sun-set, 2 in the evening, and 2 before dawn), a home will be built for him in paradise».

These are the confirmed Sunna acts carried out by the Apostle Muhammad (Salla Allahu Alayhi Wa Sallam) as related by Abi Huraira (May Allah bless him) said: «He who failed to perform the two-Sunna-bow of dawn prayer before sun-rise, has to do it some other time».

(Recorded by Baihaqi).

Um-El-Mumineen Aisha (May Allah bless her) reported that the Messenger of Alla (Salla Allahu Alayhi Wa Sallam) had been very keen and more perseverant on the two-bow prayer before dawn than any other supererogatory prayers - the Nafls. (Related by Bukhari and Muslim).

Concerning the Sunna or Nafl of Friday, Muslim reported that the Prophet «Salla Allahu Alayhi Wa Sallam» said: «He who already performed the Friday Prayers should observe a four-bow prayer afterwards».

It was also reported that the Apostle «Sall Allahu Alayhi Wa Sailam» performed a two-bow prayer at home after the Friday prayers.

Binding between the two Hadithes, well versed jurists ruled that if carried out at a mosque four-bow prayer is required, and if at home two only.

There are other supererogatory Prayers (Nawafil) which are observed voluntarily by Muslim without any obligations in line with prescribed Traditions of the Prophet «Salla Allahu Alayhi Wa Sallam». These are signified as (Sunna Not Muakada⁽¹⁾) : Such Nawafil include two or four bows of

(1) Sunna Not Muakada : Unstressed Tradition carried out by the Prophet, «Salla Allahu Alayhi Wa Sallam» but left entirely as a voluntary act.

prayer early in the after-noon and two-bow prayer before Sun-set. Muhammad, «Salla Allahu Alayhi Wa Sallam», said: «Pray before Sun-set, pray before sun-set, pray before sun-set as Voluntarily for he who so wishes it» (Drawing the attention of Muslims not to consider it as a binding Sunna).

A two-bow prayer in the evening is also a Nafil in accordance with the above-mentioned Traditions. The Apostle said: «Between every two calls for prayer, there is a Nafil».

The most preferable Sunna Prayer is that done at home, as explained by the Prophet, «Salla Allahu Alayhi Wa Sallam» «The Supererogatory prayer of a man at his house is a light to any one desiring to illuminate his home». In another Hadith, he was reported as having said: «Make use of some of your prayers at home, otherwise, they will look like graves».

Witr Prayers :

Witr Prayer is one of the supererogatories which the Prophet, «Salla Allahu Alayhi Wa Sallam», had practised and encouraged us to do.

It was reported by Imam Ali Ibn Abi Talib (May Allah bless him) that the Witr was not obligatory though it was observed by the Apostle who said: «O'People of the Quran observe the Witr, as Allah Witr beloved the Witr».

The appointed time for Witr prayers starts from shortly after the evening prayers and runs up to the break of dawn as defined by the Prophet, «Salla Allahu Alayhi Wa Sallam», who said : «Perform the Witr prayers between the evening and dawn prayers».

To be on the safe side, it would be better to perform the Witr prayers early at night to avoid oversleeping although it

is much preferable to postpone it until after midnight, in compliance with this Hadith related by Gabir (May Allah bless him) that the Apostle said: «He who doubts to get up late by night may do the Witr earlier at night, and he who is certain to get up late is all the best, as prayers at a later time of night are attended by Angels».

(Recorded by Muslim and Al-Tirmizi).

Description of Witr and Number of Bows :

It was reported that the Apostle said:

«Witr can be done in 13, 11, 9, 7, 5, 3, or one bow but preferably 3 Rakas at least, with two greetings (Salam). It may also be performed in twos with salutations at the close of every couple of bows followed by one kneeling down at the end, the reading of the Tashahud) and finally the salam.

It is advisable to carry out the prescribed acts in praying the Witr, without sticking to any particular sect (Mazhab) of the four great Schools as each of them sought the right system of the Sunna of our Apostle «Salla Allahu Alayhi Wa Sallam» from which the true enlightenment emanated for all members of the body of Islam without discrimination. We should follow the Sunna without any bias or partiality towards any segment, for religious schisms are the source of major sins. Allah has condemned the ancient nations for schisms in this Sign :

﴿ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيْنَا ﴾

البجائية : ١٧ .

بينهم

Of religion it was only after knowledge had been Granted to them that they fell into schisms through insolent envy among themselves.

[Jathiya S.XLV 45:17]

Prayer for «Kunoot» :

Imam Ahmad and other versedmen of the Sunna reported that El Hassan Ibn Ali (May Allah bless them) said: «The Messenger of Allah (Salla Allahu Alayhi Wa Sallam) had taught me some words of prayer to say at the Witr - «O'my Lord, guide me among Your best guided men, grant me good health as you granted others, protect me together with those You provided support, bless my givings, and save me from malicious fate as You decree all judgement. O'my Lord those whom You glorified will never be humiliated and those whom You proclaimed as hostile will never be dignified. You are our Supreme Divine Lord. May Allah bestow His blessings and Mercy upon Prophet Muhammad».

Worshippers may pray for anything they like in the Kunoot call for request.

The position at which the devotion call for request can be said is either before kneeling down, or after getting up from the bow as advised by well versed jurists. Replying to a question, some ancient doctors of the Sharia Law said it could be done before or after the bowing.

Taraweeh Prayers (1) :

The Taraweeh Prayer is a decreed Sunna in Ramadan

(1) Taraweeh : (Literary means Spirit Comfort), special prayers performed during Ramadan at night.

performed by Muslims either in group at mosques or individually at home after the evening prayers (Isha) to spend part of the night in worship. It can be performed at any time of the night since it is regarded as part of the Night Prayers which begin after the Isha prayer and run up throughout the night with no appointed time.

In connection with the number of its bows. Um-el-Mumineen Aisha (May Allah bless her) reported that the Apostle «Salla Allahu Alayhi Wa Sallam» had never performed any night prayer with bows exceeding II in Ramadan or any other time of the year.

It was also related that worshippers during the time of the Rashideen Caliphs Omar Ben Al-Khattab, Osman and Ali (May Allah bless them) used to perform a twenty-bow prayer.

Praying During Sickness :

Islam is a religion of forgiveness, graciousness and simplicity free from any implications. Our Mighty Alla said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ . الحج : ٧٨ .

«And has imposed no difficulties on you in religion».

[Hajj S. XXII 22:78]

Our Prophet said: «I have been sent forth with a true religion of forgiveness».

As an indication of simplicity and relief of burdens, Islam allows a sickman to pray at ease within his capability. A physically handicapped person can pray while sitting or laying down on the side with slight bowing and prostration making the latter lower than the former.

The Eminent Companion omer ibn Hasseen (May Allah bless him) related that he was once suffering from piles and asked the Apostle «Salla Allahu Alayhi Wa Sallam» how could the prayers be performed? The Prophet (Salla Allahu Alayhi Wa Sallam) said; «Stand up and do it, if you cannot, sit down, or lie on one side and do it». In another attribution, El Nisa'ei added : «If you cannot, do it while in bed laying on your back».

Allah said in the Quran :

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ . البقرة : ٢٨٦ .

On no Soul doth Allah Place a burden greater than it Can bear».

[Baqara S.II, 2:286]

If this is applicable to the Ordered-Prayers, it is also permissible in the Supererogatory prayers.

Ali Ibn Abi Taleb (May Allah bless him) reported that the Prophet «Salla Allahu Alayhi Wa Sallam» was quoted as having said: «If you fail try on one side», and in this respect El-Nisaei added, «If you are unable to prostrate make the sign of adoration by head provided it is lower than the kneeling, if unable sit down and pray, if not on the right side facing Qibla, and if unable again you may lie on bed with your legs stretched towards Qibla. (Reported by El-Darkitni).

Eid Prayers

We have already explained in a previous chapter the

concern of Islam over Group Prayers and the golden opportunities provided for Muslims to meet daily and weekly in order to maintain solidarity and cooperation and to draw a lesson from the concept of standing before Allah in such united ranks for the achievement of full unity and combination of efforts in thought and action.

In addition to daily and weekly meetings, Islam has arranged two annual assemblies for believers to express their delight and pleasure, and to praise the Lord for His Thanks-giving and the success achieved in following His precepts in the field of obedience and worship. The first assembly is held on Eid El-Fitr at the conclusion of the Fast of the month of Ramadan. Its celebration in assembly is much greater than that usually held in Mosques. This Meeting is supposed to be held in an open country such as the desert to handle a large multitude of people, men, lads, maids and women. Even women in a state of physical impurity may attend the festival and witness Prayers only, provided they stay aside from Prayer ceremonies.

Reported by Um Atia (May Allah bless her) and recorded by Al Bukhari and Muslim. In this behalf Allah said :

﴿ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ . البقرة : ١٨٥ .

«He wants you to complete the prescribed period and to glorify Him, in that He has guided you And per chance ye shall be grateful».

[Baqara SII 2 : 185]

The second annual assembly is held on Eid El-Adha (Feast of the Sacrifice) in the same ceremonial way as that of Eid El-Fitr, but in view of the Pilgrimage, the pilgrim may be preoccupied in devotion affairs.

Eid Prayer Time⁽¹⁾

The appropriate time for Eid Prayers is in the morning when the sun rises at a height of spear span - i.e. 6 diras of length⁽²⁾.

Eid Prayers Rites :

Like the Friday Prayers, the, Eid Prayer consists of two bows with an ordained sunna that the worshipper is required to glorify Allah seven times before reading the Opening Chapter (Fatiha) on the first Rakaa, and 5 times with hands up at every glorification on the second bow when he goes up from his adoration. It was reported by Abu Dawood that the Apostle «Salla Allahu Alayhi Wa Sallam» said:

«The glorification of Eid El-Fitr should be repeated seven times on the first bow and five on the other followed by reading in each».

No other sunna prayers were confirmed to have been performed by the Prophet neither before nor after the Eid Prayers.

Ibn Abbas (May Allah bless them) said that the Apostle (Sallah Allahu Alayhi Wa Sallam) left the Mosque on a feast day after praying two Rakas only and nothing else neither before nor after them.

(1) Eid : Arabic word for Festival Day.

(2) Dirá : A measure equal to approximately 57 Centimetres.

It is also ordained as Sunna that Imam should deliver two sermons like the Friday Khutbah, but after prayers of the Eid are completed. Abi Saïd Khodari (May Allah bless him) said that the Prophet used to address worshippers while sitting down in rows and to give them advice and guidance after the Eid Prayers.

Funeral Prayer

Islam is concerned with the dignity of the believer in his life as well as his death.

Let us listen to what our Mighty Allah said:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ
 وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ
 خَلَقْنَا تَفْضِيلًا ﴾
 الإسراء : ٧٠ .

«We have honoured the sons of Adam; provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them Special favours Above a great part of our Creation».

[Esraa . S. XVII. 17:70]

To honour a dead Muslim, Islam decreed that the deceased should be thoroughly washed by Muslims, wrapped in a coffin, carried on the shoulders, prayed upon and buried. By his burial, the relationship between him and the world of the alive ends to meet gracious Allah to account for his deeds and to receive mercy and forgiveness for great sins from his Lord.

The Funeral Prayer is performed as follows :

Worshippers should line up preferably in three row with the Imam in the lead; glorify Allah 4 times, after the first glorification: recite the opening Chapter (Fatiha), in the second; invoke Allah to bestow blessings on the Prophet, similar to that type of blessings they usually utter on the last Tashahud. After the third glorification they utter this call (dua):

«O' Mighty Allah, forgive us all, alive and dead; those who are present, and those who are absent, males and females. Grant us all young and old decent life on the moral of Islam and Sunna and so let our end be. Our Lord! blot out his sins, award him forgiveness and have mercy on him; let his room be wide, have his body washed with water, ice and hail; have his sins and errors wiped out as a white cloth cleaned from all dirt; give him a better home than his, better relatives, and a better wife; admit him in your garden; excuse him from punishment at his grave and from the torment of fire».

At the 4th glorification they greet to end the prayer.

If the dead is a minor, the worshippers will utter (the same previous Dua adding after the phrase «and so let our end be» the following: «Our Lord make this child a provision for his parents, a big credit, and acceptable redeemer for them, a heavy weight when measuring their good deeds so that they may receive greater reward; enlist him in the ranks of pioneer Believers under Ibrahim's bail; and protect him under Your Mercy from torment of fire».

Finally, the worshippers end the Funeral Prayer by one salutation only (Salam) on the right hand side.

CHAPTER X

Zakat in Islam :

O, Dear Muslim, so keen to keep up his religion,
O' Dear Brither, steadfastly adhering to the pillars of
Islam.

The Third Pillar of Islam is the **Zakat** (Regular Charity) without which the Faith is complete.

Zakat is a social obligation and a kind of worship observed for the welfare of the Muslim Community. It is a charity that makes you feel the noble aims of Islam towards amity, mercy, assistance and cooperation. It is a due right on your substance which develops and blesses wealth and elevates prayers from the level of stinginess and selfishness to the rank of grace and virtuousness.

Allah says addressing the Most Honourable Prophet :

﴿ خذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾

التوبة : ١٠٣ .

«Of their goods take alms, that so thou mightest Purify and Sanctify them and pray on their behalf.

[Tauba S.IX. 9:103]

In many verses of the Holy Quran, Allah Almighty associated Zakat with prayers to stress its significant position in Islam.

He says:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ

النور : ٥٦ .

لَعَلَّكُمْ تَرْحَمُونَ ﴾

«So establish regular Prayer and give regular charity and Obey the Apostle, that ye may receive mercy.

[Nur S.XXIV. 24:56]

In another Sign addressing His servants the believers, the Lord says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ

سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

التوبة : ٧١ .

«The Believers, men and women are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular Prayer, Practise regular charity and obey Allah and His Apostle on them will Allah pour His mercy for Allah is EXalted in power, wise».

[Tauba S.IX. 9:71]

It is observed in many Quranic Directives that the payment of regular charity is mentioned closely with the practice of prayers to give it significance. Concerning those

who fail to practise regular charities which become due to pay out by Order of Islam, Allah has threatened them with a most grievous punishment by the fire of Hell has excessive heat incomparable with this world's fire.

Listen to what Allah says :

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْتُمُونَ فَذُوقُوا
مَا كُنْتُمْ تَكْتُمُونَ ﴾

التوبة : ٣٤ .

«And there are those Who bury gold and Silver and spend it not in the way of Allah: announce unto them a most grievous penalty on the Day When heat Will be produced out of that (Wealth) in the fire of Hell and with it Will be branded their Foreheads, their flanks, and their backs. This is the (treasure) Which ye buried for yourselves taste ye then, the (treasure) ye buried».

[Tauba SIX. 9:34]

When the Apostle (Salla Allahu Alayhi Wa Sallam) passed away and joined the Supreme Divine Allah, some Arab tribes refrained from practising regular charities. The Caliph Abu Bakr, (May Allah bless him) declared war against them. He said: «By Allah, if they refused to provide me with a camelshackle that they used to pay to the Apostle,

(Salla Allahu Alayhi Wa Sallam) I would fight them for it - By Allah I will fight anyone who discriminates between Prayers and Zakat. Zakat is a due proper on wealth».

It was reported that the Apostle (Salla Allahu Alayhi Wa Sallam) said: «I have been ordered to fight people until they testify that there is no God but Allah, Muhammad is His Messenger; observe prayers, and practise regular charities. If they do this, they would save their blood, and wealth except by virtue of other legitimate causes of Islam for which Allah will account».

Payment of Zakat is required by every free Muslim who owns wealth of any kind in accordance with the following conditions:

1 - Any substance of gold, silver or commercial commodity equal in value to the limits fixed for Zakat. If such substance is other than gold, silver, or commercial commodity which is reserved for food needs, or household provisions, no Zakat will be required.

2 - Any wealth in complete possession of the owner and at his disposal for a period of one full year; excluding grain crops and fruits from which regular charities are due on the harvest day. Allah said:

﴿وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾ الأنعام : ١٤١ .

«But render the dues that are proper on the day that the harvest is gathered».

[Anam SVI.6 : 141]

He who dies without paying the dues proper, the Zakat should be collected from his wealth after death.

The Prophet, upon whom may be peace, was quoted as having said: «In the course of my prayers, I recalled that I have some gold at home, which I feared to be misused or kept overnight so I ordered to be disposed of and distributed».

Substance Subjected to Alms :

1 - Gold and Silver:

Zakat dues On gold if $\frac{1}{2}$ * the weight of gold is 20 Mitgals⁽¹⁾ or more and on silver if the weight exceeds 200 Dirhams.

Dues on banknotes and debenture bonds (being guaranteed debts) in favour of owners are also proper at the same rate.

2 - Commercial Stuff :

Zakat dues are proper on commercial stuff if the estimated price is at least 20 Mitgals of gold or 200 Dirhams of silver.

3 - Grain Crops and Fruits:

No Zakat is imposed on grain crops and fruits if the quantity is less than 5 Wasuks. One Wasuk equals 60 Saa⁽²⁾ and the Saa equals $\frac{1}{3}$ Kadah.

Dues on Grain Crop and Fruits :

Dues vary in accordance with the system of irrigation. If the land is irrigated by rains, springs or flood - one tenth of the crop should be paid; but if the land is irrigated partially by machines and partially by rainfalls and water fountains $\frac{2}{4}$ of one tenth must be collected as Zakat (Alms).

(1) Mitgal is equal to 4.68 grams.

(2) Saa is equal to 2 Kilograms.

With regards to grain crops and fruits which are irrigated by means of pumps involving additional costs, Zakat dues imposed is one half of a tenth of the gathered harvest. Such dues are only proper when the crop becomes ripe.

4 - Zakat Dues on Cattle :

Zakat is imposed only on the cattle such as camels, cows and sheep which feed on grazing (in pasture) most of the year. Other ordinary cattle fed by fodder are free from alms dues.

Minimum quantity on which Zakat dues are collectable is:

- a. From Camels : a goat on each 5 camels.
- b. Oxen: minimum quantity 30. No Zakat below 30.
A cub offered (at an age of one year).
- c. Sheep and goats : From each 40 sheep, or 40 goats one kid is offered (at an age of 6 months and one year respectively).

Selection from the best breed as well as from the weak the sick and lean ones decreasing the value, is not allowed in Zakat. Moderate quality of the Wealth should be given as alms dues, or culled from the cattle.

No Zakat is due on horses, mules, and donkeys unless they are kept for trade.

people Entitled to Receive Alms :

People entitled to accept alms are mentioned in one Sign of the Quran. No other class of people are allowed to receive alms dues. Our Merciful Allah said:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ ﴾

عَلَيْهَا وَالْمَوْلَفَةَ فَلُوْبِهِمْ وَفِي الرِّقَابِ وَالْغَدْرِمِينَ وَفِي
 سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ﴿٦٠﴾
 التوبة : ٦٠ .

«Alms are for the poor and the needy, and these employed to administer, the (Funds), for those whose hearts have been (recently) reconciled (to truth) for those in bondage and in debt in the cause of Allah and for the wayfarer».

[Tauba S.IX. 9:60]

So Zakat is established for the welfare of the poor and needy.

To those people, who are prescribed in this Sign of the Holy Quran, Zakat should be paid to relieve them of their distress and to assist them in meeting the needs of life.

No Zakat is permissible to be paid to parents, grandfathers, sons, grand-sons, and the wife whose dependence on life expenses is the responsibility of the husband.

In the presence of an Imam for Muslims embracing Islam, the alms dues may be paid to him and so the payers will be relieved of their obligations in this respect.

A Moslem is not allowed to purchase what he had given as charity for the sake of Allah. As well-to-do wife in possession of a wealth subject to Zakat, may pay the alms dues to her husband.

Relatives who are needy are entitled to receive alms for such a charity is a benevolence and a kinship approved by Islam. The prophet «Salla Allahu Alayhi Wa Sallam» said: «Alms for a needy is a charitable act, but for a relative is a

charity and a kinship with double credit». Hadith related by Ahmad, Al-Nisae, and Tirmizi.

No Zakat is allowed to be transferred from one city to another unless the citizens concerned are neither in need nor entitled to any alms dues maintained for the welfare of the poor as indicated in this Hadith related by Mu'adh (May Allah bless him) who said :

Alla has decreed that the rich should devote a share of his wealth as charity to the welfare of the poor».

Zakat Al-Fitr :

(Charity Payable at the end of Ramadan following the Breaking of the Fast).⁽¹⁾

Zakat Al-Fitr is prescribed for Muslims as a kind of charity to purify men and to support fasting as well as to redress wrong deeds committed during Ramadan. It is also a relief aid to the poor and needy on the day of the Feast to enable him to share the happiness of the people on this festive occasion.

Let us listen to what the Apostle said in this connection: «Do not compel them to ask for it (Zakat Al-Fitr) on such a day». Islam is a religion of amity and clemency, and the Feast is a day of rejoice and pleasure for all. So alms are given to the poor unfortunate on this day to provide under the banner of Islam an opportunity for all members of the Faith to enjoy the celebrations.

Zakat Al-Fitr is obligatory on all Muslims who possess surplus provisions beyond the need of themselves and their families on the day and night of the Feast of the Breaking of the Fast.

(1) alms giving the end of Ramadan befor Eid Prayer.

Zakat dues, one Saa ($2\frac{2}{3}$ kilos) from the surplus quantity of the following stuffs per person:

Wheat, barley, Dates, dry grapes, cheese. If these stuffs are not available, Zakat would be offered from local food-stuff, such as:

Rice, maize or grain etc.

Ascribed weight of the Saa ($2\frac{2}{3}$ Kilos) is due as Zakat from people in all walks of life - men, women children, males, females, slaves as well as masters. Head of family is to pay for himself and his dependents. This is the appropriate Zakat method adopted by the Apostle (Salla Allahu Alayhi Wa Sallam» as related by Companion Abi Saeed Al-Khudari

The best time for payment of Zakat al-Fitr is on the first day of the feast before (Eid) Prayers. It can also be paid on the last day of Ramadan after sun-set or couple of days before the Eid (Bairam).

CHAPTER XI

Fourth Pillar of Islam (Fast of Ramadan)

Dear adamant Muslim,

Dear pilgrim Strictly abiding by the tenets of Islam,

Out of the numerous virtues and advantages of Islam is that it pervades the spiritual and material life of the Muslim to bring about for him a combined happiness in this world and in the Hereafter, for materialism alone would involve the member of the body of Islam in worldly pleasures, detract his attention from religious obligations and alienate him from the righteous course of devout believers. Similarly, spiritualism alone would plunge the Muslim into a state of incapability to work earnestly for the building of this world which Allah created to stay in perpetual development, and divert the human efforts entirely to the Home of the Hereafter with no portion for this world.

God says in the Holy Quran :

﴿ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ

القصر : ٧٧ .

نَصِيبَكَ مِنَ الدُّنْيَا ﴾

«But Seek, with the (wealth) which Allah has bestowed on thee the home of the Hereafter nor forget thy portion in this world.

[Qasas S.XXVIII 28:77]

In another Sign, Allah says :

هُوَ مِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
 وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿البقرة: ٢٠١﴾

«And there are men who say Our Lord ! Give us good in this world and good in the Hereafter, and defend us from the torment of the fire».

[Baqara S.II. 2:201]

Fasting is not a mere abstinence from food and drink from dawn to sunset. It is a spiritual experience in forbearance and self-restraint from indulgence in legitimate pleasure for certain time. Muslim draws practical lessons from fasting to handle spiritualities and to qualify himself for it lest he would be involved in absolute materialism. A Muslim should be loyal to his fasting, especially as he has already attained a prominent position in idealism, and should follow the footsteps of good and virtuous believers.

The purpose of fasting is to lead men to a deeper and richer perception of Allah and the obligations of human creatures in the service of their Maker. Fasting naturally puts an end to the despotic domination of materialism, gives a chance to the body to get rid of personal impurity, and enhance the morality and prestige of believers to a rank similar to that of the angels as far as purity of the soul is concerned. Fasting of Ramadan is a practical experience in the course of personal and spiritual complementary development of the soul for a full month each year

Fasting is enjoyed in this particular month of Ramadan because it is the Master month of the year as described by the Holy Prophet, «Salla Allahu Alayhi Wa Sallam».

Ramadan is regarded as particularly sacred because the Holy Quran was revealed in this month to guide and enlighten mankind as an international constitution adaptable to the modesty of the spirit of all ages and places.

The Mighty Lord says :

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ﴾ البقرة : ١٨٥ .

«Ramadhan is the (month) in which was sent down the Quràn as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong).

[Baqara S. II. 2:185]

The Prophet of Guidance, upon whom may be peace, used to bring the pleasant news of the fall of Ramadan to his Companions by saying: «Ramadan has come to you, a blessed month prescribed by Allah for fasting, during which the gates of Paradise are open; the gates of Hell are closed; and the devils are chained with fetters. It includes one night which is better than one thousand months, he who is deprived of its good fortunes is a loser».

Abi Huraira, May Allah bless him, reported that the Apostle «Salla Allahu Alayhi Wa Sallam», said :

«He who observed the fast of Ramadan most sincerely, Allah will pardon all his former sins».

This Hadith was related by Ahmad and other authorised Sunna recorders. The following warning against prodigal people not observing the fast of Ramadan without a legal excuse was spelled out in this Hadith related by Ibn Abbas,

May Allah bless them, quoting the Apostle, «Salla Allahu Alayhi Wa Sallam» upon whom may be peace, as having said :

«The principles of the Faith and the pillars on which Islam rests are three, he who neglects one of them is an infidel. They are the testimony that there is no god but Allah, the prescribed prayers and the fast of Ramadan».

In another Hadith related by the Apostle's «Salla Allahu Alayhi Wa Sallam» Companion Abu Huraira (May Allah bless him) that the Prophet, «Salla Allahu Alayhi Wa Sallam» said: «He who intentionally breaks in Ramadan the fast for one day, without permission given to him by Allah, this day shall remain uncovered though he observes continuous fasting throughout his life time».

Recorded by Abu Dawood and other HAdith writers.

That is because Ramadan has no equal alternative or as substitute in its distinguished honour and virtues.

Virtues of the Fast

The virtues of fasting are numerous, to name but few we list the following :

1 - The Apostle «Salla Allahu Alayhi Wa Sallam» reported that Allah said:

«All good deeds made by the Son of Adam is for himself except Fasting, which is for Me and I give him credit for it».

The Prophet continued : «Fasting is a protection, (protection against sins) since it prevents men observing the Fast from using obscene language, shouting, insulting or quarelling with each other. If a person is abused let him say I am fasting, I am fasting. By He who possesses my soul, the smell of fasting mouth is in the Sight of Allāh better than the odour of Misk perfume».

There are two happy occasions for one who fasts, the first at the break of the fast at sun-set and the second when he faces his Allah and receives credit for observing the fourth pillar of Islam.

Hadith related by Abu Huraira and recorded by Ahmad Nisaei and Muslim.

2 - Another Hadith reported by Abdullah Ibn Omar and recorded by Ahmad said: «fasting and Quran will act as redeemers for the servant on the Day of Judgement». Fasting will say: «My Lord I prevented him from eating and from other pleasures at day time, so kindly accept my plea for rescue; and Quran will say: «My Lord I prevented him from sleeping, please accept my mediation. And so he will be rescued from the bondage of sins and the penalty of Allah».

3 - A third Hadith reported by Abi Imama and recorded by Ahmad stated :

«I came to the Apostle «Salla Allahu Alayhi Wa Sallam» and said: Order me any task which leads me to Paradise. He said: Take care of fasting; it has no equal. I called him once more and asked the same question. He said: Take care of Fasting; it has no equal».

4 - A further Hadith reported by Sahl Ibn Saad and recorded by Bukhari and Muslim as follows:

The Apostle, «Salla Allahu Alayhi Wa Sallam», stated: «There is a gate in Paradise named «ALRAYAN» which will say on the Day of Judgement : where are fasting people,? and when they all get in, the door will be closed.

Confirmation of Ramadan New Moon :

Ramadan is reckoned as beginning when at least one reliable witness sights the new moon. If its appearance is not

confirmed, the previous month of Sha'ban should be continued for 30 days.

The Prophet «Salla Allahu Alayhi Wa Sallam) said: «Observe the Fast on the appearance of the moon and break it also on the appearance of the moon; and if the sky was cloudy, complete the count of Shaaban length of month as 30 days».

(Recorded by Bukhari and Muslim).

Who is required To Fast

The fast is required by any adult Muslim with sound mind and good health. Our Mighty Allah said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَلَّكُمْ تَنَقُّونَ ﴾

البقرة : ١٨٣ .

«O ye who believe fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) Self-restraint (Fasting) for Fites number of days but if any of you is ill or on a journey, the prescribed number (Should be made up) from days later».

[Baqara S. II. 2:183]

It is clear from this verse of the Quran that those who are sick or on journey are permitted to break their fast, provided it is made up at later date. Those who break the fast for these reasons are required to make up for the missed days at any time during the year, but not before the forthcoming Ramadan without a lawful excuse.

Women are also required to observe the fast unless they

are menstruant or giving birth; during which periods they are not allowed to fast, but are obliged to make up for these days later when they recover. Um al Mumineen (Mother of Believers) Aisha stated that they were not allowed during the time of the prophet to observe fasting when they were in course provided they make up for the days missed when they are well. But they were not ordered to make up the prayers they missed when they were on course.

Fasting of Pregnant and Nurse

The fasting of pregnant women and mothers nursing babies is right, however, Islam allowed them to break the fast provided they make up for the missed days of Ramadan or offer ransom in case they feared any implications on the children. It was said that they ought to make up for missed days and not to offer ransom regardless of any kind of fear for themselves or for their children.

People Excused from Fasting

People who are excused from the fast but required to offer «Kaffaraa»⁽¹⁾ include aged men and women on account of their disability and those who suffer from serious ailment with no hope for recovery. The required Kaffaraa is to feed a poor man until he is satisfied for a full day in respect of every missed day of the prescribed days of the fast. Anas Ibn Malek, May Allah bless him, used to offer a kaffaraa of this type when he became very old and unable to fast.

(1) Kaffara: An atonement for the reparation of failure. «Kaffara: Prescribed way of making amends for wrong action, particularly missed obligatory action».

Ibn Abbas, May Allah bless them, said:

«An aged man is permitted to break the fast provided he feed a poor man for every missed day, and no make up for missed days required».

Days Taboo for Fasting :

It is taboo to fast during the first days of Eid Al-Fitr and Eid Al-Adha in compliance with the directive of the Prophet, «Salla Allahu Alayhi Wa Sallam», who was quoted by Omar, (May Allah bless him), as having said :

«Eid Al-Fitr day is the day of the breaking of the fast, and the Eid Al-Adha⁽¹⁾ day is the day on which you should eat from your devotion and sacrifice».

The Hadith was related by Imam Ahmad.

Undesirable Days of Fasting

The Legislater has advised Muslims not to fast on certain days and explained the reasons and wisdom behind the exhortation.

These days are :

1 - The days of the Tashrik, the three days following the Feast of the Sacrifice, Abu Huraira, May Allah bless him, related that the Apostle, «Salla Allahu Alayhi Wa Sallam», had delegated Abdullah Bin Huzakah to tour throughout Mina and to advise Muslims not to fast during these three days which had been assigned for eating, drinking and mentioning of the name of Allah.

2 - Specific fasting of Friday, the Muslim weekly holiday, if not preceded or followed by another day is undesirable

(1) «Eid al -adha - a four day festival at the time of Hajj. The Eid of the (greater) sacrifice, it starts on the 10th day of Dhu'l - Hijjah (the month of hajj), the day that the pilgrims are sacri ficing their animals».

but not taboo. In the two Hadith Books checked properly by well versed jurists and scholars, Jaber. May Allah bless him, related that the Prophet, «Salla Allahu Alayhi Wa Sallam», said :

«Do not fast on Friday if not preceded or followed by another day».

3 - Fasting on Saturday is undesirable because this day is glorified by the Jews.

4 - Fasting on the day of doubt is undesirable. Ammar Bin Yasser, May Allah bless him, said :

«He who fasts on the day of doubt would disobey Aba Al-Qassem, the Messenger of Allah, «Salla Allahu Alayhi Wa Sallam».

The day of doubt is that day which is uncertain whether it is the beginning of Ramadan or the end of Shaban.

Time of the Fast:

For every day of Ramadan, complete abstinence from food and drink, as well as continence in other respect, is enjoyed from the moment before dawn when a white thread can be distinguished from a black until the setting of the sun. Allah said :

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾ . البقرة : ١٨٧ .

«And eat and drink until the white thread of dawn appear to you distinct from its black thread, then complete your fast till the night appears».

[Baqara S.II 2:187]

That is complete the fast throughout the day until night falls by the setting of the sun.

Fasting in Countries of Unusual Day Length:

Fasting in countries whereby the day hours are longer than the night hours such as in the North and South Poles, or vice versa at other parts of the world whereby the night is longer than the day, the hours of the fast are estimated in accordance with those observed in the nearest country to them. If the observed fasting hours there are seven, for example. it is necessary for the residing populace of the Poles to follow suit and after breakfast they count for the next day on this basis and so forth.

Wholehearted Intent for Fasting:

It is conditional that a Muslim observing the fast should decide to do so during the night before the break of dawn throughout the nights of Ramadan. A wholehearted intent must be made prior to the commencement of the fast.

Um-al-Mumineen Safiya (May Allah bless her) reported that the Prophet, «Salla Allahu Alayhi Wa Salla» said:

«He who does not determine to fast before dawnbreak has no fasting». (to be counted for him).

Determination is marked by the feeling of the heart and not the utterance of the mouth. So he who takes his Suhour before dawn for the purpose of fasting in compliance with the precepts of Allah has in fact intended practically to fast.

SUHOOR⁽¹⁾

The Suhour before dawn is preferable, it is a light meal

(1) Subour : Derived from Sahar (the latter part of the night) A late night meal usually taken by those intending to fast the following day.

usually taken late at night by people intending to fast. It is recommended by the Prophet who said: «Take care of the Suhour, it is the blessed meal which gives strength to the fasting man and makes his fast easier for him».

The Apostle «Salla Allahu Alayhi Wa Sallam» also said : «Suhour is a blessing not to be missed by you, though a drop of water is suffice, as Allah and His Angels send blessings and pray for those taking Suhour».

It is a Sunna to delay your Suhour meal until late at night and to speed up the breaking of the fast at an early time in compliance with the Apostle's Hadith «My people will remain good so long as they speed up breakfast and delay Suhour».

He who is doubt whether dawn time is due or not, can eat and drink until he is certain of the break of dawn.

A man told Ibn Abbas (May Allah bless them) «I had my Suhour, but I was in doubt so I stopped». Ibn Abbas replied «you may proceed with your Suhour until you are positive of the break of dawn regardless of your misgivings».

Matters Spoiling Fast :

The fast becomes invalid, null and void in the following cases :

1. Eating and drinking deliberately.
2. Vomiting deliberately as confirmed by the saying of the Apostle «Salla Allahu Alayhi Wa Sallam» «He who could not resist vomiting need not refast as a cover; but he who evicts intentionally should make up the missed day of the fast some other time».
3. Women in the course of menstruation or delivery periods.

4. Spermatizing by any means makes the fast void.

Missed days of the fast should be made up.

5. Food, drinks, or sexual intercourse taken or made under the wrong impression of due time for sun-set or pre-dawn-break, make fasting null and void, and requires atonement.

Atonement should be offered according to the following sequence :

- a. To set free a slave; if unable, to fast for two months consecutively; if failed, to feed sixty poor men.

In a Hadith reported by Abi Huraira (May Allah bless him) said: «A man came to the Prophet and said: «O'Messenger of Allah I am ruined ! The Messenger asked who ruined you? He said, I had sexual intercourse with my wife. The Messenger asked : «Have you a slave to set free?» He replied, «No.» The Messenger asked him again, Can you fast for two consecutive months?» The man said «No» Then the Prophet asked him, «Can you feed sixty poor men?» He said, «No.».

Required And Favourable Acts By Fasting People

A fasting person preserving the purity of the fast should not be involved in talking behind others, intrigues, aspersions, vilifications, lies, altercations, name-calling and swearing as well as perjuries.

The Apostle, «Salla Allahu Alayhi Wa Sallam», said :

«He who does not abandon perjury or refrain from practising false testimony, Allah is not in need of his abstinence from food and drink. If he is involving in a quarrel with anybody, he should not retaliate and say : I am fasting».

It is advisable as Sunna that a fasting man spends most of his time reading the Holy Quran, devoting himself to worship and offering in close perception of Allah particularly during the last ten days of Ramadan. In a statement by Um-al-Mumineen Aisha (May Allah bless her) that the Prophet used to concentrate on worship and perception during the last ten days of Ramadan much more than any other days. Bukhari and Muslim related that Aisha said: «The Prophet used to be very active during the last ten Nights of Ramadan. He used to wake up his wives, tie up his wrapper, and spend the whole night in absolute worship and devotion». One must not miss the great advantages and expectation of the most blessing Night «Al Qadr»⁽¹⁾, mentioned by the Most Merciful Allah in the Holy Scripture:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ نَزَّلُ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا
 بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ۝﴾ .
 القدر.

«We have indeed revealed this (message) in the night of power, and what Will explain to thee what the night of Power is, the night of power is better than a thousand Months, Therein come down the angels and the Spirit by Allah Permission on every errand
 Peace! This until the rise of Morn.

[Sura X CvII. AlQadr]

(1) Qadr : The Night of Power or Honour.

It is quoted in Tradition «He who spends the Night of Power in worship, will receive forgiveness for all his previous sins».

Seclusion :

Seclusion (Itikaf)⁽¹⁾ is a Sunna which can be made objectively at any time, though the best and proper time for it is during the last ten days of Ramadan at Mosques in isolation away from earthly ambitions and people communications and complete devotion to the worship of Allah. Period of seclusion ends by the termination of the last day of Ramadan on the eve of the Feast.

(1) Itikaf : Seclusion, while fasting, in amosque particularly during the last ten days of ramadan.

CHAPTER XII

Fifth Pillar of Islam - Pilgrimage to Makka

Dear Muslim taking pride in his Faith,

Dear Pilgrim to the Sacred House of Allah,

It is the grace and favour of Allah bestowed upon you to accept the clarion call for the pilgrimage to the Sacred House of Allah in response to the invitation of your Father Ibrahim El-Khalil, peace be upon him and upon our Prophet Muhammad. «Salla Allahu Alayhi Wa Sallam» Many Muslims of the purest faith were looking forward to this act of piety, but the short span of their lives had frustrated their hopes before accomplishing this goal. Many others were so keenly interested in seeing the Holy Shrines and in performing the great pilgrimage ceremonies and rites, but were unable to fulfil their desire for one reason or another. Our sincere congratulations to you on this perception of Allah and on the realization of your aspirations and the achievement of happiness. In addition to the value of pilgrimage as a required individual act of piety, the institution exercises a strong social influence on the unity and general interests of Muslims. The pilgrimage annually gives the members of the body of Islam a chance to come together to become acquainted with each other and to discuss matters of mutual interests to them. It renews the bonds of brotherhood and brings about good-will and genuine amity between the members of the Faith when a Muslim meets his brother in this Holy Land.

Addressing Ibrahim, the Imam of Hunafa, when he built the Sacred House, Allah said :

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ
ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَيْجٍ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

الحج : ٢٧ .

«And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain high ways.

[Hajj S.XX II. 22:27]

The pilgrimage is prescribed to a Muslim once in a life time by Gracious Allah to relieve him of the difficulties involved thereof. Abu Huraira reported that the Prophet, «Salla Allahu Alayhi Wa Sailam», was quoted in an address to the multitude as having said :

«O'people, Allah prescribed the pilgrimage to you, so you have to perform it».

A man asked the Prophet whether the act should be carried out annually or not?

The Apostle kept silent and the man repeated his question three times when the Prophet replied:

«If I say yes it would become obligatory and you would not be able to do it».

Although the pilgrimage is performed once in a life time, it is prescribed only to those who have the means and are physically capable of observing it. It is prescribed only to adults enjoying freedom and sound minds.

The capability is outlined as follows :

1 - Health physical conditions and ability to bear the difficulties of travel. Aged men and people suffering from

serious ailment with no hope of recovery may appoint others to perform the pilgrimage on their behalf if they are unable to endure the burdens of the journey.

2 - Safety of the road, free from any dangers threatening the security of the pilgrim, his life and wealth.

3 - Possession of adequate food provisions and means enough to keep him and his family throughout the journey and until his return home from pilgrimage as well as the means of transportation facilities.

If all these facilities are made available, a Muslim should hasten to perform the pilgrimage ritual lest he might suffer from a serious illness or become physically incapacitated and miss the chance, Ibn Abbas, May Allah bless them, reported that the Prophet, upon whom may be peace, said:

«He who desires to perform the pilgrimage should do it as soon as possible since he is subject to sickness and other causes that may upset the journey».

For women desiring to perform the pilgrimage, it is made as a condition that they should be accompanied by any close relative such as the husband, the father, the son, the brother or any person legally taboo to them as husbands.

It is also conditional for any one who performs the pilgrimage on behalf of some one else to have already done his own pilgrimage first. An instance of this sort occurred when the Prophet «Salla Allahu Alayhi Wa Sallam» heard a pilgrim, said Ibn Abbas, uttering pilgrimage rites on behalf of Shabrama. The Prophet asked the man «Have you performed your own Pilgrimage before? He said, «No», the Prophet told him «Do yours first, and Shabrama's later».

Virtues of Pilgrimage and Umrah

The virtues of the pilgrimage and Umrah were recorded in a vast body of the Traditions covering the acts and sayings of the Prophet. To name but few, we quote the following so that the pilgrim may keep abreast with their blessed virtues and benefits.

Abdullah Ibn Masood reported that the Prophet «Salla Allahu Alayhi Wa Sallam», said :

«Observe pilgrimage and Umrah, for they eliminate poverty and sins as goldsmith's ballows remove dross of gold and silver. There is no reward for an acceptable pilgrimage other than Paradise».

(Hadith recorded by El Nisae and Tirmizi).

Another Traditions reported by Abi Huraira (May Allah bless him) and recorded by Al-Bukhari and Muslim, indicate that the Prophet said :

«Between one Umrah and another there exists an expiation washing out sins during this period, and there is no reward for an acceptable pilgrimage other than Paradise».

It is also included in a Hadith reported by Gabir (May Allah bless him) that the Apostle said : «This Sacred House is a supporter of Islam. He who betakes to it for the purpose of making the pilgrimage or Umrah is secured by Allah. If he is destined to face death, Allah would make his domicile in Paradise, and if Allah returned him safe home, he would take back with him reward and profit».

Another Hadith related by Abi Huraira, May Allah bless him, said :«He who performs pilgrimage with no obscenity or evil practices will come out as newly born baby free from all sins».

Pilgrimage Expenses

All expenses involved in pilgrimage should have been earned by legitimate enterprises and lawful means as goodness is a quality of Allah Who accepts nothing but good.

Pilgrims should perform this act of piety for the sake of Allah alone and not for their own ends or for hypocrisy and reputation which are incompatible with the sincerity of worship.

Timing For Pilgrimage

The pilgrimage is performed in accordance with the Holy Quran «There are appointed months for pilgrimage» during the month of Shawwal, during the following month of Dhu al-Qa'dah and during the succeeding first ten days of Dhu al-Hijjah, or during the whole month of Dhu al-Hijjah, as stated by some well versed Scholars.

At designed points on each principal road or route, persons performing the pilgrimage or Umrah enter into a state of purity known as Ihram and don the dress bearing the same name. According to Ibn Abbas, the Prophet «Salla Allahu Alayhi Wa Sallam», assigned the following places for Ihram :

| | | | | |
|-----|----------|------|--------|--------------------|
| For | pilgrims | from | Medina | - Dhul Hulyfa. |
| « | « | « | Syria | - Al Gahfa. |
| « | « | « | Yemen | - Yalamlam. |
| « | « | « | Najd | - Qarn al-Manazil. |

These are designated points of Ihram for the citizens concerned and for other people from various regions who pass through these places in the course of their journey, and if they do not pass through them, they put on the Ihram dress in their own countries before travelling.

Citizens of Makka performing Pilgrimage don their Ihram dress from their Houses at Makka. If they intend to make the Umrah, they should dress their Ihram from Al-Taneem which is the nearest designated point.

Amir-Al-Mumineen, Omar Ibn Khattab (May Allah bless him) assigned Zat Irq as an Ihram Point for the people of Iraq. This was confirmed by Um-al-Mumineen Aisha (May Allah bless her) that the Prophet «Salla Allahu Alayhi Wa Sallam» had designed Zat Irq as an Ihram place for the natives of Iraq.

Pilgrimage of Children :

In dealing with the conditions for pilgrimage prescribed to Muslims, we already explained that it applied only to adults attaining maturity as a minimum age. However, if a minor performs the pilgrimage, its is acceptable, but does not exempt him from rendering homage to the Creator under the Fifth Pillar of Islam when he is grown up. Ibn Abbas, (May Allah bless them), said :

«Pilgrimage made by a child should be performed again when he becomes an adult of sensible age».

Ihram :

Ihram is marked by an intent of the person willing to perform all rites of Pilgrimage or Umrah without which his Pilgrimage or Umrah are deemed incorrect. The place of the intent is the heart.

A person performing the pilgrimage or Umrah should take off all his clothes as soon as he reaches the Ihram Point (Mikat), clean himself, use perfumes, bathe and put on a garment with no headgear. The dress consists of a long piece of seamless cloth to cover the upper of the body, and a

wrapper to cover the lower part. If a wrapper is not available, trousers are worn, and slippers are used in the place of shoes if shoes are not available as spelled out in an address delivered by the Prophet in Arafah.

(Reported by Ibn Abbas and recorded by Bukhari and Muslim).

It is a Sunna to put on the Ihram dress after prayers. It is preferable for a person intending Ihram to pray two bows. The Prophet «Salla Allahu Alayhi Wa Sallam» used to pray two bows at Dhu'l-Hulayfa at which he dressed for Ihram. This was reported by Ibn Omar (May Allah bless him).

Ihram for women is the same as that of men with slight differences since women are allowed to wear dress with scums covering decently the whole body and leaving the face uncovered.

N.B. Ihram of a man is in the head being uncovered.

Ihram of a woman is in the face being uncovered.

The Prophet instructed women to avoid face-cover, use of hand gloves, perfumes, smelling roses or saffron in Ihram. But they are allowed to wear coloured, or silk dress, trousers and ornaments.

Kinds of Ihram :

Ihram, entry into a state of devotion, is divided into three kinds :

- | | |
|----------------------|---------------|
| 1 - Hajj al tamatt'u | (interrupted) |
| 2 - Hajj al qiran | (combined) |
| 3 - Hajj al ifrad | (single) |

The three kinds of Ihram are all legally permissible in accordance with a statement by Um Al-Mumineen Aisha,

(May Allah bless her), who said :

«We went to Makka in the company of the Prophet, «Salla Allahu Alayhi Wa Sallam», in the year of the Farewell Pilgrimage. Some of us had their intent for Umrah alone, others for Umrah and Pilgrimage combined together and the rest for pilgrimage only. (quoted from recorded Hadith).

Qiran Ihram :

People desiring to combine Umrah with pilgrimage should don their Ihram dress from the designated points (Mikat) and say : «Allahuma Labbaike (Here I am before Thee) on pilgrimage and Umrah. They should keep on the Ihram dress until the ceremonies and rites of both pilgrimage and Umrah are completed, this is if associated with the Hadi⁽¹⁾ offer, for the Apostle «Salla Allahu Alayhi Wa Sallam», said: «If I had Known in advance the outcome of my act, I would not have associated myself with the Hadi offer and made a single Umrah».

If no offer was involved the pilgrim can end the state of Ihram in conformity with the acts of the Prophet's Companions who were with him during his farewell pilgrimage unaccompanied by flock of sheep as sacrifice offer. If a pilgrim started his Ihram for Umrah alone and wanted to combine it with pilgrimage later on, he can do so before circling the Kaba (Tawaf) and not later.

Single Ihram :(ifrad)

People wishing to perform pilgrimage alone, should don their Ihram dress from the designated points and say :

(1) Hadi is the offer of a sacrifice, a sheep or goat to be slaughtered in Mina during the days of the Tashrik.

«Allahuma Labbaika on pilgrimage». They should remain in the state of Ihram until all pilgrimage ceremonies are completed and later on they perform the Umrah.

Al-Tamatt'u :

The Ihram Altamatt'u is to perform the Umrah ritual during the pilgrimage months and to perform the pilgrimage in the same year with an offer of a sacrifice to be slaughtered on the Feast in Mina during the days of the Tashrik. The people of the Sacred Mosque - the natives and those who reside in the vicinity of the Ancient House need not offer sacrifices if they left Makka and entered it again in a state of Ihram during the pilgrimage months in accordance with this Sign of the Holy Quran:

﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ مَخْرُجًا مِنَ الْمَسْجِدِ الْحَرَامِ﴾

البقرة : ١٩٦

«This is for those whose household isn't in (the Precincts of the Sacred Mosque)».

[Baqra S.II. 2 : 196]

Like the Enjoyment, the combination of Umrah and pilgrimage requires the offer of sacrifice. Pilgrims who cannot afford to offer sacrifice should fast three days during the month of Dhu'l-Hijjah and seven days following their return home in compliance with the precepts of Allah in this Sign:

«But if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all».

Tawaf in Tamatt'u and Qiran

Well versed jurists have unanimously agreed that it is enough for pilgrims combining the Umrah and pilgrimage as well as those performing single rituals to make the circles round the Holy Kaba (Tawaf) and the course between AlSafa and Al-Marwah (Sai'e) only once for both. Gaber, (May Allah bless him), reported that the Apostle, «Saila Allahu Alayhi Wa Sallam», upon whom may be peace, made the Tawaf and Sai'e for both Umrah and Hajj combined together only once. This Hadith was recorded by Tirmizi.

It is necessary for the Enjoyment rite to make the Tawaf and the Sai'e twice, first for Umrah and then for the Hajj. In this case, the pilgrim should make the Tawaf and the Sai'e first for Umrah and then Tawaf al-Ifadhah after the pilgrimage rites and finally the Sai'e for Hajj.

Allahuma Labbaika

The Prayer of Intent : «O' Allah, I have dedicated myself to Thee and I intend to make pilgrimage».

The motto of pilgrimage is almost the cry out of "Allahuma Labbaika" (Here I am before Thee) which is made frequently during the Hajj ceremonies and rites.

It is recorded in the Hadith that the most preferable acts of the Hajj are the loud cry out of "Labbaika" and the slaughter of the sacrificed animals.

The Prayer of "Labbaika" is as follows:

«Here I am before Thee, my Lord,
There are no intercessors with Thee,
Praise and Grace be to Thee Alone,
The Possessor and the Doner,
For Thee has no partner».

Gabir Bin Abdullah, (May Allah bless him), reported that the Prophet, «Salla Allahu Alayhi Wa Sallam», said :

«If the pilgrim in the Ihram dress makes the sacrifice and utters “Labbaika” throughout the day until the setting of the sun, all his sins will disappear and he would become as clean as a newly-born baby».

It is preferable to be repeated loudly, except for women who should utter the “Labbaika Prayer” in low voice so that only her neighbour may hear her.

The pilgrim starts repeating the “Labbaika Prayer”, the moment he becomes in a state of Ihram until the time of the Akaba stoning on the Sacrifice Day. The Apostle «Salla Allahu Alayhi Wa Sallam», kept saying the “Labbaika Prayer” during his pilgrimage until he stoned the devil of Akaba.

Acts Forbidden in Ihram

The Muslim in Ihram is forbidden to indulge himself in the following :

- 1 - Cutting his hair or shaving any of his body without a legal excuse.**
- 2 - Clipping his nails.**
- 3 - Covering his head with a fixed headgear.**
- 4 - Wearing garments with seams.**
- 5 - Using perfumes on his body.**
- 6 - Killing or hunting game.**
- 7 - Getting married.**
- 8 - Having sexual intercourse.**
- 9 - Having direct sexual contacts (other than sexual intercourse).**

Indulgence in any of the first five acts will involve the Muslim violating them in the state of Ihram to have the

choice of either fasting for three days, feeding six poor men or offering a goat as a sacrifice.

This is in compliance with the prophet's Traditions.

Violation of hunting games in a state of Ihram in the Sacred Precincts entails the offer of a similar domestic animal in value in accordance with the following verse of the Holy Quran :

المائدة : ٩٨ ﴿ فِجْرَاءٍ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ ﴾

«A domestic animal equivalent to the one he killed.»

[(Maida S.V. 5 : 98)]

If any of you doth so intentionally, the compensation is an offering, brought to the Kaba of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement the feeding of the indigent or its equivalent in fasts».

The violation of the first five acts in an absent-minded manner and ignorance does not entail the offer of sacrifice as stated by some well versed jurists.

The whole pilgrimage will be null and void in the event of a sexual intercourse taking place before the stand on Arafat, the stoning of the devil in Akaba and the hair-cut process. The pilgrim in this case should, however, continue the rites. A sacrifice should be offered as atonement, but a forced wife is exempted.

The atonement for his violation is a camel or a cow to be offered as sacrifice and the involved couple should repeat the spoiled pilgrimage in the forthcoming years.

But if this violation takes place after the stoning of the Akaba devil and the shave or hair-cut process, the

pilgrimage will not be spoiled. At any rate, both the man and the woman should offer a goat each as a sacrifice in atonement of their violation.

The sexual contact other than an intercourse will not spoil pilgrimage, though it is forbidden, but in case of a spermatize a goat must be offered as a sacrifice.

The sexual contacts include kissing, touching, continued sexual looks and the flow of spermatic fluid.

CHAPTER XIII

Dear devout Pilgrim,

The purity and prominence of this Holy Land embracing the Ancient House, the great pilgrimage shrines and Holy Places whereby the whole hearts and bodies of Believers meet to perform their holy duties in response to proclamation directed to mankind at large, make it incumbent upon the Muslim to be fully prepared for the great honour of taking a glimpse on these shrines.

The day on which all Muslims meet here in brotherhood and amity is really a great day.

It is, therefore, your duty to sanctify the House of Allah; by appearing in a clean manner; and entering the Sacred Mosque through the Gate of Salute (Bab al-Salam) or any other gate, in calmness, reverence, and full humility. When you approach the Sacred House raise your hands to Heaven and say this Dua: «O'Mighty Allah, add more honour more greatness and more dignity to this House and to all worshippers visiting it on Umrah or Pilgrimage».

«O' Our Lord! You are the Peace ! and from you peace prevails, provide us, our Lord, with the greetings of peace».

Starting Point For Tawaf :

In following the regular ceremony, the pilgrims circle the Kaba seven times, starting from the Black Stone, which they kiss, touch if possible or salute. From this point, they start their Tawaf leaving the Sacred House on their left to compass round the kaba, three times running with short paces and four times walking slowly. If the crowds about the Kaba are too great, the pilgrim may take the rounds in

any possible manner, but it is preferable to touch the Yemenite corner and kiss the Black Stone or salute it in every round. It is advisable that the pilgrim should invoke Allah for bestowing favours upon him in this world and in the Hereafter and glorify Allah. This prayer is recommended :

«Our Lord ! give us good in this world and good in the Hereafter, and defend us from the torment of the Fire».

At the conclusion of the seven rounds starting and ending from the Black Stone, the pilgrim visits Abraham Station and performs a two bow prayer there in accordance with the precepts of Allàh :

﴿ وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾ البقرة : ١٢٥ .

«And take ye the Station of Abraham as a place of prayer».

[Baqara S.II. 2:125]

This is the Tawaf for the single, interrupted, interrupted and Umrah rituals for new comers. It is called, Tawaf al kodoom.

N.B. (Pilgrim attending it should be in a state of ablution).

How-to Wear Ihram Garments in Tawaf :

Itiba'ie is termed as the way for wearing the Ihram garments while circling the Kaba for Umrah ritual. The Itiba'ie is effected by putting the middle of the garment under the right arm and its two ends on the left shoulder in accordance with the Traditions of the Apostle «Salla Allahu

Alayhi Wa Sallam», upon whom may be peace. It is used in the merit of Umrah and all the succeeding Tawafs in the pilgrimage rites. The Itiba'ie and Ruml (Trotting) are applied to men only and not to women.

Drinking Zamzam Water :

As soon as the pilgrim finishes his Tawaf, it is preferable if he would drink from the well of Zamzam according to the Traditions of the Prophet «Salla Allahu Alayhi Wa Sallam», who was quoted to have said in confirmed Hadith after drinking from Zamzam water :

«The best water on earth is Zamzam water. It gives satisfaction as a tasty nutrition and a cure from serious ailment».

Hadith was related by Tabarani.

Sai'e Between Safa and Marwah :

The next rite is the running between the Safa and Marwah. After completing the Tawaf, the Muslim performing the pilgrimage or Umrah goes to the Safa to carry out the Sai'e merit. It is not necessary for him to go up the Hill of Al-Safa, but it is enough for him to make sure that he reaches the foot of the Hill by ascending some of the steps of the amphitheatre there. As he leaves the Safa Gate and gets close to the Course, he recites this Sign :

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾ البقرة : ١٥٨ .

«Behold! Safa and Marwa are among the Symbols of Allah».

[Baqara S. II 2 : 158]

I shall start from the point initiated by Allah. It is preferable, however, if he can manage, if possible, to go up the amphitheatre to a point whereby the Sacred House is sighted, then to glorify Allah alone and to invoke Him in a prayer three times. Afterwards, he gets down to the wadi and walks there while calling on the Lord for favours and mercy.

In running between the Safa and Marwah, the Messenger of Allah, «Salla Allahu Alayhi Wa Sallam», was quoted as having uttered this prayer:

O' my Lord ! Forgive me, offer me mercy and show me the straight path».

When a pilgrim arrives at a point in the wadi in parallel lines with the two knolls specified for the purpose, he begins to hurry a little bit in his walking in conformity with a similar act done by the Prophet «Salla Allahu Alayhi Wa Sallam», upon whom may be peace, who hastened in his trotting between the Safa and Marwa in a manner which made his garment loose and flapping around.

The trotting (Ruml) concerns men and does not apply to women. The running from the Safa to Marwah is considered as one round and so is from the Marwah to the Safa. Seven rounds are required in the whole course after which the Muslim performing the pilgrimage or the Umrah ends his final rites. At this stage, the pilgrim ends the state of Ihram by having a hair-cut or a shave if he was in Enjoyment, but if he is performing the single or the dual, he should go ahead with his Ihram until the Day of Slaughter. This course frees the Muslim performing the pilgrimage alone or combining pilgrimage and Umrah together from the «Ifadhah Tawaf» at the conclusion of the

pilgrimage rites, but, in the event of Enjoyment another Sai'e for pilgrimage is required and the pilgrim has to stay in Makka until the Tarwia Day, spending all his time in complete worship, Tawaf and close perception of Allah. He should attend the group prayers at the Holy Mosque regularly to double the credits he will receive from Allah. A pilgrim must not miss this golden opportunity which may not occur again.

Going out to Mina on the 'Tarwia' Day :

The 'Tarwia' Day is the eighth day of Dhul-Hijjah when the Pilgrims leave for Mina in the morning wearing their Ihram Dress in line with the traditions of the Prophet «Salla Allahu Alayhi Wa Sallam». A pilgrim performing the Enjoyment Pilgrimage should put on the Ihram dress from the place where he is staying.

It is favourable to repeat "Lubbaika" and prayers while on the way to Mina and in fact throughout the pilgrimage ceremonies. It is also preferable to mention the name of Allah and to invoke Him to accept the Pilgrimage throughout the rites, as the reward for an acceptable pilgrimage is paradise.

The acceptable pilgrimage is that free from all forbidden acts, hypocrisy and showing-off. It is performed sincerely for the sake of Allah to win the promised reward. The pilgrim remains in Mina during the Tarwia Day to attend the noon, afternoon, sunset and evening prayers and the dawn prayer on the Day of Arafa. He does not leave Mina until sunrise on the following day, the 9th of Dhul-Hijjah.

There is nothing wrong if a pilgrim leaves Makka for Mina before or after the Tarwia Day, or goes to Arafa

without staying in Mina, as Um al-Mumineen Aisha (May Allah bless her) did not leave Makka on the Tarwia Day until late at night.

Departure for Arafat :

The ninth day of Dhul-Hijjah is the standing on Arafat which brings the great pilgrimage to a climax.

The pilgrim leaves for Arafat on the morning of this day. He keeps crying out Labbaika - Here-I am my Lord before Thee -. glorifying Allah the Greatest and repeating prayers.

Anas Ibn Malik, (May Allah bless him), was asked once how he and his friends used to spend their time while walking from Mina to Arafat in the company of the Apostie, «Salla Allahu Alayhi Wa Sallam» ? Anas said :

«Some of us used to cry out “Lubbaika”, others used to glorify Allah, the Greatest and the rest used to repeat prayers. Each one of us was free to worship Allah in the way he likes without prejudice or renunciation of his right».

Hadith reported by Bukhari.

It is preferable to call at NAMIRA first and to enter Arafat at mid-day after the «Zawal» and after the noon and afternoon group prayers are observed with the Imam.

CHAPTER XIV

Arafa Day and its Virtues :

Dear Muslim fearing sins and faults,

Dear pilgrim seeking Mercy and Forgiveness From Allah,

Today you are at the courtyard of clemency in the hospitality of the Supreme Monarch of all kings, a Generous Lord giving too many great things and pardoning big sinners. O ! our Gracious Lord, here we are before Thee seeking your Mercy and forgiveness.

The Day of Arafa is the day of clemency, reverence, glorifications and perception. It is the day when our Merciful Lord manifests His Glory on the Heaven of the Earth and takes pride in the people of the Earth before His Angels witnessing them and forgiveness and clemency are awarded to His worshippers. This is the greatest hospitality to the pilgrims and the most valuable reward from the Gracious Lord, the Most Merciful, the Most Compassionate.

In this vast square, the plain of Arafat, tears are shed, errors erased, sins washed out and faults redressed for those who ask the Lord for forgiveness and offer sincere repentance for their wrong doings in the past. Happy is the person who receives the Mercy and Pleasure of Allah on this particular day. It is an everlasting pleasure and unequaled happiness for those who seek the Mercy of the Lord and who avoid indulging in evil deeds once again.

The Eminent Companion Gabir Ibn Abdullah, (May Allah bless him), reported that the Apostle, upon whom may be peace, said : «There is no day greater to Allah than the tenth of Dhul-Hijjah and no day is more preferable to

Allah than the Day of Arafa. The Almighty Allah descends to the Heaven of the Earth and takes pride in the people of the Earth before the people of Heaven. He tells the Angels 'Look how My servants came to Me from every deep ravine with hairs dishevelled and sprinkled with dust. They came unto Me seeking My Mercy and Forgiveness without seeing My Torment yet.' Um al-Mumineen Aisha, (May Allah bless her), related that the Prophet «Salla Allahu Alayhi Wa Sallam», said :

«There is no other day much greater than Arafa on which Allah releases the largest number of people from Hell. The Almighty Lord forgives these people and takes pride in them before the Angels».

Standing Time on Arafa :

The time for Standing on Arafa begins at midday (Zawal) on the ninth day of Dhul-Hijjah (Arafa Day) and ends by the break of dawn on the following day the tenth of Dhul-Hijja (The first day of the Feast of Sacrifice), for the Apostle, peace be upon him, had once ordered someone to announce publicly that pilgrimage is Arafa - he who had come on the Muzdalifa Night to Arafat before the break of dawn had already partaken the Hajj - i. e. the Standing on Arafa is the greatest pillar of pilgrimage. It is deemed as permissible to start the Standing on Arafa at any time of the day commencing from the break of the Zawal (midday) until the break of dawn on the first day of the Feast. If a pilgrim begins his Stand on Arafa at day time, he should carry on his standing until after sunset in conformity with the Sunna (traditions) of the Messenger of Allah, upon whom may be peace. Some well-versed Imams (May Allah

bless them) have considered as null and void the pilgrimage of any Muslim who has left Arafa during the day time and failed to stay for standing during some part of the night.

By Standing it is meant the act of attendance on Arafa. A pilgrim will be present in Arafa at the time of Standing even if he were sleeping, sitting, lying down, walking or sick in bed. His pilgrimage is deemed valid and good in any case, even in the state of a spermatize or other state of women impurity.

Favourable Standing By Rocks :

It is true that the Apostle, «Salla Allahu Alayhi Wa Sallam» upon whom may be peace, stood once near the rocks on the foot of the Mount of Mercy (Jabal al-Rahmah) and said :

«I stood here on the rocky hill and all Arafa is a standing place». So the standing by the rocks is not imperative. A pilgrim may stand on any part of Arafa which is permissible and right.

From this point we can feel the leniency, factuality and easiness as well as the flexibility of our True Faith relieving Muslims from jeopardy and difficulty. Just imagine if the standing by the rocks was binding on every pilgrim, there would be no room for the multitudes facing very awkward and difficult position. Even the ascending of the Mount of Mercy is not a Sunna and no preference or increased credit is awarded for it. It is a Sunna to take a bath before Standing on Arafa if possible.

On the Arafa Eve, the pilgrim invokes Allah with sincere humility for Mercy and for prospects in this world and the Hereafter.

There is no special prayer for Arafa, however, the pilgrim calls on the Gracious Lord to fulfill his requirements for the improvement of his position materially and morally.

Most of the prayers of the Apostle, peace be upon him, on Arafa Day were like this :

«There is no God but Allah alone. He has no partner. He owns everything. Praise be to Him. Ló ! He is Almighty, wise and Powerful».

There are some other prescribed prayers in detail which are very useful for the pilgrim in addition to the continued cry out of "Lubbaika", glorification of Allah and the call for the forgiveness of sins.

The Rush from Arafa :

Soon after sunset on the Day of Arafa, the pilgrims leave for Muzdalifa quietly and reverently in compliance with the advice of the Prophet «Salla Allahu Alayhi Wa Sallam», who said when he noticed the people walking with wide paces :

«O' people ! be steady, as good deeds are not measured by haste». It is preferable to keep crying out the "Lubbaika", glorifying Allah the Greatest and mentioning the name of Allah until the time of the stoning of the Akaba pebble in order to follow the example of the Apostle, upon whom may be peace.

In Muzdalifa, the pilgrim performs the sunset and the two-bow evening prayers both with one call (Azaan) and couple of glorifications unseparated by a supererogatory. He stays overnight there to perform the dawn prayers.

Gabir Ibn Abdullah, (May Allah bless him), said that the Prophet, «Salla Allahu Alayhi Wa Sallam», performed the

sunset and evening prayers in Muzdalifa, stayed overnight, performed the dawn prayers and then left for the Sacred Monument and kept mentioning the name of Allah while standing until he arrived in Mina before sunrise.

The most preferable standing is by the side of the Sacred Monument, though standing at any point in Muzdalifa is permissible. A statement made by Ali Ibn Abi Taleb (May Allah bless him) indicated that when the Prophet «Salla Allahu Alayhi Wa Sallam» was at Jama'e i.e. Muzdalifa Area, he came to the Mount of Kuzah, where the Sacred Monument lies, and said: «This is Kuzah which is the standing point». He meant the whole area. Standing as explained before is the act of attendance. Allah says in the Holy Quran:

﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ﴾
البقرة : ١٩٨ .

«Then when ye pour down from (mount) Arafat celebrate the praises of Allah at the Sacred monument.

[Baqara S. II. 2:198]

The pilgrim may pour down to Mina after midnight if he has an excuse. Ibn Abbas stated that he was among those who were permitted by the Prophet «Salla Allahu Alayhi Wa sallam» on account of disability to leave Muzdalifa for Mina early. Pebbles could be collected from Muzdalifa or from any other place as when the Apostle asked Ibn Abbas to collect pebbles for him, he did not pinpoint any particular place. He (peace be upon him) just said to Ibn Abbas :

«Collect some pebbles for me».

Shortly before sunrise, the pilgrims leave Muzdalifa for Mina passing through Mahsar Valley, the place where the Lord overwhelmed the owners of the elephant, who came from Abyssinia to destroy the Holy Kaba, but became a deterrant everlasting example for all generations to learn a lesson and remember their destiny. It is advisable for those coming across the Wadi to hurry up for a stone-throw span. Then they follow the central road leading to Gamrat Akaba where they stone seven pebbles glorifying the Lord each time and calling on Him to accept their pilgrimage, to bless their efforts and to forgive thier sins.

As soon as the pilgrim starts throwing the pebbles, he should discontinue his glorification of Allah. The time of stoning Gamrat Akaba is after sunrise. The Prophet «Salla Allahu Alayhi Wa Sallam» threw the pebbles late in the morning and permitted weak people to stone after the midnight of the slaughter day. Ibn Abbas (May Allah bless him) said that the Prophet (peace be upon him) had also allowed camel drivers to throw by night and so is the case for others who have an excuse. The size of pebbles should not be more than that of a bean, as described by the Prophet (peace be upon him) who warned against over-exaggeration in religion :

«Never exaggerate in your religion as nations before you were ruined because of their exaggeration». Reported by Ibn Abbas (May Allah bless them).

Slaughter of Sacrifice :

After throwing the pebbles at Gamrat Akaba, the pilgrim goes to the slaughter place and kills his sacrifice either

personally or through the appointment of somebody else to do it on his behalf. There is no particular place assigned for this purpose, however, any place in Mina will do, but it is desirable to slaughter the animal in a designated point so that the needy may share the meat. Furthermore, discarded and accumulated meat scattered around if not used especially for the benefit of the poor will bring about bad odour and public menace inconsistent with the wise thesis of Islam in slaughtering the sacrifice and offering it as a gift to the poor unfortunate. This act is also incompatible with the rules of public health and cleanliness prescribed by Islam, the religion of cleanliness.

Shaving or Cutting of Hair :

The final rite on the day of the feast after the offer of sacrifices is the shaving or cutting of the hair. Shaving, however, is preferable, for it was reported that the Apostle, upon whom may be peace, prayed for those who shaved thrice when he said :

«God's Mercy be upon those who shave».

As far as women are concerned, a hair-cut is suffice.

The stoning of Gamrat Akaba and the shaving or cutting of hair symbolise the end of the first phase of the state of Ihram and the lifting of some Ihram restrictions. The pilgrim now lays aside his Ihram dress for ordinary clothing including the headgear, uses perfumes and practises other restricted acts with the exception of sexual intercourse with his wife.

The Prophet, «Salla Allahu Alayhi Wa Sallam» said :

«After the throwing of the Akaba pebbles, the pilgrim is permitted to do anything restricted under Ihram except sexual pleasure with women».

Tawaf Al-Ifadha :

Finally the pilgrim makes his farewell visit to the Sacred Mosque and circuit of the Holy Kaba (Tawaf Al-Ifadha) after which he ends the state of Ihram completely and all restrictions will be lifted including sexual intercourse with his wife.

Tawaf Al-Ifadha is a fundamental rite of the pilgrimage. The pilgrim now performs two-bow group prayers behind the Imam in Makka. If he is performing the Single or the Dual ritual and failed to make the rite of running between the Safa and Marwah together with the Arrival Tawaf, he should do it now. If he made the trotting before, it would suffice and he needs not do it again. If he is performing the Enjoyment, he should make the running between the Safa and Marwah.

By completion of Tawaf Al-Ifadha, the pilgrim is allowed to enjoy all Ihram restrictions including women.

Return to Mina

The pilgrim should return to Mina on the same day and spend the Tashrik days there (The Days of the Drying of the meat) the three days following the day of the Feast.

When the sun moves from its zenith, after the noon prayer time, the pilgrim during the Tashrik days stone the devils by the three-kind Gamrahs : the small, which is next in location to Al-Kheif Mosque, the medium and Gamra Akaba glorifying God after each of the seven pebbles during the first two Gamrahs only. This should be done by the pilgrim during his three-day stay at Mina, in addition to the prescribed prayers performed on the 11th, 12th and 13th of Dhul-Hijjah. The «Kasr» prayer is to be observed following

the Sunna of the Prophet «Salla Allahu Alayhi Wa Sallam».

Pilgrim may leave Mina for Makka on the 13th of Hijjah, or on the 12th should he be in a hurry, there is no blame on him. The Quran clarifies this point as follows :

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا
إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى﴾
البقرة : ٢٠٣

«But if anyone hastens to leave in two days there is no blame on him and if anyone stays on there is no blame on him if his aim is to do right.

[Baqara S.II. 2:203]

With the close of the discussions on the Fifth Pillar of Islam, dear Muslim and pilgrim, who, with the Grace of Allah, managed to perform one of the main duties prescribed by Islam and to visit the Sacred House of Allah for the purpose of being honoured by the performance of pilgrimage and the stand on the great Monuments, the Islamic guidance and directions end with the compliments and greetings of the ministry of pilgrimage and endowment from the holiest spot on earth.

The Ministry feels it its duty to provide guidance and advice in line with its responsibility towards Muslims with a view to reminding them of the obligations prescribed by Allah to His worshippers. Such advice is provided from well versed scholars to explain the tenets and principles of the Faith to Muslims who did not have the chance of learning them properly so that they may do their best to keep abreast with the teachings and ideology of their religion since these

things are the capital of the Muslim. If a person loses his capital, he will lose everything.

The Ministry trusts that this pamphlet would be of great help to visiting pilgrims. We invoke the Almighty Allah to accept the pilgrimage of all humble Muslims and wish our dear guests a pleasant stay in this Holy Land and a safe return home. May Allah bestow His Blessings and Mercy upon His Choicest Prophet Muhammad, his Relatives, Companions and those who follow his footsteps to the Last Day. Praise be to Allah, Lord of all worlds.

S U M M A R Y

Farewell Tawaf

Dear Pilgrim, who is homesick, longing to see his country, family and children after being far away for some time in this Holy Land with the Grace of Allah responding to His Call for Pilgrimage to the Sacred House and performing one of the Pillars of Islam in pursuit of the pleasure of your Mighty Lord, Who forgives all your sins, and facilitates your safe return home with glory and bounty from Him.

If this visit was made by you to a king, for example, though Allah has no equal being the Supreme Divine, would you not as a matter of courtesy do him farewell, and take leave prior to your departure? Surely you would.

So you must not, therefore, leave Makka, the Holy City of Allah, before calling at His Sacred House and making the final farewell circuit of the Kaba to seek God's permission to leave and to pray to your Merciful Lord to enable you to make several visits to these Holy Places, to accept your pilgrimage, to give you good in this world and good in the Hereafter, and to bring you back home happy and healthy.

Let the Farewell Tawaf be the final rite you perform, thus winding up your religious duty and do not engage yourself after that in any worldly affairs other than the preparation for departure and go ahead with your march in compliance with the Traditions of the Holy Prophet who said:

«No person should pour down for departure unless his final act was the farewell circuit in the Sacred House».

If you were compelled to stay behind after the Farewell

Tawaf, you should make the compass round again. Women in a state of impurity are exempted from making the Farewell Tawaf if they have already made the Ifadha Circuit.

It is desirable to utter this famous prayer by Ibn Abbas, (May Allah bless them), while making the Farewell Tawaf :

«O' My Lord! here I am before Thee. I am Thy servant, the son of Thy servant and maidservant. Thou made me bear what has been destined for me as a creature and made me travel in Thine territory until by Thy Grace and Favour I reached Thine House; and helped me in performing my religious duty. My Lord! I have won Thine satisfaction, please make it greater and if not kindly be pleased with me now before my home gets much farther from Thy House as this is the time for my departure if Thou so permit; nor have I any substitute for Thee or for Thine House. Thou art the Greatest and I have no better hope than Thee and Thine House.

O' My Lord! give me a good health and a sound body, immunity in keeping up my religion; guard my soul against evil; bestow upon me discipline and obedience; and grant me good in this world and good in the Hereafter. Thou art Able to do all things».

Farewell Pilgrimage :

In the tenth year of the Hijrah, the Prophet, «Salla Allahu Alayhi Wa Sallam» , went to Makka as a pilgrim for the last time. It is called «the pilgrim of farewell». The Apostle, upon whom may be peace, assembled his friends and said goodbye to them while performing the rites. He told them:

«Follow the rites I carry out thoroughly as I may not see you again after this year».

It was during that last pilgrimage that the Prophet made the announcement of his approaching death. He felt ill by the end of Safar in the eleventh year of the Hijrah and passed away on Monday, the twelfth of Rabie Awal.

Many Hadithes were reported on the description of the Farewell Pilgrimage. The most impressive and comprehensive Hadith was that recorded by Gabir Ibn Abdullah, (May Allah bless him), which we have chosen to incorporate in these Islamic directions so that it may serve as a good ending.

Gabir Ibn Abdullah, (May Allah bless him), reported;

«The Messenger of Allah , peace be upon him, went to Makka as a pilgrim and we were with him. When we arrived at Dhul-Hulayfa, Asma Bint Issa gave birth to a child. The Prophet, upon whom may be peace, told her to bathe, to don the Ihram dress and to perform the pilgrimage. The Apostle, Peace be upon him prayed at the mosque and later mounted his camel «Al-Kasway» and began to glorify Allah as he entered the wilderness by repeating Lubbaika (O' My Lord! Here I am before Thee, Thou hath no Partner, Praise and Favour to Thee alone and thy Sovereignty. There is no Allah save Thee).

Gabir continued: «Until we reached the Sacred House; the Prophet «Saila Allahu Alayhi Wa Sallam» went straight away to the Black Stone Corner and began to circle the Holy Kaba trotting during the first three rounds and waiking slowly during the remaining four rounds, then he prayed at Abraham Station and returned to the Corner. Later he went out to Safa rock; when he drew nearer, he read: «Behold !

Safa and Marwa are among the symbols of Allah». He said: «I start from where Allah started with»; then mounted Safa and directed his face towards the Sacred House (Qibla) then glorified Allah and said: «There is no Allah save Him, He hath no Partner, Sovereignty and Praises are for Him alone. He is able to do all things. There is no Allah but Him. He fulfilled His promise, succoured His servant and defeated the Clans⁽¹⁾ alone». He called in-between three times; then came down from Safa and went ahead through the valley until he reached Marwa. He did there what he did in Safa. Afterwards on the Tarwia day⁽²⁾, he mounted his camel, (others followed) on the way to Mina, where the Prophet «Salla Allahu Alayhi Wa Sallam» performed the noon, afternoon, sunset, evening, and dawn prayers. He stayed in Mina until sunrise, then went along to Arafat, where he found a marquee had already been set up for him in Namira to stay at. By midday, the Prophet «Salla Allahu Alayhi Wa Sallam» mounted his camel, Al Kaswa until he reached the Standing Point on the middle of the valley where he addressed the multitude of pilgrims and called for the prayers by Azaan. He performed the noon and later the afternoon prayers with no other prayers in between. Then mounted his camel Kaswa to the Standing place where he alighted leaving the belly of his camel on the rocks, beheld the harness in hand, and faced Qibla. He remained standing until sunset and twilight as well as the sun's disc disappeared. He mounted and moved on pulling the harness towards him until his camel's head touched his legs.

(1) Al-Ahزاب : The Clans which attacked Yathrib in the fifth year of the Hijrah.

(2) Tarwia : The day on which Quraish used to water their camels.

He was giving a signal by his right hand «Salla Allahu Alayhi Wa Sallam» to his followers to keep quiet until he reached Muzdalifa, where he performed sunset and evening prayers with one Azaan⁽¹⁾ and two Ikamas⁽²⁾. He made no praising between the two prayers and went asleep until the break of dawn when he observed the early morning prayers with one Azaan and Ikama.

Shortly after the dawn prayers, he mounted his camel on his way to the Sacred Monument where he faced Qibla, prayed, glorified and praised the Gracious Allah. Before sunrise, the Prophet moved on with his camel through Mahsar valley; turned towards the central road leading to the Great Gamra and stoned seven pebbles on the Gamra⁽³⁾ near the tree glorifying Allah as he was throwing each pebble. He then continued his journey to the slaughter place where he offered his sacrifice and resumed his travel to the Sacred House in Makka. He performed the Ifadha there and attended the noon prayers».

(Recorded by Muslim)

It was also reported by Gabir that the Apostle had thrown the Gamrah late in the morning of the Day of Slaughter. The deadline for throwing after this time is when the sun moves from its zenith at noon. (Related by Muslim).

Method of Stoning During Tashrik Day

Ibn Omer (May Allah bless him) explained the following

(1) Azaan : The call for prayers.

(2) Ikama : Announcement of the start of Prayer.

(3) Gamrah : A pebble in the size of a bean, and also the knoll at which pebbles are thrown.

method of throwing the pebbles during the Tashrik⁽¹⁾ Days as practised by the Prophet, «Salla Allahu Alayhi Wa Sallam», and witnessed by the narrator. Ibn Omer used to do this:

«He starts with the small Gamrah Point, by throwing seven pebbles and glorifying Allah on each taking position on left side, and directing his face towards the Qibla. There, he stands for a while raising his hands to Heaven in prayer for God's Favours. Then he does the same thing on the central Gamrah and goes ahead to the North at Akaba Gamra where after throwing the seven pebbles from the valley without stopping, he leaves and says that's how the Prophet used to do».

(Related by Bukhari)

By this brief account given by the two Companions Gabor and Ibn Omer (May Allah bless hem) we come to the end of the story of the Prophet's Farewell Pilgrimage.

Kaba Sacred House of Allah :

If nations take pride in tracing their ancestries' archaeological sites and monuments manifesting their glories, it is the right of the Islamic Community to be highly dignified for the great heritage left by the Imam of Hunafa, Ibrahim whom Allah befriended; the immortal shrine which illustrated the prestige of Islam throughout the ages as a symbol of worship; the Sacred House of Allah; the religious radiation centre built by Ibrahim in accordance with the orders of the Lord and laid its foundations on sincerity and purity.

(Allah says in the Holy Quran :

(1) Tashrik : Days of the Drying of the Meat, the three days following the day of the Feast.

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ
 فِي شَيْءٍ وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
 السُّجُودِ﴾
 الحج : ٢٦ .

«Behold! We gave the site to Abraham, of the (Sacred) House. Saying. «Associate not anything (In worship) with Me, And sanctify My House for those who compass it round or stand up, or bow or prostrate themselves (There in prayer)

[Hajj S.XXII. 22:26])

Stages of Building

Allah tells us in the Holy Quran how Abraham and his son Ismail built the Sacred House with true faith and genuine sincerity beseeching Allah to accept the efforts they expended for the building of this Shrine.

Allah says :

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا
 تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾
 البقرة : ١٢٧ .

«And remember Abraham and Ismail raised the foundations of the house (with this prayer): our Lord! Accept (this Service) from us :

For Thou art the All Hearing, the All-knowing.

[Baqara S.II. 2 : 127]

When the building went up to a point inaccessible by Abraham, Ismail brought a stone to him to stand on and raise the structure. He used to move this stone from one place to another until the building was completed.

The stone which Abraham stood while building the Shrine is called Abraham Station.

When Abraham reached the position of the Black Stone, he told Ismail, to bring a rock which could serve as a starting point for the people compassing round the Sacred House, Each time Ismail brought him a stone, he said : «get me a better one». It is believed as stated in tradition and related in some stories that the Black Stone was on Mount *Abi Qobais* and that it was brought by Gabriel and placed by Abraham in its present location.

The structure of the Kaba built by Abraham was a mere compound of stone blocks about nine ziraas high with two corners only, the Yemenite Corner and the corner which contains the Black Stone. Ismail's side was built on a semicircular shape. The building had no top roof, and its entrance was made through two adjacent gates to the ground, one in the eastern side and the other in the western.

Quraish Rebuilds The House

Quraish renovated the building of the Sacred House five years before the Mission of the Prophet, «Salla Allahu Alayhi Wa Sallam» (peace be upon him), who participated in the reconstruction work together with his fellow tribesmen by carrying stones. A dissension was about to break out between the various tribes over the way of reinstating the Black Stone to its former position, for each tribe wanted to be honoured by this act., Quraish resorted

to the Apostle for judgement. The Prophet, «Salla Allahu Alayhi Wa Sallam», had asked for a large sheet in which he put the Black Stone and ordered each chieftain to hold it from one corner, then he took the Stone with his noble hands and placed it in its position.

Quraish added a roof to the building, raised its height to eighteen Ziraas (arm's measure) and cut off a few Ziraas from the width way surrounded by a fence around what is known as Ismail's Seclusion. Quraish also lifted up the gate of the Sacred House and studded it with stones. The foundation inside was set up on two colonnades composed of six pillars, three on each side next to the stone near the Yemenite Corner. Quraish turned the Shami corner from the inside into a stairway leading to the roof and equipped it with gutter pouring on the seclusion.

Abdullah Ibn Al-Zubair Rebuilds the Ka'ba :

Early in the forty-sixth year of the Hijrah. Abdullah Ibn Al-Zubair demolished the Ka'ba because the building was collapsing. He made the building designs according to Abraham's style with the restoration of all changes made by Quraish in the seclusion. He extended the former length by nine ziraas making a total of 27 in all. He made the entrance through two gates attached to the ground, one of them is still surviving at the present and the other was located in the opposite direction.

Renovation During Umayyad Age :

When the dynasty of the Umayyad secured a foothold in Hijaz and assumed leadership, Caliph Abdul Malik Ibn Marwan appointed Al-Hajaj as governor of the country and ordered him to demolish the annexed extension of the width

of Ka'ba that had been introduced by Ibn-Al-Zubair. Al-Hajaj blocked the western gate and left the rest of the building unchanged. This was in the 74th year of the Hijrah.

The building remained unchanged after Al-Hajaj until 1039 A.H. when a devastating flood overswept Makka, filled the Sacred Mosque with water around the corners and entered the Holy ka'ba and overflowed half of its walls. This caused the northern (Shami) wall and a part of the eastern and western walls to collapse. The Holy Ka'ba building had been cracked from all sides and showed signs of falling apart. This was during the reign of Sultan Murad, the Ottoman Sovereign, who demolished the ruined parts of the building and reconstructed it according to the shape designed by Al-Hajaj with no changes whatsoever. The construction work was completed in Ramadan 1040 A.H.

In 1377 A.H., it was found that the wooden structure on the top of the Holy Ka'ba was worn out over centuries of time and the Saudi Arabian Government ordered the replacement of the roof and worn out parts of the Ka'ba in addition to inside and outside renovations and maintenance work.

EPILOGUE

Days, nights, months as well as site vary in veneration according to their prominence and characteristics bestowed by Allāh that distinguish them from others. For instance, Friday is the most preferable day of the week as confirmed by the Hadith (The best day of the week is Friday) and the Night of Power is of a particular sacred over all nights since it is better than one thousand months. Ramadan is regarded by the Traditions as the master of all months and Muharam is the Month of Allāh.

And so are the sites as Makka, Medina and Jerusalem are highly esteemed in position and honour over all parts of the world. Similarly, the three Holy Mosques are distinguished from other Mosques in terms of spiritual reverence that prompt exalted and devout worshippers of Allāh to take the opportunity of spending part of their religious life therein either to perform the Pilgrimage, the Fifth Pillar of Islam; to carry out the Umrah; or to compass round the Sacred House of Allāh in Makka; or to visit the Prophet's Mosque in Medina and to pray at the sanctified Garden; or to visit the Aksa Mosque in Jerusalem, for the merit is much greater in these most holiest shrines.

In outlining the virtues of the three Mosques as distinguished from other mosques, the Prophet, «Salla Allahu Alayhi Wa Sallam» said : «It is worthy indeed to make full preparations for a journey and to set up the necessary means of transport only for the visit of the three Mosques:
the Sacred Mosque, this my Mosque and Al-Aksa Mosque».

The Apostle, upon whom may be peace, named the three mosques in chronological sequence according to their

preference and exalted position.

The Prophet, peace be upon him, in pointing out the degree of the merit of praying in these Mosques said :

«Prayers performed in this Mosque are rewarded by a thousand fold over prayers observed in any other mosque save the Sacred Mosque. Prayers carried out in the Sacred Mosque (Makka) are better than the prayers performed in this my Mosque by one hundred times». (i.e. it is rewarded by one-hundred thousand fold).

It was confirmed that the prayers at Al-Aksa Mosque are rewarded by half the merit received for prayers observed at the Prophet's Mosque in Medina, i.e. by five hundred fold over prayers carried out at any other mosque.

Visit to the Prophet's Mosque :

The visit to the Great Mosque in Medina, one of the holiest shrines of Islam; and the payment of homage and due respect to the Apostle «Salla Allahu Alayhi Wa Sallam» upon whom may be peace , at his tomb are symbols of the most exalted acts of approach and adherence to the prescribed loyalty and obedience through which the visitor achieves his heightened objectives as useful instrument for rescue from torment on the Day of Resurrection. The merit is great for any person visiting the City of the Prophet, peace be upon him; and the Holy Mosque, which once served as a perennial source of guidance and enlightenment, an institute for learning rules of prophecy behaviour and a stronghold for the religion.

A visitor paying homage to the Prophet, the Herald of pleasant tidings and the Warner, at his tomb in the Holy Mosque, following his traditions, will recall that immortality is for Allàh alone and that death is certain for all creatures.

Allah says in the Holy Quran :

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

الرحمن : ٢٧ .

«All that is on earth will perish. But will abide (for ever) the Face of thy lord full of Majesty, Bounty and Honour.

[Rahman S.LV. 55 : 27]

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾
الانبياء : ٣٤ .

«We granted not to any man before thee permanent life (Here) if then thou shouldst die, would they live permanently?».

[Anbiyaa S. XXI 21 : 34]

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾
الزمر : ٣٠ .

«Truly thou wilt die (one day), and truly they (Too) will die (one day).

[Zumar S.XXXIX. 39 : 30]

In addition to the merit received for the visit of the Holy Mosque and the payment of due respect to the Apostle «Salla Allahu Alayhi Wa Sallam», the visitor will consider his destined fate of death as all creatures on earth will perish since Allah's Choicest Prophet Muhammad has passed away and his body buried under the ground. This will prompt the visitor to examine his conscience dispassionately and to redress the wrong he had committed in the past by refraining from indulgence in unlawful worldly pleasures and sinful deeds, maintaining self-restraint and resorting to

repentance in close perception of Allah instead of being away from Him.

Etiquette of the Visit :

A visitor will do well to familiarize himself with the etiquette to be observed during the visit to Medina Al-Munawara, the Illuminated City, and the consideration for the holy shrines which it contains in accordance with the Traditions of the Prophet, «Salla Allahu Alayhi Wa Sallam».

Immediately after entering the Prophet's Mosque, the visitor should call at the sanctified Garden which the Apostle «Salla Allahu Alayhi Wa Sallam, upon whom may be peace, described as the Garden of Eve. He said :

«Between my house and my platform lies one of the Gardens of Paradise».

The visitor should perform there a two-bow salute prayer in commemoration of the Mosque in conformity with the Traditions of the Prophet, (peace be upon him) and in line with the acts of the Companions and humble Muslim leaders who used to do this soon after their return from a journey outside Medina. If it is impossible for the visitor to pray at the Garden (Rawda), any place in the Great Mosque will do and the merit in either case is the same.

Then, the visitor should call at the Sacred Room to pay homage and due respect to the Apostle «Salla Allahu Alayhi Wa Sallam» and the Choicest one among mankind, facing the Tomb most politely and uttering the prayer with low voice as the Almighty Allah ordered the Believers to observe good manners and great consideration for the Prophet when addressing him.

Allah says :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ﴾

الحجرات : ٢ .

«Oye who believe Raise not your voices above the voice of the Prophet nor speak aloud to him in talk.

[Hujurat S.XLIX. 49 : 2]

﴿إِنَّ الَّذِينَ يُغْضِبُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ
امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

الحجرات : ٣ .

«Those that lower their voice in the presence of the Apostle of Allah their hearts has Allah tested for piety for them is forgiveness and a great Reward».

[Hujurat S. XLIX 49 : 3]

Due respect and consideration for the Prophet, «Salla Allahu Alayhi Wa Sallam», after his death should not differ from that given to him, during his life time when he was alive. The visitor may offer his greetings and pay homage to the Apostle of Allah in any manner he likes, though the following prayer is described :

«Blessings and peace be upon you O' Apostle of Allah, the most Honourable Creature to the Lord, the Redeemer for sins before Allah following His Permission. May Allah bestow His blessing upon you, your relatives, wives and descendants».

The visitors may also praise the Prophet, (peace be upon

him), for his distinguished virtues and mention him with the greatest love and reverence for which he is most worthy, provided over-exaggeration in the praise is avoided as well as the calls for favours and requests as such prayers are the sole right of Allah alone and no creature should share this right with Him. The Prophet, «Salla Allahu Alayhi Wa Sallam» upon whom may be peace, warned against over-exaggeration in his praise when he said :

«Do not praise me as the Christians praised Mary's son».

After paying homage to the Apostle «Salla Allahu Alayhi Wa Sallam» , the visitor moves to the right-hand direction to pay due respect to the Prophet's devoted friend, his successor and the great statesman of this Nation, Abu Baker, (May Allah bless him), and says :

«Peace be upon you O'Abu Baker El-Siddik, the intimate friend of the Apostle of Allah and his companion in the cave. May Allah reward your services to Islam and Muslims».

Later, he goes a wee bit further to the right and pays homage to the Caliph Omar Ben Al-Khattab, (May Allah bless him). Before departing, the visitor faces the Qibla and utters any prayer he likes invoking the Gracious and Beneficent Allah to bestow favours on him and to give him good in this world and good in the Hereafter at the conclusion of his visit to the Mosque of the Prophet, «Salla Allahu Alayhi Wa Sallam» upon whom may be peace.

We invoke Allah wholeheartedly to answer the prayers of visitors to the Great Mosque in Medina and to award them good in this world and good in the Hereafter, Amen.

Visit to Kuba'e Mosque :

It is a confirmed Sunna following the acts of the Prophet,

(peace be upon him), for any person visiting Medina or for the residents of the City and the Precincts arriving from abroad to call at Kuba'e Mosque.

This Mosque is a sanctified place of worship mentioned in the Holy Scripture with special reference to its people as men who love to be purified.

Allah says in the Holy Quran :

﴿ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ
فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ ﴾
التوبة : ١٠٨ .

«There is a mosque whose foundation was laid from the first day on piety it is worthy of thy standing forth (for prayer) therein. In it are men who love to be purified, and Allah loveth those who make themselves pure».

[Tauba (Baraat) Nine. 9 : 108]

The Apostle «Salla Allahu Alayhi Wa Sallam», used to visit Kuba's Mosque very often from time to time either riding or on foot. The Companions, (May Allah bless them), followed his footsteps in this Tradition.

The Holy Prophet, upon whom may be peace, in pointing out the distinguished virtues of this Mosque said :

«He who purifies himself to the highest standard and calls at the kuba's Mosque for the sole purpose of prayers will receive a merit equal to that awarded for Umrah».

May Allah bestow His blessings upon the Seal of Prophets, our Master Muhammad, the Herald and Warner; and upon his Relatives and Companions.

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**ما يَجِبُ
أَنْ يَعْرِفَهُ الْمَسْلَمُ عَنْ دِينِهِ**

تأليف الشيخ
عبد الله بن عبد الغني الخياط

باللغة الإنجليزية

ما يجب أن يعرفه المسلم عن دينه

تأليف الشيخ

عبدالله بن عبدالغني الخياط



الكتب التعارفي السنية والأثرية وتوعية الجاليات بالنسب

الرياض - حي النصار - مقابل العيادات الخارجية لمستشفى الإمام

هاتف: ٢٣٢٨٢٢٦ - ٢٣٥٠١٩٤ فاكس: ٢٣٠١٤٦٥

ص.ب: ٥١٥٨٤ الرياض ١١٥٥٣

انجليزي

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